TWO HUNDRED YEARS

OF THE

S. P. G.

1701-1900

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S. P. G.:

AN HISTORICAL ACCOUNT

OF THE

Society for the Propagation of the Gospel in Foreign Parts,

1701—1900.

(*BASED ON A DIGEST OF THE SOCIETY'S RECORDS.*)

BY

C. F. PASCOE,

ASSISTANT SECRETARY OF THE SOCIETY.

"GOD is working His purpose out, as year succeeds to year:
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.

All we can do is nothing worth, unless God blesses the deed,
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea."

A. C. AINGER.

"*Lift up now thine eyes, and look . . . northward, and southward, and eastward and westward. . . . Arise, walk through the land.*"—GEN. xiii. 14–17.

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The Society's Seal.

(See page 6.)

"That quaint device upon the Seal of this venerable Society, with its queer old ship and the man at the bow holding an open Bible in his hand, is one of those anachronisms in naval architecture which tells at a glance the story of its age. But it is the legend, 'Transiens adjuva nos,' which explains the fact of the almost universal adjective instinctively applied to the Society. For S.P.G. is venerable and venerated the world over because it has always listened for and heard the call, 'Come over and help us'; across seas, pathless until the Mission-ship made a wake in them, glowing with other than the phosphorescent light of ordinary wakes; through wildernesses, trackless until they were trodden by the feet of men shod with the preparation of the Gospel of Peace; and over continents whose primæval forests the missionary blazed with the Sign of the Cross."—Bishop Doane, of Albany, U.S.A.)

CHAPTER LXXVI.

MADRAS PRESIDENCY, &c.

THE PRESIDENCY forms the southern portion of the Peninsula of India. It was here, on the eastern or Coromandel coast, formerly called the Carnatic, that the first English factories in India (after Surat) were established, that the city of Madras was founded by the East India Company in 1639, and that the final struggle between the French and English in India took place, which resulted in 1761 in the permanent expulsion of the former, excepting for their present small possessions of Pondicherry &c. *Area* of the Presidency of Madras, 150,798 sq. miles (including native states, 9,609 sq. miles). The *Population* (native states 20,181,266, total 55,811,706) is almost entirely of Dravidian origin; 49,711,809 are Hindus, 4,087,849 Mahommedans, and 1,642,030 Christians (including Presidency 865,528, native states 714,651, Mysore 38,135, Hyderabad 20,429); and 19,494,613 speak Telugu, 15,114,487 Tamil, 5,412,072 Malayalam, 6,569,167 Canarese, 1,292,916 Uriya, and 2,267,943 Urdu.

To understand the Society's connection with this Presidency reference is necessary to the Mission sent to the Danish settlement at Tranquebar in 1705 by Frederick IV. King of Denmark. It has been shown that this, the first non-Roman Mission to India (at least since the Reformation), originated from the example of the S.P.G. in America, and that its object was promoted by the Society. [*See* pp. 471–2.] The pioneers of the Royal Danish (Lutheran) Mission—Ziegenbalgh and Plutscho—on landing at Tranquebar on July 6, 1706, were received with ridicule and opposition by the Europeans, and it was with difficulty that they obtained a shelter. Their object was pronounced visionary and impracticable; but undismayed they set to work, and in 1707 preached in Tamil and Portuguese to a crowd of Christians, Hindus, and Mahommedans, in a church towards the building of which they themselves had contributed more than a year's salary. European opposition, however, continued, and in 1708, while they were reduced to actual want by the failure of supplies, Ziegenbalgh was unlawfully arrested and imprisoned by the Danish Governor. He sought no redress, but in 1709 reinforcements arrived and persecution was checked by the King of Denmark. In 1714 Ziegenbalgh was welcomed and encouraged in England by Church and Crown, and after his return (1716) he addressed a letter to George I. (in 1717) reporting progress and setting forth the duty and expediency of diffusing the Gospel in the British territories in India. On February 23, 1719, he died at Cuddalore in the 36th year of his age. Under his successors the cause so prospered that in 1740 the Danish Mission numbered 3,700 Christians; and by 1787 nearly 18,000 natives and Eurasians had been gathered into the fold [1]. The operations of the Mission, however, became so enfeebled that it was thought advisable to transfer a portion of the flock to the care of the S.P.C.K. [2]. Since 1710 that Society had materially contributed to the maintenance of the Danish work, independently of which it began a Mission of its own in Madras in 1728. This, with the adopted Missions and others subsequently opened by the S.P.C.K. in Southern India, were carried on for nearly

100 years by German Lutheran agents [3], the most eminent of whom are mentioned under their respective districts.

The employment of Lutheran instead of Anglican Missionaries (to the glory of the former and the shame of the latter be it recorded!) was a matter of necessity, not of choice; and in the establishment of the Episcopate in India [p. 472], the S.P.C.K. hailed the prospect of putting an end to the anomaly.* From Dr. Heber, the second Bishop of Calcutta (1823–6) [of which diocese South India formed a part until 1835], the S.P.C.K. received a representation of the need of substituting "episcopally ordained clergymen" of the English Church. With the individual Missionaries of the Lutheran Church he was far from being dissatisfied.

"Still" (said he) "there is a difference between them and us, in matters of discipline and external forms, which often meets the eye of the natives, and produces an unfavourable effect upon them. They are perplexed what character to assign to ministers of the Gospel, whom we support and send forth to them, while we do not admit them into our Churches. And so much of influence and authority, which the Church of England is gradually acquiring with the Christians of different oriental stocks (the Greeks, Armenians, and Syrians) arises from our recognition of, and adherence to, the apostolic institution of episcopacy, that it is greatly to be desired that all who are brought forward under our auspices in these countries, should, in this respect, agree with us. A strong perception of these inconveniences has induced three of the Lutheran Missionaries employed in Bengal by the Church Missionary Society to apply to me for re-ordination according to the rites of the Church of England, and I had much satisfaction in admitting them to Deacon's Orders" [5].

Considering now (as it had in the case of America in 1701 [*see* p. 6]) that the charge of foreign Missions was more immediately within the province of the S.P.G., the S.P.C.K. on June 7, 1825,

"Resolved that this Society do continue to maintain the Missionaries now employed by it in the South of India during the remainder of their lives and that the management and superintendence of the Missions be transferred to the Society for the Propagation of the Gospel."

The charge was readily undertaken by the S.P.G. [6], the S.P.C.K. also continuing to aid liberally in the work of education [6*a*].

The nucleus of a Christian Church that had been formed in South India at the close of the 18th century would from natural increase, if properly tended and strengthened, have soon expanded into a goodly and large community. But order and vigour were lacking in the system pursued, which was no more than a series of desultory efforts made by a few zealous men, and as they died the sound of the Gospel became fainter. Thus the successes of Schwartz and the earlier Missionaries were well-nigh rendered nugatory by the apathy and neglect of the succeeding age [7]. Nevertheless, it was remarked in 1829,

"that in whatever part of Southern India inquiry has been made as to the existence of native Protestant Christians, some, however few, of the converts of a Schwartz or Gericke have been discovered; thus evidencing the beneficial influence of the early Missionaries of the Society for Promoting Christian Knowledge in almost every part of the Peninsula."

* The Rev. A. T. Clarke, B.A., of Trin. Coll., Cambridge, was sent to Calcutta by the S.P.C.K. in 1789 as the first English Missionary to the heathen of the East, but in the next year he forsook the work for a Government chaplaincy. In 1822 a German Missionary (Falcke) was ordained by the Bishop of London and sent to S. India by the S.P.C.K. [4]. [*See also* next page and its foot-note.]

The following passage is from the same source (viz. a summary view of the rise and progress of the Missions to the time of their transfer, printed in the S.P.G. Report for 1829):—

"Nothing more is required than good missionaries to render the institutions so long existing a most important blessing to the land in which they have been founded. The circumstances under which the English Mission was first formed, and for more than a century continued, naturally occasioned the appointment of divines from Germany and the North of Europe; but those circumstances have ceased to exist. The discipline of the Lutheran Church, to which most of the early missionaries belong, is inconsistent with the system which must regulate a body of clergy, acting under a Bishop of the Church of England. The Missions have been transferred from the Society for Promoting Christian Knowledge to that for the Propagation of the Gospel, which being a chartered Society, under the presidency of the Primate, its Missionaries are in fact the Missionaries of the Church of England, not of any voluntary association, and a degree of national countenance is thus afforded them which they never could obtain under the former system; but it is essential to the efficiency of the new system, that Clergy in the Orders of the Church of England should be sent to the Indian stations"* [8].

The Missions at the time of the transfer embraced 8,352 Christians, under the care of six Missionaries assisted by 141 native lay teachers. The schools contained 1,232 pupils [9 and 9*a*].

The six Missionaries were thus distributed:

Tanjore—Rev. J. C. Kohlhoff (far advanced in years) and Rev. L. P. Haubroe.

Madras—Rev. Dr. Rottler (over 80 years old) and Rev. J. L. Irion.

Cuddalore—Rev. D. Rosen.

Trichinopoly—Rev. H. D. Schreyvogel, from Tranquebar.

Tinnevelly, Negapatam, "the transferred congregations" (*see* p. 511), Vellore, and the four other chief stations, were each without a Missionary [10]. The amount contributed for religious purposes by native Christians—except for church building—seemed to have been deemed too insignificant to be noticed, and the class of catechumens, if it then existed, was not recorded [11].

The state of the Missions during the next ten years was feeble and unsatisfactory, and as such it was lamented in the Reports of the period. Great deadness seems to have been generally prevalent, the labourers were few, and the usual results of want of superintendence were conspicuous. Between 1828–31 five Missionaries were sent out, and five vacancies occurred by death or otherwise [12].

In 1826 the Society, moved by the premature death of the first two overburdened Bishops of Calcutta, memorialised Government and the East India Company for the establishment of a bishopric for Madras Presidency, an object which was accomplished after only ten years' delay, when Archdeacon Corrie became the first Bishop [13].

This gave the first great impulse to the Society's Missions, which were strengthened, subdivided, and more effectually superintended. The progress already commenced (the Christians in 1836 numbered 11,743) has ever since continued. It has been more rapid at some times than others, but there has been "no real falling off: there has always been an ascent and progress in the main."

The first most striking results were apparent during the episcopate of Bishop Spencer, who succeeded Dr. Corrie in 1837 [14]. Addressing his clergy in 1843, when a great revival was taking place in Tinnevelly, he expressed his gratitude to the Society, "without whose

*[From the first it had been the invariable practice of the S.P.G. to employ, as Missionaries, only "episcopally ordained clergymen." *See* pp. 61 and 837, *also* 496, 601, 609.]

aid" (he said) "a Bishop in Madras could do but little for the advancement of Christianity on the sound principles of the Church of England among the natives" [15].

It may be added here that in 1835 the Society accepted from the Rev. Dr. Niemeyer, of Halle, in Saxony, a fund (at his disposal for the benefit of the Christian churches and schools in Southern India) amounting to £100 a year, to be applied towards the support of such churches and schools in the Society's Missions as the Missionaries, with the consent of the Bishop of the Diocese, might select; such Missionaries rendering an account of the expenditure to the Society or its representatives in India, and transmitting copies thereof, together with reports of the Missions and schools, to Dr. Niemeyer and his successors at Halle. The trust had been offered ten years before, and in now (on its renewal) accepting it, the Society assured Dr. Niemeyer that if, as he believed, persons properly qualified for the office of Missionaries to India, and willing to apply for ordination to the Bishops of the Church of England, could be found in the Universities of Germany, it would readily entertain their applications for employment in its service [16].

The first native-born Englishman employed by the Society in South India was the Rev. J. Heavyside in 1829 [*see* p. 506] [17].

In 1838 the Society accepted (from Sir R. Inglis and others) the trust of about £10,000 3 per Cents. then available under the will (August 1820) of the Hon. Edward Monckton, of Somerford, Staffordshire. In accordance with the terms of the bequest (as defined by the Court of Chancery, 1838 and 1840) the dividends arising therefrom were made applicable to the maintenance and instruction of "not less (at any one time) than sixteen" poor native inhabitants of the Presidency of Madras in the Christian religion, and also, if desired, to the maintenance of not more (at any one time) than three catechists [18].

For some years previous to 1825 the principal concerns of the Missions of the S.P.C.K. had been managed by a gentleman in Madras city, Mr. Richard Clarke, a member of the Civil Service, but the year after the transfer to the S.P.G. they were entrusted to a Committee formed there on May 15, 1826, and now known as the Madras Diocesan Committee [19].

This body, acting under the presidency of the Bishop of the diocese, has rendered invaluable assistance in advancing the designs of the Society in the diocese. Bishop Spencer was succeeded in 1849 by Bishop Dealtry, and the latter in 1861 by Bishop Gell, whose episcopate proved longer and more fruitful than that of any other Anglican Bishop in Asia. In 1879 the districts of "Travancore and Cochin," and in 1896 those of "Tinnevelly and Madura," were formed into separate Bishoprics, the experiment of two Assistant-Bishops for Tinnevelly (one for the C.M.S. and one for the S.P.G.) having meanwhile (1877–91) been tried and found wanting.

The progress of the Native Church in South India under Bishop Gell's administration was "marvellous." * Churches and congrega-

* Statistics of the C.M.S. and S.P.G. Missions in the diocese:—

European Missionaries	1861	43	1898	44
Native Clergy	"	27	"	154
Baptized Christians	"	39,938	"	122,371
School-children	"	15,368	"	41,863

tions increased so rapidly that the number of native Clergy alone rose from 27 to 154. In social and educational matters also the advance was phenomenal. Of his episcopate of nearly thirty-eight years, only three and a half years were spent in furlough. Thrice he was called upon to act as Metropolitan during the vacancy of the See of Calcutta. In South India there was hardly a station where the clergyman had not been cheered by his presence and aided by his bounty. So general was the high estimation in which he was held that Orthodox Hindus bore witness to his worth "as eloquently as the most enthusiastic of his followers." In the words of the native Christians of Madras: "The memory of such a noble, Christ-like life will live for generations to come in the Indian Church as an incentive to holier living" [20].

His successor, Bishop Whitehead (consecrated in 1899), was for many years Principal of Bishop's College, Calcutta [21].

The Society's system of work in South India covers the whole ground of missionary enterprise. While some Missions are all for education and others say that this is a secular weapon and ought to be left to the Government, and while the Danish Lutherans confine themselves almost exclusively to evangelistic work among the heathen, and the Roman Catholics are not to be seen preaching in the streets and villages, the Society embraces all kinds of work—educational, pastoral, evangelistic, and medical.

Its Schools and Colleges afford a splendid opportunity for influencing the young and prove of much value in the spread of Christian knowledge and influence. Thus, through the combined agencies employed, the Church in Southern India (it was stated in 1894) "can point to men and women who would be a credit to Christianity in any country"; and "to priests who themselves are the descendants of devil-worshippers, but who, through the power of Christ, would be an honour to any Church in Christendom."*

With regard to the native ministry, attention having been drawn in 1896 to evils resulting from the ordination of some unqualified natives in the past, the Society decided that all candidates for ordination in future should pass through its Theological College in Madras.

It is remarkable that, while in recent years there has been a great dearth of English Missionaries in the Society's South Indian field, no difficulty has been experienced in securing the services of capable native agents. The number of the native Clergy† could be largely increased if means for their support were available.

At present each native congregation is required to pay one-third of the salary of its native clergyman, and this proportion is felt by the native Christians to be a very serious tax upon their slender means [22].

The subject of caste practices in the Church in South India having led to a heated controversy and agitation in Tinnevelly, Bishop Gell in 1894 addressed a pastoral letter to the native Clergy and congregations in his diocese on the general subject, in which he said:—

"My attention has been directed to the prevalence amongst native members of

* This is a sufficient answer to the attacks that have been made from time to time especially during the last decade, 1890–1900, on the native Christian community Clergy, and laity [22].

† The question of a permanent diaconate was in 1899 referred to the Bishop of Madras

the Church of Christ in this diocese of prejudices, habits and customs in regard to social intercourse and class distinctions, which are felt by many to be so much akin to those prevailing in the Hindu community under the caste system as to be altogether inconsistent with the fundamental principles of Christian brotherhood and fellowship in Christ."

The Bishop was "glad to find that the idea of any such religious basis" as the Hindu "underlying the distinctions as observed amongst Christians is generally repudiated." * But he issued the following "order and instruction" concerning the practice of mentioning titles in the publication of banns of marriage, and the *thali* attached to the marriage necklace (the Indian substitute for the wedding ring) :—

"I hereby authorise and direct all the Clergy in this diocese, whether they have been in the habit of doing so or not, to abstain, when publishing banns of marriage, from adding to the name or names of the parties or of their parents any social or religious title.

"Also I authorise and direct them to instruct the people that, when a thali is used in a marriage, the thali should be plain and of uniform size and design, containing no distinctive class symbol, nor other ornament except (if desired) a cross; and in each case to obtain, if possible, compliance with this instruction" [23].

In 1893 a Society for the Suppression of Caste was founded at Tuticorin, but up to 1898 only three Missionaries had joined it [25].

Advocates of the root and branch theory of extermination of Indian social customs designated caste, as apart from purely heathen observances, received a rude shock at a Conference held at Madras in 1900, which was attended by 150 Missionaries of various denominations, and which adopted this resolution :—

"The Conference finds that the views expressed by experienced men as to the best ways of dealing with caste are so varied that it can suggest no hard and fast rules. It can only express its regret that in some parts of the Mission-field it seems still strong in the Christian Church, and recommends that it be treated as a great evil to be repressed and discouraged. It is further of opinion that in no case should any person who breaks the law of Christ by observing caste hold any office in connection with the Church, and it earnestly appeals to all Indian Christians to use all lawful means to cast out so un-Christian a system" [26].

In the Nazareth Mission caste feelings have to a great extent disappeared (*see* the instance of Christian fraternity on page 553*b*).

In 1898 a general Missionary Conference, held at Madras, drew the attention of "the Christian Churches of Great Britain, Australasia, and America" to the evils resulting from appeals for funds for Mission work made to those countries by unauthorised native Christians in South India and Ceylon. To guard against any such abuses in its own Missions the Society resolved that—

"All Missionaries and agents of the Society are reminded that no moneys should be collected by them either abroad or in England for missionary purposes, except for purposes definitely approved by the Society or a Diocesan Committee; and all sums collected by the Missionaries and agents of the Society should be accounted for to the Society or to the local Diocesan Committee" [27].

During the last decade (1892–1900) the means at the Society's

* The above, of course, refers to the Anglican Church Mission. "The Romanists accommodate themselves to heathen practices, accepting caste distinctions (even allowing Brahmins to retain their sacred thread and caste marks after conversion), having car processions in close imitation of those of the heathen, and being lax as to the institution of Christian marriage." They are also "always glad to receive malcontents" [24].

disposal have been sadly inadequate for the due fulfilment of its work. Year by year promising fields of labour, especially in our Telugu Districts, on which the Society was unprepared to enter, have been occupied by other workers, until it seemed almost as if the Society were "to be excluded from regions rich with the promise of future blessing." In the whole of the great central division of Missions, embracing such important centres as Madras, Bangalore, Coimbatore, Salem, Bellary and Secunderabad, the Society had not in 1899 a single European worker, while its great Tinnevelly field was left in 1900 with only one English Missionary [28].

The Missions of the Society will now be noticed in turn. In the following list those taken over from the S.P.C.K. in 1825 [*see* page 502] are printed in ordinary type, and those to which the Society's operations have been since extended are in italics:—

(I.) MADRAS City and District.

(II.) TANJORE and District (including VEDIARPURAM, NEGAPATAM, COMBACONUM, NANGOOR, CANANDAGOODY, *Aneycadu*, and *Tranquebar*).

(III.) The Missions in the Arcot Districts and Neighbourhood, viz.:—CUDDALORE, *Pondicherry*, VELLORE, and CHITTORE.

(IV.) TRICHINOPOLY and District (including *Erungalore*).

(V.) TINNEVELLY.

(VI.) MADURA and District, viz.:—MADURA, DINDIGUL, and RAMNAD.

(VII.) *Mysore* (Native State District), viz.:—*Bangalore* (with *Sheemoga* and *Hosur*).

(VIII.) *Hyderabad* (Native State District), viz.:—*Secunderabad* and *Hyderabad City*.

(IX.) *Telugu* Country.

(X.) *Coimbatore* District, viz.:—*Salem* and *Coimbatore*.

(I.) **MADRAS** (City and District). After sixty years' neglect of religion by the British settlers at Madras, the foundations of St. Mary's Church were in 1680 laid in Fort St. George by the Governor, Streynsham Masters, to whom is due the praise of having raised the first English Church in India [1]. In 1721 a gift of books was made through the Society to some charity schools at Fort St. George which had been founded by the Chaplain, the Rev. W. Stevenson, in 1716 [2 and 2*a*]; and in 1728 the first English Mission in India was established at Blacktown in Madras by the S.P.C.K., at the instance and by the agency of the Rev. Benjamin Schultz of Tranquebar, who had for his early associates J. A. Sartorius and J. E. Geisler, and for his successor Philip Fabricius—all, like himself, in Lutheran Orders. In the first eighteen years over 800 persons were admitted to Christianity. During the French occupation, in 1746, the Mission House was destroyed and the Church converted into a powder magazine, and Fabricius withdrew to Pulicat. Returning after the war he was in 1750 compensated by being put in possession of a church and other property at Vepery, confiscated from the Jesuits, whose intrigues had led to their expulsion. Similarly, in the war of 1756 the Mission premises were ravaged and the converts robbed in the church; and Fabricius returned to Pulicat for two months; but the French being finally expelled, a printing press found at Pondicherry was, by order of Government, removed to Vepery and placed under the superintendence of the Missionaries. Fabricius was followed by Gericke (1788–1803), and Paezold (1804–17), and about 1818 the Mission, which mismanagement had rendered unsatisfactory, was placed in charge of the Rev. Dr. Rottler, formerly of the Danish Mission, Tranquebar. Some native Christians (converts from Popery, chiefly of the boatmen caste), to whom Dr. Rottler had been ministering in a chapel at Blacktown (for which service Government allowed a stipend), were now removed to Vepery (two miles distant), which became in 1819 the chief station of the S.P.C.K. in India, its support being partly derived from a legacy left by Gericke.

About 1812 Paezold established an English Service at the request of English residents, but discontinued it on receiving disagreeable proofs that he was not personally acceptable. The loss was keenly felt, but no attempt was made by Dr. Rottler to meet the want until Mr. Loveless, of the London Missionary Society, had endeavoured to do so by establishing an English Service in a schoolroom at Pursewakum [3].

S.P.G. Period (1825–1892).—Following the transfer of the S.P.C.K. Mission to the S.P.G. in 1825 [*see* p. 502], a new church named St. Matthias' was opened at Vepery on June 18, 1826. The cost of the erection was provided by the S.P.C.K. and the Government—the latter (the East India Company) stipulating that the building should be "appropriated to the performance of Divine Worship according to the practice of the Church of England, and served by *regularly* ordained clergymen of that Church." The first proviso had always been observed, though the officiating ministers were (with one exception, Mr. Falcke) Lutherans. And it is still more remarkable that the Church Liturgy had, by agreement, been adopted in the services held for the English in the L.M.S. Chapel until 1823, when, on Mr. Loveless' departure, the rule began to be infringed, the result being a decreased attendance. On the opening of St. Matthias' Church it was arranged that the English duty should be taken by the chaplains of the Cathedral [4 and 4*a*].

The Mission was now (1826) described by Bishop Heber of Calcutta as having the "finest Gothic Church and the best establishment of native schools both male and female" which he had "seen in India," and he had "seen nothing that gave him so much pleasure or that appeared to him so full of hope" [5].

The more immediate superintendence of the Mission now devolved upon the local S.P.G. Committee formed for South India under the direction of the Archdeacon of Madras [*see* p. 504] [6].

The services of Rottler and Irion continued to be utilised, much of their time being devoted to the Mission press, from which issued (among other works) a Tamil translation of the Bible and of the Prayer Book. The latter was reported in 1830 to be "eagerly sought by the Wesleyan congregations within the Presidency" and to be "in general use" in parts of Ceylon. A large portion of the profits of the Press was devoted to the support of schools in the vicinity [7].

In 1828 the Rev. Peter Wessing (a Dane), and in 1829–30 the Rev. John Heavyside [*see* p. 504] (both in Anglican orders), were added to the staff [8].

About this time 21 native schools (11 being for girls) were established, and altogether over 1,000 scholars were receiving education in the Mission [9].

The opening of an institution in 1830 (known as "Bishop Heber's Seminary") for the training of Christian teachers, was met by such a manifestation of caste feeling as led to the dismissal of two of the first four students [10]. Ten years later it was raised to a flourishing condition, but the death of its new Principal (Rev. C. Calthorp) left it in a state of collapse from which it never wholly recovered [11].

A "Diocesan Institution for general education in Christian principles," which succeeded it about 1841, also failed after an existence of little more than a year [12]; but in 1848, under the Rev. A. R. Symonds, a new seminary was established which has achieved great

distinction, and to which the Church in South India is largely indebted for her native clergy [13]. Indeed of late years the success of the Institution (now known as the S.P.G. Theological College, Madras) has been such that in the Society's Missions in the Madras Presidency the difficulty now is, not that of obtaining a supply of duly qualified native clergy, but the finding of means for their support. In 1891 it was proposed to close the College for a while. To this the Society could not consent. To say nothing of the needs of the Telugu and Tamil Missions in India, the fact that it has provided Missionaries for foreign lands is, in itself, a splendid and ample justification for its existence [14]. (Further particulars of the Institution are given on p. 792, where also will be found a notice of the Vepery College and High School.)

Turning to the pastoral and evangelistic branch of the Mission, we find the congregations in Madras in 1830–1 consisting of "270 Protestant native Christian families, 46 Portuguese families, and 57 families of native Christians residing at St. Thomas's Mount"—the communicants numbering 436 [15].

In 1838 two out-stations of the C.M.S. were transferred to the S.P.G.—viz. Poonamallee, 9 miles, and Trippasore, 31 miles west of Vepery—and included in the Vepery district [16]; and the Christians living to the south of Madras were collected into a distinct congregation at St. Thomé (formerly "Midnapore"), a frequent resort of invalids in the hot season. This congregation was reported in 1848 to be "very satisfactory," and the contributions of the English members enabled some good schools (for Portuguese and Eurasian children) to be carried on without aid from the Society [17]. About this time a servant who had accompanied his master to England and been baptized in London was instrumental on his return in bringing more than 20 of his relatives into the Christian fold [17*a*].

On the other hand, the state of the Vepery Mission proper had been "very unsatisfactory, the people being of a worldly character, and a body so unworthy, that a Vepery Christian was a byeword"; they were "chiefly nominal Christians, being such by descent rather than by conversion." There were two distinct congregations, one consisting of descendants of Portuguese* (who were being absorbed into the Eurasian population) and the other of Tamils of the Pariah and Sudra castes. The number of Christians in 1845 was 1,687, but in 1846 from 600 to 700 Sudras seceded because the Missionary "refused to act upon their views of caste." Things were now (1848) improving, and the people were raising an endowment for a native deacon [18].

A similar course was being pursued at Chintadrepetta, with which a temporary connection had been formed by the Society.

Another "very unsatisfactory" station in 1848 was Vullaveram, a Telugu Mission which had been transferred to the Society. It had been commenced on a system of "profuse benevolence," which tended to make the people "idle and dependent." At Poonamallee and Trippasore, which were connected with this Mission, the work consisted chiefly of providing ministrations for the native wives of the European pensioners—a "dissolute" class.

* The service in the Portuguese language was discontinued in 1851 [18*a*].

Between 1838 and 1848 the Blacktown Station was transferred to the C.M.S., and the support and superintendence of that at St. Thomas' Mount was undertaken by the Government Chaplain [19].

Under a system long in force in India previously to 1850 a Hindu on the change of his religion forfeited all his civil rights, and in many cases it happened that he was deprived of his property and of his wife and children. The civil disabilities attached to the forfeiture of caste were removed by the "Lex Loci Act" passed in 1850, and the blessings of the enactment were soon witnessed in the case of a Brahmin of high caste, Streenavasa, who had been baptized by the Rev. A. R. Symonds. Being a person of great distinction his conversion created a sensation among the Hindus, by whom he was subjected to bitter persecution. His wife, Lutchmee Ummall, was seized by her father on the plea that her husband by the change of his religion was legally dead, and that all his property had become hers. The case was argued in the Supreme Court amidst much excitement of the natives and false sympathy of Europeans for native prejudices, and in deciding in Streenavasa's favour, Sir W. Burton, after describing the old law as a "monstrous outrage," said:—

"The population of this country is composed of various classes of people, holding different forms of religion; and it is declared by the highest authority, that no change of faith shall now forfeit a man's rights. This Act [Lex Loci] has been passed, not to encourage a change from one religion to another, but to *secure liberty of conscience, and equal rights to all.* Some of the people of this country may be insensible of the benefit now conferred upon them; some of them may be furious against it; but let me tell them . . . that this Act of 1850 is the Great Charter of Religious Freedom . . . an Act for which all should render thanks to the Great Disposer of events; and it is a wonder that any should be found to object to so merciful a provision."

Lutchmee Ummall was therefore delivered over to the care of her husband, and amidst the screams and cries of the Hindu bystanders conveyed by him to Mr. Symonds' house. The poor girl (for she was little more than a child), influenced by her parents, manifested a repugnance to accompany Streenavasa, which excited public sympathy. She was, however, treated by Mr. Symonds with the greatest kindness and consideration; her caste prejudices were respected, and no attempts were made to induce her to renounce Hinduism. Her affection for her husband revived, and she expressed her intention to remain with him. Hundreds of Brahmins, however, thronged the house, and a last attempt was made to obtain possession of her by a writ of *habeas corpus* on the ground of an affidavit "that she was detained at Mr. Symonds' house against her will." But Lutchmee Ummall declared that she was determined to continue with her husband, and that she was residing with him by her own desire. She declined to be sworn as a heathen, and gave as her reason for being sworn on the Bible that she felt she "*must* speak truth in this way." Not long after this she was baptized, and the two were known as consistent and established Christians [20].

The local jubilee celebration of the Society in 1852 was one of the most satisfactory demonstrations ever witnessed in Madras, and afforded the best proofs that could be desired of the place which the

Society's agents occupied in general estimation [21]. Previously to this the officiating Chaplain at St. Matthias' Church,* Vepery, had adopted an unfriendly attitude towards the Society, and this, with the clashing of the English and native services, having caused a dispute in 1844, and continued joint occupancy being considered undesirable, it was arranged that the church should be transferred to Government, and that the Society should receive in compensation a sum equal to the entire cost and a site for a new church. Formal transfer took place in 1852, and on February 9, 1855, the foundation stone of the new church was laid by Governor Lord Harris. The beautiful Gothic building, named St. Paul's, was opened on September 19, 1858, and consecrated on November 18, its erection giving great satisfaction to the congregation, especially on their being assured that it was intended expressly for the natives. This encouraged them to greater exertions, and in 1861 all the native agents were being supported by the Gericke endowment and an Auxiliary Association (founded in 1846 with a view to meeting the spiritual and temporal wants of the Mission and congregation) [22].

In 1858 a special attempt was made to bring Christian influence to bear upon the higher and more educated Hindus of the city, by the appointment of a Missionary (the Rev. W. A. Plumptre) for this particular work, with which was associated in 1860 the charge of St. John's district [23]. After his removal from ill health in 1862 [23*a*], no successor was appointed [24]; but in 1864 a superior Anglo-Vernacular school was opened at Vepery, in which "hundreds of Brahmins and other high-caste youths, the flower of the native population, who could be reached in no other way," were daily brought under "Christian instruction and influence." Such educational work was regarded as "one of the most efficient instruments" in the ultimate evangelisation of the Hindus, although "sudden and decisive effects" were not to be expected [25].

The Society's work generally in the city of Madras has benefited largely from the services of the Missionary Secretaries maintained there, three of whom have had charge also of the Theological College, the most important branch of the Mission [26].

The appointment of the Rev. S. G. Yesudian, an energetic Tinnevelly evangelist, to Vepery in 1883 led to a much-needed development of evangelistic work in Madras district [27].

In 1884 Parakala Ramanuja Yakanji—one of the very small but sacred class of Hindu preaching-priests, who are the teachers and expounders of the Vedas, and have the power of ordaining others and are held in high esteem—came to the Rev. S. Theophilus, native clergyman at St. Thomé, and desired him to let him know the principles of the Christian religion, stating that during his careful study of the Vedas he found many fallacies in them, and that he had no confidence in them. After a long period of study and inquiry he was baptized on Trinity Sunday, 1885, and was then instructed with a view to his becoming a Christian teacher [28].

Each of the three present divisions of the Madras Mission—St. Paul's, Vepery; St. John's, Egmore; and St. Thomé, Mylapore—has a resident native clergyman and its own Church Council [29].

* Though opened in 1826 St. Matthias' Church was not consecrated till February 1842 [22*a*].

St. John's Church, situated at the corner of two roads close to a heathen temple, was built by a native Christian, and many of the fittings were gifts from native Christians. The Rev. Dr. KENNET, one of the ablest theologians India has produced, ministered at St. John's for 16 years [1868-84] [29*a*].

Connected with this group is a station at Pulicat. [Pulicat stands on an island at the south extremity of the salt-water lake of that name, 25 miles north of Madras.]

The temporary retirement of the S.P.C.K. Madras Missionaries to Pulicat on the capture of the former place by the French in 1746 has been referred to on p. 505. Pulicat was then a Dutch settlement, and the congregation gathered there under Fabricius included some descendants of Europeans, to whom service was performed by a reader brought up in the Madras Mission [30]. Gericke afterwards frequently visited Pulicat, and baptized there many natives, who remained connected with the Vepery Mission up to about 1818. In 1838 (14 years after the transfer of the S.P.C.K. Missions to the S.P.G.) the unprovided native Christians at Pulicat, over 100 in number, were gathered into a congregation by the Rev. J. F. GOLDSTEIN, who also established eight promising schools, his labours being very successful and acceptable [31].

(1892-1900.) The Society's Theological College, Madras, under the Rev. A. Westcott, has continued to maintain its high standard of efficiency, holding its own most successfully in the Oxford and Cambridge "Preliminary Universities Examination," in friendly competition with the Colleges in England, and not only supplying South India with trained spiritual teachers, but also sending missionaries to foreign countries. Owing, however, to the inability of the native Church in the Tamil Missions in South India to support more clergy,* too large a proportion of the students have had to be employed as teachers or catechists on leaving the College [32]. [*See* p. 792.]

The College buildings have been enlarged—including a new chapel—and a new church† has been erected in the College compound, to serve as the parish church of San Thomé. This district was, in 1893, placed under the superintendence of the Principal, and serves as the practising field of the students. San Thomé and the Missions of Egmore and Vepery have had zealous and reliable native pastors. One of these—the Rev. Joseph Gnanaolivu—who had done much to reform the congregation of St. Paul's Church, Vepery, and was "highly honoured and universally beloved," suffered a martyr's death in 1897. When returning from Royapettah, on April 4, at 8.30 P.M., he was assaulted, and a "stone from an unknown hand caused his death," which took place on April 29 [33].

In the same year (1897) a hostel for girls was opened in Vepery [33*a*], and a history of the Vepery Mission—1716-1896—by the Rev. A. Westcott, was published under the title of "Our Oldest Indian Mission" [34].

* A portion of the salary of each native "pastor" has to be provided locally before the Society grants a title to Holy Orders.

† The new building—"the Church of the Good Shepherd"—is "unique in the whole of India." Its style is chiefly Gothic, and there is no wood in the roof, which is a vault of fan-tracery arches. The dedication by Bishop Gell, on January 25, 1899, was the Bishop's last public episcopal act.

(II.) **TANJORE.** The district of Tanjore (area, 3,654 sq. miles) lies north of Madura on the east coast of India. Its capital, also named Tanjore, one of the largest and most celebrated cities in South India, is about 200 miles south of Madras. Many of its inhabitants are Mahrattas, the descendants of a horde of freebooters who overran the Carnatic more than 200 years ago. The Fort, one of the strongest and most perfect Hindu remains, contains a densely populated town, also the palace of the Rajahs, and a temple and stone bull (Siva's bull), which rank among the celebrated sights of India. Within the shade of the temple stands a Christian Church built by Schwartz.

Though the first attempt (by Ziegenbalgh in 1709) on the part of the Danish Mission at Tranquebar to enter the dominions of the Rajah of Tanjore failed, the agents of that Mission visited the kingdom as early as 1732. Converts were not wanting during the next ten years, and under Schwartz the Mission became firmly established. Schwartz visited Tanjore in 1763, and at the request of the Rajah he settled there in 1777-8. Between 1773-6 the building used for service in Tanjore appears to have been destroyed by the Nabob of the Carnatic. It was replaced by a mud-wall church, which, erected at the expense of Major Stevens, was superseded in 1780 by Christ Church, built with the assistance of Schwartz. Schwartz gained the confidence and regard of all who witnessed his good and wise conduct. "The knowledge and the integrity of this irreproachable missionary have retrieved the character of Europeans from imputations of general depravity," was the report of the commander (Col. Fullerton) of the British Army in Southern India in 1783. The ferocious Hyder Ali refused to receive any other Ambassador from the English Government; "let them send me the *Christian*," he said, "*he* will not deceive me"; and the general reverence for "the Christian" enabled him to pursue his peaceful occupation in the midst of war. The Rajah of Tanjore, who aided the Mission and regarded Schwartz as "his Padre," on his deathbed committed his adopted son to the care of Schwartz, who declined the sole guardianship; but under his training Serfogee became an honourable man and an upright ruler, favouring the Mission though not himself a Christian. On Schwartz's death at Tanjore, on February 13, 1798, aged 72, the young Rajah departed from the custom of his country by viewing the body and attending the burial (in St. Peter's Church); and he erected a monument in Christ Church to "that great and good man," the "friend, the protector and guardian" of his youth. When by treaty of 1799 the Fort was evacuated by the British, and the English service discontinued, the Rajah permitted the continuance of the Tamil service, and promised to protect the missionaries—a promise which was kept.

From 1773 to about 1823 the Missions at Combaconum, Negapatam, Madura, and Dindigul, as also Tinnevelly, and periodically Trichinopoly, were all the outposts of the mother Mission at Tanjore, not to mention all the villages. From time to time these Missions were formed into separate ones, and thus Tanjore became comparatively small. Bishop Middleton of Calcutta, who visited the district in 1816, said of Trichinopoly and Tanjore that they "form together in a Christian view the noblest memorial perhaps of British connection with India." With the Bishop's approval the Danish Missions in the Tanjore country were added to the S.P.C.K. Mission in 1820. These congregations, which for more than thirty years were simply designated "the transferred congregations" (*see* p. 503), were situated principally in the country between Combaconum and Tranquebar [1].

S.P.G. Period (1825–92).—When in 1825 the Tanjore Mission was transferred to the S.P.G. it possessed extensive funds (Rs.85,600) with which it was endowed by Schwartz* and considerable property in land, besides which it enjoyed allowances from the British Government and the Rajah. The income from these sources was sufficient for the ordinary expenses of the Mission, but as the buildings were falling into decay the S.P.C.K. (in 1825) granted £2,000 for building a new church [2].

Connected with the Mission at this period (1826) were about 2,000

* Though "the possession of wealth was forced upon him by the favour of Princes that wealth was entirely devoted to the support and extension of the Missions, and never . . . changed the simplicity of his habits and his entire self-devotion to his great work . . . even when virtually Prime Minister of Tanjore." [L. Archdeacon Robinson, 18 Dec. 1844 [2*a*].]

persons in the congregations and 700 children in the schools, under the care of two Missionaries—the Rev. L. P. Haubroe and the Rev. J. C. Kohlhoff, and some sixty lay teachers. During the next ten years there was a threefold increase of Missionaries and the adherents rose to nearly 4,300 [3]. The accessions included the greater part of the inhabitants of thirteen villages, who through the labours of Mr. Haubroe left the Church of Rome and were formed into "the Rasagherry circle," situated between Tanjore and Combaconum [4]. The death of Mr. Haubroe in 1831 left the field to Mr. Kohlhoff, who, though age and infirmities had already rendered him incapable of much work, laboured on for another 13 years. Dying on March 27, 1844, the last of the band of Missionary brothers of the previous century, he was buried by the side of Schwartz, his master and friend [5]. Meanwhile the Rev. A. C. Thompson (appointed in 1831) and other English clergymen had been sent to his assistance [6], the Europeans and Eurasians in Tanjore itself were ministered to as well as a native congregation of 700 to 800, and in 1843 the parochial system (as established in Tinnevelly) was introduced, and the country stations, hitherto only occasionally visited, were organised into three Missions under resident Missionaries (Canandagoody, Boodaloor, and Coleroon or Erungalore) [7].

The country stations were regarded as a promising field, which diligent cultivation would render fruitful [8], but in Tanjore itself, which Bishop Heber had associated with Tinnevelly as forming "the strength of the Christian cause in India" [9], the bitter fruits of that toleration of caste which had been allowed by the Lutheran Missionaries, were seen in schisms and rebellions [10].

During a visitation in 1845 the Bishop of Madras wrote :—

"Tanjore has long been esteemed the stronghold of caste; so much so, indeed, that a 'Tanjore Christian' is almost become proverbial to signify a man whose Christianity is of a very questionable character. . . . My visit here has in a great degree removed this painful impression from my mind. That there is much at Tanjore which I could wish otherwise, it would be as wrong to conceal from our Society as it is impossible to conceal it from myself. But, as is too commonly the case, the Tanjore Christians have been condemned without due allowance being made for the very peculiar circumstances in which they are placed. I hesitate not to say, after a very careful inspection of the Mission, that we have more cause for thankfulness that the Christianity of Tanjore is what it is, than for complaint that it has not attained a higher standard. There are many obstacles to the advancement of the Gospel, common, indeed, everywhere in India, but of peculiar strength at Tanjore.

"First.—The influence of a resident heathen prince. In a population of 25,000 heathen, all living, more or less, in direct dependence on the Rajah, the small body of Christians feel themselves more than commonly despised and rejected by their countrymen, by whom they are held as the vilest of the vile, the Pariah esteeming himself to be infinitely superior to the Christian. There is certainly no indication of any favourable association in his mind of the Christian cause with the memory of his father, and his father's apostolical friend, who, at this very place, alike commanded the reverence of the Christian, the Mahomedan, and Hindoo. Not the slightest encouragement is shown by the Rajah to the Christians; on the contrary, I am persuaded that Christianity is considered at Tanjore as a visitation of the gods.

"The second great hindrance is to be found among the Christians themselves; a hindrance which every Indian Prelate has hitherto laboured in vain to remove. I allude to the curse of caste—a fearful commentary on those awful words of our Lord, 'It is easier for a camel to go through the eye of a needle, than for a rich

man to enter into the kingdom of God.' The wealth most prized by the Hindoo is his birthright of caste; and nothing but the Holy Spirit taking full possession of the heart of a native Christian, can win him to give it up. The Pariah clings to it as closely as does the Soodra; and it is a great mistake to suppose that the former is easily brought to renounce it. It has been imagined by many, that the drinking out of the same cup at the Lord's table necessarily involves the absolute forfeiture of caste, on the part of the superior; but this is erroneous, although they would very gladly leave us in error on this point. Nevertheless, the Soodra has a very great repugnance to it; and at Tanjore very many of the rich and independent caste-men have habitually refused to communicate at the same time with the Pariahs. There is not a doubt that the *prejudices* of caste, although not its sinfulness, were winked at by the first Missionaries, in the hope that, by bearing patiently with it for awhile, it would gradually be dispelled by the strong light of the Gospel shining upon their hearts. The result, however, has sadly proved the erroneousness of this notion. Generation after generation has sprung up, content, indeed, to be Christian on its own terms, but ever ready to resist when those terms were interfered with by the Missionary. Indeed, some of the caste-Christians would almost lead you to imagine, from their conduct, that they fancied they were conferring a great favour on Christianity, by condescending to be called after the name of Christ.* I may add, also, the misfortune of the church at Tanjore being established in the heart of a great town, instead of in a rural district. Missionary labour never thrives so well in a town as in the country" [11].

Another hindrance arose from a feeling that the natives were "to be paid for being Christians." On this subject the Rev. A. R. SYMONDS wrote in 1848:—

"The idea too generally prevails, that the Society in Madras is a certain rich body, with abundance, which it simply holds to supply the wants, both spiritual and bodily, of the native Christians as abundantly as may be required. . . Some of the older congregations in Tanjore . . are disposed to claim as a right what should be regarded as a favour, and to question the justice of their demands being declined."

This feeling it appears had grown out of the system pursued by the Lutheran Missionaries in administering the endowments of the Mission. On the appointment of its first Missionary to Tanjore the Society took steps to guard against "the misapplication of the Missionary funds," and a Life Insurance Association instituted in 1833 for providing for widows and orphans of Mission agents was warmly welcomed there [12].

It should be borne in mind that the unfavourable change in the attitude of the native rulers of Tanjore towards Christianity was attributed to the policy of the Madras Government. When every countenance was given to idolatry, and native Christians were beaten for refusing to draw the chariots of idols on festival days, it is not surprising that almost the last words of Bishop HEBER should have been expressive of reproach and condemnation:—

"Will it be believed, that while the Rajah kept his dominions, Christians were eligible to all the different offices of State; while now there is an order of Government† against their being admitted to any employment. Surely we are in matters of religion the most lukewarm and cowardly people on the face of the earth" [13].

* The Archdeacon of Madras reported in 1848 that the correction of the evils which grew up in the old Missions under the lax system of discipline, especially as regards caste, was found more difficult than the extension of the Gospel in new districts under the new system [11*a*]. (*See also* pp. 514, &c.)

† A regulation of the Madras Government in 1816 forbade the appointment of any person as district Moonsiff (native judge) unless he were of the Hindu or Mahommedan persuasion. This law was not repealed until 1836 [13*a*].

While on his visit in 1845 Bishop SPENCER (who had been "unwilling to press their consecration during the lifetime of Mr. KOHLHOFF, who had not received holy orders in the Church of England") consecrated the two churches, Christ Church and St. Peter's. In the latter, which is situated about a mile from the Great Temple, he also confirmed 145 natives and ordained Mr. BOWER priest. The native Christians attached to the Mission in Tanjore, 867 in number, were, the Bishop said, a "very difficult congregation to manage," being "proud and headstrong," having "had their own way too long" [14]. By this episcopal visitation the Missionaries were "strengthened, the native flocks encouraged and comforted," and caste was reported to be "dismayed" [15]. Among its advocates was the Tanjore Poet, referred to under Tinnevelly, who, however, had proved his attachment to Christianity by refusing, as poet of the Rajah, to write a poem in honour of a heathen god, and in consequence had been dismissed from his lucrative post. The Hindus love poetry, and he rendered good service to the cause of Christ by supplying them with "wholesome and profitable" songs in place of those "of a silly and too often of a filthy character" which they had been accustomed to use. Thus for the water-drawers he composed a poem of a hundred stanzas, containing some of the leading facts recorded in Scripture [16].

In the next fifteen years strenuous efforts were made to root out what the Bishop of Madras described in 1856 as "the pernicious system of caste, which for years has been eating as a cankerworm, and destroying the good work going on" [17]. By some native Christians it was (in 1852) maintained "more rigidly and offensively than by the surrounding heathen" [17*a*], and in 1860 "all the Missions of the Tanjore circle" were suffering "more or less of diminution in consequence of the measures taken to suppress" the evil. Numbers of the unstable seceded to the Lutheran Missionaries of Tranquebar, by whom caste was "tolerated and fostered," though some of the best of the Tranquebar agents had in consequence separated from their Mission* [18]. On the whole, however, much good was effected during the latter part of this period, when the Mission was in charge of the Rev. Dr. G. U. POPE, whose labours in Tanjore (as well as in Tinnevelly) were "eminently successful." During his superintendence (1851–8) many reforms were introduced: indeed, the Mission generally may be said to have been reconstituted by him on a sounder basis; and though its condition left much to be desired, Tanjore was pronounced in 1858 to be, "to all appearance, the most satisfactory Mission in the whole circle" embracing the districts of Arcot, Tanjore, Trichinopoly, and Madura [19].

The ordination of four native pastors at Tanjore in January 1860 enabled the European Missionaries to devote more time to work among the heathen [19*a*], and in 1862-3 the co-operation of the native Christians was enlisted by the formation of Native Gospel Societies [20];

* The Bishop of Calcutta in 1833–4 took the lead in the first great attempt made to abolish caste as a religious observance in the Native Church in South India, and in this "arduous work" he was encouraged by the support of the Society and its President [18*a*] References to subsequent efforts are given under the next number ([18*b*], p. 516), but it may be stated here that from Negapatam it was reported as recently as 1887 that "it would seem in some cases that little progress" [towards the eradication of caste] "has been made since the Visitation of Bishop Wilson in 1834–5" [18*c*].

but though "much sound, valuable and cheering work was going on" [21], Mr. CAEMMERER, another Missionary of great experience in Tinnevelly, had "not the least encouragement in evangelistic work," being unable in 1860 to "get a hearing by any chance in any quarter," and in that and the next year only two adults were converted from heathenism [22].

In the next ten years the educational agency seems to have been the most successful—especially the High School [*see* p. 794], which maintained "the lead among all the [Government] aided schools in the district" [23], and the pupils of which were so far drawn to GOD as to found a "Veda Samaj" in 1866. In the meetings of this body caste was not recognised, and their prayers (from the Theist's Prayer Book) were such "that a Christian might use many of them, provided he added 'through Christ'"—being offered "to one Lord," recognised "as their common Father, their Creator and Preserver" [24].

In 1875 the Bishop of Madras testified that he had not witnessed in India "an examination either in secular or religious subjects . . . more creditable both to teacher and learners" than that of the High School at which he had just been present [25]. In 1873 three large middle-class schools were taken over by the Society from their heathen proprietor and transformed into Christian schools. By this step "the whole of the middle and higher education of Tanjore" was "placed in the hands of the Society" [26]. The High School was in 1864 raised to the rank of a College—St. Peter's [*see* p. 794]—and is still exercising a useful influence [27].

For the training of Mission agents a seminary was established in Tanjore about 1828 and removed to Vediarpuram in 1844 where it was continued until 1873, when it was closed [28].

In 1871 Lord Napier, then Governor of Madras, visited Tanjore, and received a congratulatory address from twelve Missionaries of the Society. His reply concluded as follows:—

> "I must express my deep sense of the importance of Missions as a general civilising agency in the South of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the Mission was obliterated from the scene! It is not easy to overrate the value in this vast Empire of a class of Englishmen of pious lives and disinterested labours, living and moving in the most forsaken places, walking between the Government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil" [29].

After passing through "a succession of difficulties and trials" and becoming "greatly enfeebled" the Tanjore circle of Missions was in 1873 placed under the charge of the Rev. J. F. KEARNS, one of the most indefatigable of the Tinnevelly Missionaries. The result showed that the Mission "is capable of revival" and that it "may yet again occupy a high place among those of South India." At "Amissappon" [Amiappen], which once had a resident Missionary, Christianity was now represented by "*four old widows*" more or less dependent on the Mission. At the neighbouring village of Coota Nerdoor were people who boasted of being "Christians of *sixty years' standing*. They

might as well have been of yesterday" (added Mr. Kearns), "for of Christian truth they knew nothing." At another place, Vellum, eight miles from Tanjore, where there had been a large congregation in Schwartz's time, "the graves of the Christians were all that remained of a once flourishing Church." Some of the people "had apostatized, more had gone to other parts of the country, others joined the Romanists, and a few were nothing." A congregation of 50 was however soon gathered here, and at Sengapathy Mr. Kearns was sought out by three men who said, "We were once Christians, we are all baptized, but our children are not. We wish to return to our mother, so take us back." Within six months seven villages, each containing a Christian congregation, were added to the Mission, and in 1874 the Revs. W. H. KAY and W. H. BLAKE, who had been moved to offer themselves by the Day of Intercession, were sent to assist Mr. Kearns [30].

The evils of the "eleemosynary" system adopted by the founders of the Mission were still apparent, the "invariable reply" of the people addressed in the villages being that if the Missionary got them employment, lent them money, or paid their debts they would become Christians. Some improvement however had been effected in this respect [31], and Mr. Kearns' efforts to reorganise the Mission were not without encouragement [32], but in 1877 he died; Mr. Kay, who also did good work, resigned in 1881, and in 1883 there were only two clergymen (Mr. Blake and a native) where five years before there had been nine [33].

The depressing effect of limited means has not however damped the energies of Mr. Blake, who has made the most of such resources as he could command, and with his native assistants has carried on the work of the Mission with the faith and devotion of an Apostle [34]. In 1884 six natives were ordained for the Tanjore and Trichinopoly Missions; one of them—Mr. N. GNANAPRAGASAM—was the first native graduate of Madras admitted to Holy Orders. Born in heathenism, he was converted to Christianity while a student in the Society's Seminary [35].

1892–1900.

On the silver jubilee of his baptism—February 22, 1897—Mr. Gnanapragasam made a fresh dedication of himself to God and His service, and Bishop Gell, in whose presence he had been baptized, blessed him and his family [35*a*].

St. Peter's College, Tanjore—"the oldest educational institution in the Presidency, having been developed from the Provincial School for the teaching of English opened by Schwartz"—has continued to do an excellent work, providing in one or other of its departments for the education of representatives from almost all parts of the Presidency of Madras. From the Marriott Bequest the Society endowed it in 1897 to the extent of £50 a year [36].

Mission work in the district, apart from the educational branch, has not made satisfactory progress* either as regards self-extension,

* *See* Bishop Gell's letter on his retirement from the diocese. It should be remembered that stagnation was complained of by his Lordship in his *first* charge, and that Dr. Pope's reports revealed the same state in *his* time—fifty years ago.

self-support, or self-government. The people still have an idea "that the local Mission has enormous funds left by Schwartz, and that any help from the people is not really wanted." The fact that some of the Christians "are, with regard to caste and some other observances, just where Schwartz left them," is attributed to the influence of "the Tanjore Poet" and his descendants. The latter call themselves the "Levites" of the people, who (it was reported in 1894) "have to support them" "by regular fees" on the occasion of baptism, publication of banns, marriages and funerals, and "by special subscriptions during Lent and Christmas." There is now (1900), however, a better spirit in the poet's family: the opposition to the Mission is a thing of the past, and the younger generation of the family is seeking regular employment in the Mission. One is a candidate for holy orders. An improvement has also taken place as regards caste feeling [37]. Great difficulty has been experienced in preventing the alienation of Mission property by native Christians, but since the poet's family have given a document (in 1899) for the site on which their house stands there is better prospect of a settlement of the matter [38].

Sunday, February 13, 1898, being the 100th anniversary of the death of the Rev. Christian Frederic Swartz,* the Centenary was observed with special services and rejoicings at Tanjore, the principal seat of his labours and his last resting-place. The proceedings began with an early celebration of the Holy Communion in St. Peter's Church. Originally, St. Peter's was a small chapel built by Swartz in the compound of the bungalow which he occupied when he removed from his house in the Fort.

In accordance with the wishes of Bishop Heber of Calcutta (expressed in 1826), it was replaced in 1829 by the present building, which includes at the east end the site of the old chapel and the grave of Swartz. The native Christians were in 1898 all living around St. Peter's, forming quite a Christian parish, but the older church, in the Fort, was regarded as being the more suitable for the special Centenary service. This building (Christ Church), built by Swartz himself in 1780, and the principal church in his time, is now only used for a service once a year on January 1, there being no Christians at present living in the Fort. It contains the beautiful monument by Flaxman, erected to the memory of Swartz by the Rajah Serfojee.

Special dignity and interest was added to the procession from St. Peter's to Christ Church (a mile distant), by the Ranees' loan of elephants, camels, and horses, and the sepoys from the palace, to take part in it. These, gorgeous in their housings and trappings, and with emblems of royal state, headed the procession. About 1,200 persons crowded into the church. The sermon was preached by the Rev. N. Gnanapragasam, for many years the pastor of the town congregation, and himself a convert from the neighbourhood. Immediately after the Benediction, in accordance with a custom observed on the New Year's Day service at the Fort church, the son of the old Tanjore poet and his family started singing one of the old poet's lyrics, accompanied by

* This is the spelling (of his name) adopted by him from the time he became a missionary of the S.P.C.K. at Trichinopoly

explanations. This being ended, the congregation dispersed, and were conducted back home by the palace guard of honour, &c. The evening service (in English) was held in St. Peter's Church. The following day was observed as a special holiday and festival, and in the evening a dramatic performance from *Julius Cæsar* was given by students of the College Christian hostel.

The Centenary was further marked by the enlargement of St. Peter's Church, the dedication of which took place in 1900 [39].

The Rev. W. H. Blake, who has cheerfully continued to bear the principal burden of the College and Mission, was in 1897 appointed a Fellow of the Madras University, an honour he has well merited by his long service in the cause of education. Owing to financial difficulties Mr. Blake has only two native priests to assist him in the town and the four Mission districts. Bishop Whitehead on his visit in 1900 was impressed by the earnest and devoted work of the Clergy and by the urgent need of strengthening the staff [40].

(II.*a*) **VEDIARPURAM** (1825–92).—The history of this station—a branch of that of Tanjore, from which it is distant about five miles—calls for no special notice previously to 1844, in which year it came into prominence by the transfer to it of the Tanjore Seminary [1]. This institution, organised under the Rev. Dr. Bower, after rendering good service, was closed in 1873 [2].

In February 1845 the Bishop of Madras confirmed 99 natives there, and after the service a number of recent converts from a neighbouring village came forward in the congregation and presented a brass image of the goddess "Kali Ammen," which had long been the presiding deity of their now desecrated temple. A catechist explained the idol's history, and in doing so quoted the 115th Psalm, "Their idols are the work of men's hands," &c. "The Tanjore Poet" [*see* p. 533] (who had "almost as many followers as a Grecian philosopher") then requested and was allowed to chant some of his religious poetry, which, the Bishop says, "was pretty, and not monotonous . . . and the thoughts, very good" [3].

In 1846 there were 708 professing Christians in the Mission, and during the next six years, amid much opposition from the Brahmins, the Gospel was preached far and wide, Mr. Bower's visits reaching even into the West Combaconum district.

Christianity was still further extended in 1855 by a famine which drove many of the Christians to Mauritius, Ceylon, &c. [4]; but the Mission itself was weakened by this and by a secession resulting from the enforcement of the caste test in 1857. The seceders were "received with open arms" by the Lutheran Missionaries of Tranquebar, notwithstanding Mr. Bower's expostulations [5].

In 1863 a Native Gospel Society was established in the district [6].

The subsequent history of the Mission calls for no special remark.

1892-1900.

The converts in the district are scattered over eight places. In the eastern circle, with Neduntheru as its headquarters, the Christians, "though belonging to the lower orders of society, are far above their unfortunate non-Christian brethren in point of civilisation and morality." The western circle, with Vediarpuram as the centre, is not so satisfactory—since the abolition of the seminary in 1873 "it has lost all charm and attraction" [7].

(II.*b*) **NEGAPATAM**, a seaport* town, 20 miles south of Tranquebar, was visited by Ziegenbalgh in 1708, and by other agents of the Danish Mission at Tranquebar in 1754 and 1772—on the second occasion at the request of a German officer in the service of the Rajah of Tanjore. In 1782, when Negapatam was taken by the English, or between that year and 1785, Gericke, of the S.P.C.K., established a Mission there, and with the consent of the British Government took charge of a church—"a noble edifice" built by the Dutch Government in 1774—and of a small chapel for the Tamil congregation. A large building, originally a leper hospital, and a piece of land granted by the Dutch Government, were appropriated to the reception and support of the poor. For the same object Schwartz obtained a monthly allowance of £16 from the Madras Government in 1794, and Gericke, besides contributions in his lifetime, bequeathed (by will, 1802) Rs.63,700 for the Vepery and Negapatam Missions [1].

S.P.G. Period (1825–92).—In the absence of a resident Missionary, Negapatam was dependent on occasional visits from other Missions, and this arrangement appears to have continued after its transfer to the Society (1825) till 1833, when the Rev. A. C. THOMPSON of Tanjore was stationed there. At that time the Mission comprised a congregation—presumably of natives—numbering 285, a second composed of 205 Portuguese and Dutch descendants, and some 60 school children [2].

In 1836 it was made a distinct Mission under the Rev. T. C. SIMPSON, who was succeeded in 1838 by the Rev. J. THOMSON [3]. Bishop SPENCER, who held confirmations there in English and Portuguese in the next year, formed a favourable opinion of the Mission Schools in Negapatam [4], but in 1845 he reported that those at certain villages in the neighbourhood were "worse than profitless." On this occasion he confirmed nearly 56 soldiers and 17 natives. The European congregation, though small, was developing "an attachment to the Church" under difficult and adverse circumstances; but the native ones were small and their growth was restrained by caste influences which the Bishop failed to remove [5].

The condition of the Mission, which had been extended to a distance of forty miles from north to south and thirty from east to west [6], was "anything but pleasing" in 1848, and the Jesuits, who allowed their converts to retain caste, had made Negapatam their headquarters [7].

In 1887 caste was holding a stronger sway there than even at Tanjore, the caste Christians refusing to communicate with the non-caste brethren [7*a*].

In 1849 it was separated from the Combaconum Mission, with which it had become connected, and in 1854 reorganised under the Rev. J. A. REGEL with some success [8], though in 1857 several of his flock seceded to the Wesleyans [9].

The subsequent history of the Mission calls for no special notice.

1892–1900.

An entire absence of reports on the work of the Mission is but one indication of an unsatisfactory period, which has been recently terminated by a long-needed change in the staff [10].

* The port owes much of its importance to the coolie traffic between it and Penang and Rangoon [1*a*].

(II.*c*) **COMBACONUM** (1825–92).—Combaconum is "one of the most idolatrous and wealthiest of South Indian cities" [1].

A branch of the Tanjore Mission which was begun there by Schwartz in 1793 was continued as such after its transfer to the Society (1825) [*see* p. 502] until 1837, when it was organised as a distinct Mission under the Rev. V. D. Coombes, all the "transferred congregations" [*see* p. 511] with some formerly in Rasagherry circle being included in it [2].

Mr. Coombes' faithful labours had effected much good when, soon after his death, the Bishop of Madras in 1845 confirmed 60 natives there in the church built by Schwartz. The communicants were "very numerous," and at the administration the Europeans, though first invited to approach, "held themselves back" and communicated together with and after the natives—an example regarded by the Bishop with "delight" as being "most valuable in India." One of the Europeans, in whose employ were several native Christians, testified that "they were among the best and most useful men there" [3].

Though not regarded as "a promising field for a Missionary," it was important to maintain the station both on account of the Christians there and as a link in the chain of Missions from Madras to Trichinopoly [4].

At the heathen festival of the "Kartigai" in 1854 the Rev. S. A. Godfrey wrote:—

> "All Combaconum is on the stir. The spectacle of thousands hastening to the Cauvery, with votive offerings of flowers and fruits, is . . . overwhelming. So dense is the crowd that it is almost, I should say, utterly impossible—especially from the frantic spirit of superstition and delusion so strong in them—to venture among them for the purpose of distributing tracts, &c." [5].

In the Mission buildings it was easier to gather an attentive audience of heathens [6], but progress in 1858-60 was hindered by caste influence—several Christians seceding to the Lutherans [7]—and later on (in 1866) by the influence of European sceptical writers on the Hindus, who had abandoned their own faith. Scepticism appeared to be accompanied by an increase of intoxication [8]. The majority of the Christian converts in the city were reported in 1858 to be furnished by the Brahmans and other high castes, and those in the villages by low castes, and the former would not communicate with the latter. The Girls' Boarding School then formed the brightest spot in the Mission, and it had been founded and was almost entirely supported by the resident Europeans [9].

The subsequent history of the Mission calls for no special remark.

1892–1900.

There is nothing to record excepting a decrease in the number of Christians and scholars [10].

(II.*d*) **NANGOOR** (1825 92).—Nangoor was separated from the Combaconum Mission in 1849. Its inhabitants included "the Merasdars . . . a degraded class given to idolatry in its worst form"; but a few years of active exertion made it "a goodly Mission." In 1854, when the Rev. A. JOHNSON was in charge, the native Christians numbered 850, nearly one-half being communicants [1].

Subsequently the evangelisation of the heathen in the district was undertaken by the Native Gospel Society of Tranquebar [2] [*see* p 524], with which Mission it is still associated [3]; and in 1865 the Rev. J. SELLER reported of the scattered Christian population :—

"Many of them show by their conduct that they are, in proportion to the light that has been vouchsafed to them, earnest disciples of Christ. We can show you among them the old and tottering man rejoicing in his Bible, his hymns, and his catechisms, as he reads them to his family. We can show you the middle-aged man who, though miles from a church, never fails to keep holy the Sabbath day by attending divine service, although he has to do it at the hazard of his life by swimming dangerous rivers. I thought it very touching to hear that poor unlettered solitary Christian say, 'Sir, it is now five years since I became a Christian, and during that period I have endured very much persecution from my heathen neighbours, but (help me, sir, against them, would be not an unusual cry) my soul has in that time received much spiritual comfort, therefore I constantly exhort them to embrace the way of truth even as I have done.' I am thankful to say his exhortations have resulted in the accession of a large number of his fellow villagers to Christianity. We can show you the young men and women of Nangoor (fruits of the labours of the late hard-working missionary, the Rev. A. Johnson), full of intelligence and life, trained in the love of God and of His word. We have thought, when seeing on Sundays men with their wives and children trudging ten miles to church, and joining with earnest and devout manner in the service that immediately followed, that there was zeal and energy in them that it had not been our lot to witness elsewhere. And when, on visiting villages some thirty miles from here, after fording barefooted miry water-courses and inundated paddy fields, we have arrived at the little oases in the wilderness, and being received with expressions of love and gratitude have crept into a native hut converted into a schoolroom, and crowded with worshippers" [4].

The Mission is further noticed under Tranquebar [p. 524].

(II.*e*) **CANANDAGOODY** (or **KANANDAGUDI**) is situated about half way between Aneycadu and Tanjore. The Mission had a remarkable origin. A certain Tondiman of the village, afterwards named Pakkiyanathan, having discovered some idols took them home in hope of their becoming propitious household deities. Finding them however "devils of ill luck" to his family—his brother having gone mad and the "childlessness" of his wife being confirmed—the owner renounced devil-worship, sought "the only living and true God," and was baptized by Schwartz at Tanjore in 1795. Subsequently his relatives also obtained baptism there, and the germ of Christianity thus planted was carefully tended by Kohlhoff and other Tanjore Missionaries. In memory of Schwartz the Rajah of Tanjore established in 1807 a charitable institution at Kanandagudi for the maintenance and education of 50 poor Christian children Thirty poor Christians were also maintained and clothed by the institution [1].

S.P.G. Period (1825-92).—After the transfer of the S.P.C.K. Missions to the S.P.G. [*see* p. 502] Canandagoody remained connected with Tanjore until 1842, when it was separated, and in 1843 it was placed under the Rev. T. BROTHERTON. At that time "there existed nothing but a poor thatched prayer house, used likewise for a

Tamul School, and the usual miserable staff of uneducated native assistants," but at the end of nine years there was "a thoroughly organised Mission, with well-qualified teachers, five English and Tamul Schools, and the order, life, and energy of an European settlement" [2].

In 1845 the Bishop of Madras consecrated a "church worthy of the name" which had been built by Mr. Brotherton. "It was thronged with native Christians, all of whom" were "under strict pastoral superintendence." "As with the voice of one man, they sang the praises of Him Who had brought them out of darkness into His marvellous light, and never did Bishop meet with a more hearty welcome from a Christian flock." The Mission district, extending 80 miles from north to south and 40 from east to west, was traversed at stated periods by Mr. Brotherton "in the true Missionary spirit," and the number of baptized was 765 and of school children 500. Most of the Canandagoody congregation belonged to "the Kaller or Thief caste," but they now lived honestly and were held in much respect by their countrymen. There were also two congregations of Shanars, two of Pallers (agricultural labourers), two of Pariahs, and one so-called Portuguese [3].

In consequence of the interest taken by Bishop Spencer in the formation of a Shanar village at Amiappen, the place was named "Spencer-Pooram" [4].

It was in this Mission that the conflict with the caste prejudices of the converts was so successfully maintained. Previous to the appointment of the Rev. C. Hubbard, "caste was not so resolutely discountenanced and repressed as it should have been." To overcome it is one of the main difficulties of the Missionary, and good men have differed considerably as to the best way of doing so, some being disposed to tolerate it for the time, looking to the force of Christian truth eventually to subdue it, while others, and the great majority, consider it necessary to adopt stringent regulations against it.

It being the custom in native congregations for men and women to sit apart in the church, each sex by themselves, in communicating at the Lord's Supper the males first received and then the females. Before Mr. Hubbard's time the order of proceeding had been to allow the caste men to go up first, then the caste women; after that the pariah men, and then the pariah females. This toleration of caste distinctions Mr. Hubbard resolved at once to check, and at his first celebration (in 1847), as soon as the caste men had come up, he also beckoned to the pariah men to approach. The caste women, regarding this as a great indignity, rose up and left the church; and among their husbands some murmuring was heard. After the service, the caste people held a meeting, and determined not to communicate at all until Mr. Hubbard agreed to revert to the old practice of giving to them before the pariahs. But Mr. Hubbard quietly made known his determination to exclude from all temporal and spiritual benefits such as should hold back from the Communion on these grounds. Some of the caste women braved the displeasure of the rest, and presented themselves at the ensuing Communion. This greatly exasperated a portion of the caste people; and in the evening of that Sunday one of these women, who had preferred duty to caste, was set upon by them and so severely

beaten that her life was endangered. Great commotion prevailed in the village; but Mr. Hubbard applied to the civil authorities for redress, and the guilty parties were severely punished. The result was that the Missionary completely gained his point. The same trials however had to be endured in the schools, which for some months were almost broken up, but Mr. Hubbard succeeded in leading his people to the conviction that all are made one in Christ Jesus without respect or distinction of persons; and with the exception of one family all soon submitted [5].

In 1847 a branch Native Gospel Association was established [6], and though caste continued to be a great obstacle to conversions [7], and in none of the Tanjore Missions was there up to 1865 any "pressing into the kingdom," the "incessant" "evangelistic, educational, and congregational" work was surely though slowly effecting an improvement. To "attempt to hasten on the extension of a Church by indiscriminate and ill-prepared receptions" would in Mr. Hubbard's opinion only bring "scandals and impediments" hereafter [8].

In the next year (1866) he and his flock suffered much from famine and pestilence, from which he learnt more of the real state of their hearts than throughout the whole 36 years of his ministry; the manifestations of Christian submission under the trial were very cheering [9].

The subsequent history of the Mission calls for no special remark.

1892–1900.

There is nothing to record beyond a slight increase in the number of Christians, and a decrease in the number of scholars [10].

(II. *f*) **ANEYCADU** (1827–92).—This Mission is about 30 miles south-east of Tanjore, near the town of Puthucottah. Though visited by the "venerable Kohlhoff" as early as 1807, when a family was brought over to Christianity, a regular congregation does not appear to have been formed until 1827 (that is, two years after its transfer to the Society [*see* p. 502]). From that time it remained as an out-station of Tanjore or of Canandagoody till 1845, when it was erected into a distinct Mission and made the headquarters of a circle of villages. Five years later it was regarded as "one of the most pleasing and promising of our Missions." Christianity appeared to have "taken real root" there, "a considerable number" professed Christianity, and as a congregation they were "orderly, attentive, well disposed, and willing to contribute." The patriarch of the village, Adeikalum (who was disposed to exercise severity towards the unsteady and inconsistent, having himself endured persecution—such as having his house burnt down and imprisonment—for the truth's sake), had with a few others presented a site for a church, which was being built in 1847, and his son-in-law, the Catechist, gave "a considerable piece of ground" for the Mission compound. Mr. W. L. Coombes, who had

been labouring at Aneycadu, now (1849) became the resident ordained Missionary. A remarkable circumstance connected with the locality was that hitherto it had "never been visited with cholera" [1].

Another was that though the national name of the people signified "a thief" they were reported of in 1855 as honest—highway and other robbers "never presuming to approach this village." Toddy-drinking also had been abandoned, and generally Mr. COOMBES could report well of his flock [2].

A branch Native Gospel Association was established in 1863–4 [3], and though a resident ordained Missionary has not been continuously maintained in the Mission [4], the progress has been encouraging.

(1892–1900.) The Christians at Adanoor (or Avanon) have been favourably reported of recently, but at Aneycadu many of the Mission agents have been subjected to persecution [5].

(II.*g*) **TRANQUEBAR** has already been noticed as the scene of the earliest labours of the first Danish (Lutheran) Missionaries in India, dating from 1706, and whose Mission originated from the example of and was promoted by the S.P.G. [pp. 471, 501]. It was frequently visited by Schwartz; Kohlhoff was born and ordained there, and Ziegenbalgh (1719) and Grundler (1720) were buried in the Mission Church. In 1815 Bishop Middleton of Calcutta found the Mission in great distress in consequence of the restoration of the settlement to the Danish Government by the British, who had supported the Mission while they held Tranquebar. Timely assistance from S.P.C.K. funds afforded temporary relief, but the glory of this first Protestant Mission was evidently departing. It had fulfilled its course, and after having been for more than a century a light to them that sat in darkness, and the source from which the English Church Missions in Southern India derived their origin, it was in the progress of events and years eclipsed and superseded by their brighter and more extended rays [1].

S.P.G. Period (1845–92).—The languishing state of the Mission was noticed by the Society in 1818 as an opportunity for affording help at a time when it was preparing to enter on work in India. No assistance was however then rendered [2], and not being one of the S.P.C.K. stations (though it was assisted by that Society) it was not (as their Missions were in 1825 [*see* p. 502]) adopted by the S.P.G. until 1845, when by purchase it became a British possession. Its value to Denmark at that time was "very small, its trade being almost annihilated." Where formerly there had been seven Lutheran Missionaries there was now only one—the Rev. Mr. Cordes, of Hanover, whose native flock in the town and district numbered 1,700. The European congregations were also ministered to by him "alternately in English and in German"; there was no Danish service, the Danish Chaplain having returned to Denmark. The two churches were "both good"—the Mission Church being "a large and venerable looking building." There were also three schools, which, though supported "by the Government," had "but few scholars." The Mission library, which Bishop Middleton had once desired to purchase, was "in a miserable state, and food for worms." The sea, which had destroyed Ziegenbalgh's first church, was still encroaching on the settlement. These particulars were furnished to the Society by the BISHOP OF MADRAS, who was welcomed by the Governor and received visits from Mr. Cordes and a Roman Catholic priest—a native of Goa, "full of

smiles," who professed to speak English but could not make himself understood. A place "so strongly commended to our affection by so many holy associations" had a claim to a permanent minister of the Church of England, and on the transfer arrangements were at once made for its being visited by the Society's Missionary at Negapatam [3]. Later on Tranquebar became connected with Nangoor [*see* p. 520], and a Native Gospel Association, established with the object of evangelising the heathen within the limits of that district, had in 1865 attained satisfactory results [4]. In 1868 a native endowment was begun [5].

(1892 1900.) "Neglect written large over the Mission" was the condition of the Nangur-Tranquebar District (as it is now called) in 1897. The people are pariahs and practically all slaves of the soil, but in spite of their desperate poverty the Christians in one village raised Rs.50 for the repair of their church. At Tranquebar, the old Danish Government Church ("Zion," now belonging to the British Government and served by the Society), contains some interesting old communion plate. The Lutheran Mission hold the old Mission Church ("Jerusalem") and the mass of the converts [6].

(III.*a*) **CUDDALORE,** or Fort St. David as it was once called, is situated in South Arcot, on the east coast of India, about 100 miles south of Madras. In 1716–17 a school or schools were established at Cuddalore under the auspices of the Rev. W. Stevenson, the English Chaplain at Madras, by Ziegenbalgh, who visited it occasionally and died there in February 1719. By two other Lutheran Missionaries (Giesler and Sartorius) was founded in 1737 a Mission of the S.P.C.K., which during the next eighteen years gathered nearly 1,000 converts. In 1749 the British Government put the Mission in possession of a Roman Catholic Church built by the French, who recovered it and sequestered other property in 1758, compelling the Missionaries and most of the inhabitants to withdraw. On the recapture of the settlement by the British in 1760 the Mission was revived, and till 1803 it remained in close connection with the S.P.C.K. Mission at Vepery [p. 505]. Meanwhile its endowments in lands had increased considerably, and a church had been built in 1767 (chiefly by the aid of the East India Company) and rebuilt in 1800 at the cost of the Missionary Gericke. Between 1805 and 1822 the efficiency and prosperity of the Mission became "impaired in every department by the want of vigilant supervision" and the title-deeds of some of the property had been mortgaged to defray the charges of the work [1 and 1*a*].

S.P.G. Period (1825–92).—At the time of its transfer to the Society there were in connection with the Mission a congregation of 231 souls, 94 school children, a Catechist, and two school-teachers. Twelve years later (1836) the congregation numbered 311, the school contained nearly 500 children, and the staff consisted of a Missionary and twelve lay agents [2].

The Rev. D. Rosen had reported satisfactorily of the work in 1830 [3], but he was soon afterwards removed, and at the expiration of fifteen years, during which the supply of Missionaries had not been continuous [4], the Mission was in an unsatisfactory and unpromising state. Education was so secular that the Bishop of Madras found it necessary to break up the existing schools and to replace them by two Christian schools, and caste had been so much tolerated that eight of the native agents, "all professedly Christians," though "obliged to confess that the Bible was directly opposed to caste," declared unanimously to the Bishop that "they would never give it up." "How can we expect" (said he) "that the Gospel will be really taught by such men as these?" Added to this was the fact that Cuddalore was the abode of numbers of pensioned European soldiers, and the majority of those

belonging to the English Church were of an indifferent character. They had come to India "at a time when no one cared for their souls," and had "lived so many years in a heathen land" that they were "become semi-heathen themselves." During his visit the Bishop consecrated the church and confirmed 125 persons—Europeans, East Indians, and natives. Too frequently the attention of the Missionary was diverted from the natives to the English congregation, to which, in the absence of the chaplain, he was "expected to minister," and more than one of the Society's Missions were "injured in this way" [5].

The Society's straitened means prevented much good being done at Cuddalore, and the Mission long continued in a "languishing state" [6]. Signs of revival were seen in 1863, when a Native Gospel Association was formed [7], and in 1875 the Rev. J. D. MARTYN, who was devoting much time to evangelistic work, stated that in the town and adjacent villages there could scarcely be a man to whom the Gospel had not been preached by him [8]. Nine years later the interests of the Mission were promoted by a Native Church Council and an Industrial Association for the poorer Christians then formed [9].

(1892-1900.) Owing to past neglect the Mission had (in 1894*) "almost died out," many of the Christians were unsatisfactory, and in all directions the Church had been forestalled by other Missionary bodies. Evangelistic preaching not infrequently resulted in the agents being stoned. Among the Brahmins and more educated classes "nothing can be done except by means of higher education." They are growing up atheists, and immoral to an appalling extent. "This is the result of the Government policy of education." Even the Government testifies that it is the Missionary body that has given the greatest amount of help to the downtrodden outcasts* [10].

(III.*b*) **PONDICHERRY.** Naturally Pondicherry would form a part of South Arcot, but it is the capital of the French settlements in India. It lies north of Cuddalore and eighty-six miles S.S.W. of Madras.

S.P.G. Period (1830-92).—From 1830, when the Rev. D. Rosen was reported to be ministering there [1], Pondicherry appears to have been visited by the Society's Missionaries at Cuddalore, of which it is considered an out-station. In 1845 six Europeans and eight natives were confirmed by the Bishop of Madras, who then anticipated that there would be "no further difficulty about our chapel at Pondicherry, as the present Governor, whose attentions to me . . . were most kind and courteous, is well disposed to grant it." In the Bishop's opinion a Missionary able to officiate in the French language would "draw a considerable congregation." The Society's connection with Pondicherry has however been limited to ministering to the native members of the Church of England there [2].

(1892-1900.) There is nothing of importance to record beyond the improvement of the primary Mission School [3].

(III.*c*) **VELLORE AND CHITTOOR.** Vellore, a large town eighty-five miles west of Madras, was the scene of the massacre of English soldiers by mutinous native troops early in the nineteenth century. Chittoor is the civil station of the district, twenty-

* *See* Report of Rev. J. A. Sharrock, then in charge.

two miles north of Vellore. In connection with the S.P.C.K. Mission at Vepery the nucleus of a Mission was formed at Vellore about 1769-70, consisting of the native wives (baptized by Gericke) of English soldiers, and a few Christians from Trichinopoly, under a Catechist. There were also some Roman Catholics, who afterwards joined the Mission. An empty house was appropriated for Divine Service in 1771. Gericke frequently visited the Mission, but after his death, which occurred there in 1803, it remained neglected, if not, as Archdeacon Robinson says, unvisited by a missionary until 1822, when the Rev. L. P. Haubroe (S.P.C.K.) found the chapel in ruins, and only thirty Christians left, some having removed, others having joined the Church of Rome. Several Portuguese, however, were anxious for ministrations, and he officiated in a barrack in the fort to a considerable congregation, organised a school with the support of the English officers, and a Catechist was again stationed there.

After the death of Hyder Ali in Chittoor in 1782 the S.P.C.K. opened a Mission there in acknowledgment of the mercy of God in crushing the power of the tyrant and raising the English standard. In 1807 Judge Dacre, an Independent, converted many people, and at his own expense appointed two Catechists over them. This Mission was superintended by the Vellore Catechist, but Archdeacon Harper was once prevented by the Judge from officiating to the native congregation. After the Judge's death in 1827 some of them joined the Church [1].

S.P.G. Period (1825-85).—After the transfer of the Missions to the Society [*see* p. 502] they continued to be superintended by the Vepery Missionaries, but progress at Vellore was hindered by the need of church and school accommodation. The Commandant had appropriated a large room in the fort for the purpose, but the natives so strongly objected to the place that the Rev. P. Wessing relinquished it in 1830 and held service in his own house, his congregation numbering 80. Some land had been given to the Mission, but at that time it had not been utilised [2].

In 1838 it was considered desirable to station the Rev. E. Kohl at Vellore [3], but by the advice of the Bishop of Madras the resident Missionary was transferred in 1845 to Chittoor [4], to which the Society had in 1842 voted Rs.5,000 for the purchase of a chapel and school. Vellore was left under a Catechist [5], superintendence being provided from Chittoor, with the occasional assistance of the resident Chaplain [6]. This arrangement continued until 1855, in which year the Madras Diocesan Committee, being in financial difficulties, sold to Dr. Scudder, of the "American Dutch Reformed Protestant Church" Mission (for Rs.2,500), the Society's buildings at Vellore and Chittoor, excepting the Chittoor Church and compound, which Government purchased for Rs.1,142 in 1857. The native Christians at Vellore being left without a pastor and vernacular services, some joined the Dissenters, the rest remained faithful to the Church and were ministered to by the Chaplains as far as they were able to do so. This provision, proposed previous to the sale of the buildings, continued until 1862, when a new chaplain, Dr. Sayers, "refused to minister" to the native Church Christians, and "tried to force" them "to join Dr. Scudder's congregation," on the ground (as he and Dr. Scudder held) that they had been handed over to the American Mission in 1855. Dr. Sayers' successors supported the native flock in their refusal to join the Dissenters, and the Rev. J. B. Trend (about 1874) engaged a Catechist to minister to them in their own tongue. In 1880, their number being then 116 souls, all baptized members of the Church of England, and 50 regular communicants, they petitioned the Society for a native Priest, and provision was made for one to visit them monthly, also for a competent Catechist and a chapel. This action was opposed by the American Mission, who contended that the people as well as

the buildings had been sold to them [7]. The Society considered that the action of its Committee in Madras in 1855 (which, by the way, was never formally sanctioned by it) could only by a misapprehension be understood to do more than deal with the buildings, and that "the Society did not and could not assume to transfer the congregations previously assembling in such buildings to another communion." Indeed its policy had been to abstain from making covenants or territorial arrangements with Dissenters, and it had never transferred congregations to them. Nevertheless in this case, as the American Mission did not object to the Church taking possession, but only to the particular agency of the Church—that is, the S.P.G.—and moreover as the Bishop of the Diocese urged that the Society should refrain in the interest of peace, and promised that in such case he would make the spiritual needs of the congregation his own care* the Society decided in 1883-84 to withdraw from Vellore, and effect was given to its decision in 1885. This course, so far from involving a sacrifice of principle (as some of its friends in India thought at the time), was in reality a great gain: the Society, true to its principles, submitted itself to Episcopal guidance, and the small native congregation was trained to regard itself, not as the appendage of a particular Society, but as a portion of the whole Church [8 and 8*a*]. To remove any possible misapprehensions as to the future, however, the Society in 1886 recorded that if at any time hereafter the Bishop of Madras desires that the Church of England should again be represented at Vellore through its agency, the fullest consideration would be given to such request, and the Society did "not see that any objection could justly be taken to such resumption of work at Vellore from the circumstance that the Mission premises were sold in 1855" [9]. Since 1886 the managers of the Mission have had the assistance of a succession of native clergymen "lent" by the Society [10].

(1892-1900.) The ministrations thus provided for the Tamil Church members at Vellore and Chittoor were received with thankfulness, and some of the poor non-Christians also "heard the Gospel message gladly." This arrangement has continued, a proposal of Bishop Gell that the Society should take over the work at Vellore "as a pastorate" having meanwhile been declined by the Madras Committee [11].

(IV.) **TRICHINOPOLY.** The district of Trichinopoly is about the size of the county of Norfolk. The town, which with its suburbs has a population of 90,000, is famous for its jewellery, cigars, and silk cloths. During the struggle between the English and French for supremacy in India, when the district was the great battlefield of the South, Schwartz visited the town from Tranquebar in 1762 or 1763. His colleague in the Danish Lutheran Mission, Rev. J. B. Kohlhoff, had preached there in 1757, and Schwartz now began work among the English and the Hindus. With the assistance of the garrison a large church was built, and opened on Whitsunday 1766 under the name of Christ Church. The S.P.C.K. now came forward and *established* the Mission, and Schwartz conducted it until his removal to Tanjore (1778), when his assistant Pohle took charge and carried on the work for over forty years. Schwartz had divided half his allowance as garrison chaplain between the native congregations and himself. Pohle built and presented a house to the Mission, to which also gifts of a house and land at Warriore were made by Judge Anstey and General Gowdie, and a report from the Chaplain in 1819

* *See* [8*a*] in the "references."

showed that there was then "a charitable fund" at Trichinopoly, "managed by the Vestry," "for the maintenance and apprenticing of poor Christian children." In the meantime (1816) Bishop Middleton of Calcutta had visited the Mission, consecrated the church, licensed Pohle, confirmed, and delivered a charge. After the death of Pohle the Mission was dependent for some years on occasional visits from the Tanjore Missionaries [1].

S.P.G. Period (1825–92).—In the year following its transfer to the Society [*see* pp. 502–3] the Trichinopoly Mission became the scene of Bishop HEBER's last labours. He arrived on April 1, 1826, and on April 3, after holding a confirmation for the natives, inspecting the schools, and addressing the people, he died in his bath, and was buried in St. John's Church on the spot where twelve hours before he had blessed the congregation [2].

In reporting on the Mission in March 1827 the Society's local Committee at Madras referred to the "lamentable state of decay" in which the Bishop "found this important and long-established Mission," and which had "filled his mind with anxiety and concern."

"The congregation" (they said) "are estimated at 2,000 persons, reduced to 490, and these, instead of enjoying as formerly the instruction of an European Missionary and . . . the regular administration of the Sacraments, committed to the care of a native Catechist and visited once or twice a year by a Missionary from Tanjore. The funds of the Mission unequal to maintain even the proper number of Catechists and Schoolmasters and the church built by the pious Schwartz rapidly falling into ruins."

With a view to reviving the Mission the Madras Committee engaged the services of the Rev. D. SCHREYVOGEL (a Danish Missionary of the Lutheran Church who had been employed twenty years in the Tranquebar Mission) for two years from January 1827 [3]; but he remained in charge till 1839, having for two years (1834–6) the assistance of only one other clergyman, the Rev. T. C. SIMPSON [4].

One of the first objects accomplished under Mr. Schreyvogel was the formation of native schools in the villages of Warriore and Putor (1827–30). These schools (in which services were established in 1832) and that at Trichinopoly were attended by "Romish boys," some of whom were withdrawn in 1832 [5].

The Roman Catholics had entered the field nearly two centuries and a half before, and Trichinopoly is their "stronghold" in Southern India [6].

Some of their congregations in the district were received into the English Church in 1830 [*see* p. 530] [7], and others joined from time to time; but too much importance must not be attached to such accessions seeing that in 1860 the Rev. G. HEYNE stated that several natives appeared to have been in the habit for some years of repeatedly shifting between the English and Romish Churches [8]. It is significant however that, as reported by the Bishop of Madras in 1845, the heathen were "in the habit of calling the Roman churches *Mary*-churches, and our churches *God*-churches"; and that some of the Roman Catholic converts "did not know so much as one word of the Lord's Prayer" [9].

Owing to the contiguity of the great temple of Seringam, Trichinopoly is also "one of the strongholds of heathenism," and in the town itself the progress of the Gospel was checked by "the influence

of vicious example set before the natives in a large military cantonment [10].

At his visitation of Trichinopoly in 1845 the Bishop of Madras, finding that "much unruliness had unhappily sprung up in the native flock," felt "obliged to reprove and rebuke the people, as well as to exhort them. The chief cause of all the mischief, a discarded Catechist, was put out from among the congregation."

On February 17 the Bishop consecrated Christ Church and confirmed 65 natives, having on the previous Sunday held a confirmation and ordination in St. John's Church, on which occasion five clergymen were present—a number which not many years before "would have comprised the whole body of the peninsular Clergy." St. John's was the Garrison Church, and Christ Church was used by the European pensioners and East Indians as well as the natives. The latter (Schwartz's church) is a noble building with a deep chancel, having the Commandments inscribed over the holy table in English, Tamil, and Hindustani [11].

During the next thirty-five years the work of the Mission was mainly pastoral and educational: the one or two missionaries employed had little or no time for evangelistic work – for instance, in 1861 there was but one baptism and one adult catechumen [12]—and though the native Christians at that period appear to have been satisfactory, and "good work" was going on in 1864 [13], yet when the Rev. J. L. Wyatt took charge in 1880 there was "nothing except the Church and the College" with its branch schools [14].

As the College receives a separate notice [p. 794], it will suffice to say here that during an existence of 20 years (1873 93), and in spite of recent strong opposition from the Jesuits, it has achieved considerable success in secular knowledge, and at the same time, especially under the Rev. T. H. Dodson, it has exercised an influence in favour of Christianity among the high-caste Hindus, which it is believed will ultimately prove to have been very great. In 1889 there was "scarcely a single native holding any official position in Trichinopoly" who was not "an old student" and who did not "owe his position to the College" [15].

Elementary education among the rural population, however, appeared very backward, and the Mission part in it lamentably insignificant [16], and to quote Mr. Wyatt's words:—

> "As I looked down on the crowded houses and the seething multitudes that filled the streets of the Town, and then on the surrounding country including that beautiful Island of Srirangam with its enormous Vishnu Temple nestled among the forest of trees with which the Island abounds, and visited yearly by hundreds of thousands of Pilgrims my heart seemed to sink at the magnitude of the work which lay before me. Even the thought of Gideon's dream of the 'cake of barley bread' was hardly sufficient to encourage me" [16*a*].

Taking up a position near the native portion of the town, Mr. and Mrs. Wyatt began by opening schools for the higher classes of the Hindu girls, for whom hitherto nothing had been done. No suitable teachers being obtainable in the district, many of Mr. Wyatt's old pupils volunteered, and on October 1, 1881, a training institution for female teachers (the first connected with the Society in the Presidency) was opened, which has provided other districts besides

Trichinopoly with teachers. A Boarding School for Boys, Girls' Day Schools in the town and country, and Middle-class Schools were next started, and Bible-women were attached to each of the Trichinopoly town schools, who teach the women in the neighbourhood and continue in the homes of the girls their instruction after leaving the schools. In the opinion of an experienced clergyman in Tinnevelly (1891) the female education in Trichinopoly is "in itself a grand work, even if there were nothing else being done" [17]; but direct evangelistic efforts are also made among the masses with the aid of native agency [18].

(1892-1900.) Though the Trichinopoly Mission was begun so early as 1762, it has seldom had more than one European missionary working in the whole collectorate, besides the Principal of the College. Consequently, in 1894, the Church had adherents in only thirty-two of the three thousand villages and hamlets in the district. Of the six pastorates in the district the Fort pastorate, the oldest part of the Mission, and which ought to be a sort of metropolis for the rest of the district, causes more anxiety than any other circle. Of the district generally Bishop Gell, on his resignation of the Bishopric of Madras in 1899, expressed regret that greater progress had not been made towards self-extension, self-support, or self-government. There is much stagnation among the older Christians, many of whom were received in former times from the Roman Catholics. Apart from the College the general educational work, which had been considerably extended since 1880—embracing industrial as well as other training for both sexes—was checked in 1897–98, partly by the organized opposition of the Brahmans, who opened rival schools [19].

The Rev. J. A. Sharrock (1895–1900) has carried on evangelistic work with much vigour. Feeling that "a Church which does not evangelize must soon die," he supplemented the efforts of the ordinary staff by a specially organized staff for this work, with the result that in one year six hundred villages were visited, four thousand patients were medically treated, and the Gospel was preached to eighty thousand non-Christians. Often the evangelistic band are stoned and otherwise ill-treated. Sometimes they have to sleep all night in the open air, and to go without food for many hours. Sometimes they are attacked by robbers, and always they are travelling over rough roads, and lead altogether a rough life. They see little or no fruit from their labours, but they have faith enough to wait [20].

Among the adults baptized at Puthur in 1892 was* one of the two Burmese princes (nephews of the late King Theebaw) who had been entrusted to the care of the missionary [20*a*].

The Society's College at Trichinopoly has continued its excellent work, enabling the Church to get an opening for a number of Christian teachers among some 1,500 heathen boys and young men—mostly Brahmans—all of them knowing and determined to know nothing of the direct agency in the pastoral Mission. Apart from its great successes in secular education, its moral and religious influence is incalculable. Numbers of heathen students, attracted by the high-class secular

* Baptized by the name of Joseph John Tait-Sin-Doke.

teaching, are being brought by it under Christian influences, and the attitude toward Christianity of the educated classes of Hindus is undergoing a fundamental change full of hope for the future.

Leading native gentlemen outside the Christian Church have often testified to the intellectual, moral, and spiritual benefits they have received within these walls, from which most of the officials and other educated classes of this district have been sent forth, and many of them have given of their money to increase its accommodation, and towards various details of its work.

Indeed, it was at the earnest request, not of any one connected with the Mission, but of the Brahman students from Srirangam, the heathen stronghold which the College is bombarding, that the institution was removed from the cantonment to the Fort in 1863 64, the Fort being the centre of the native quarter.

The island of Srirangam—"the Benares of the south," is the second sacred place with Hindus to its namesake in the north, and the river Cauvery, in which it is situated, ranks next to the Ganges in sanctity. Srirangam contains the great temple of the Vaishnavites, whose walls (four miles in circumference) shelter 20,000 Brahman inhabitants. More than one of the trustees of the temple has been a student of the College, and continues among its benefactors to the present time.

Under the Rev. T. H. Dodson the College attained the position of being the largest of the Anglican Missionary institutions in India, and the largest educational institution connected with the Society throughout the world, giving an education ranging from the infant standard up to the B.A. of Madras University. Visitors are amazed at the various machinery at work—the College with regular Christian instruction and secular lectures on a sound basis; the reading room and library; its debating and literary societies; its hostels; its relations to other institutions in the town; its touch with the old students who occupy leading positions in the town; the private conversation with inquirers; the distribution of Christian books to aid them; the Bible-class* that meets Sunday after Sunday to study God's word; and the Lectures on the Life of our Lord, delivered at stated times in the Fort Church, to which non-Christian friends are invited; all these, and many other silent works, permeate the minds of the present generation, and do the Church's work among them.

Bishop Barry, who visited Trichinopoly in 1892, described the work of the College as splendid; it had already told powerfully, and he was especially asked more than once to lay before the Society "the expression of grateful thanks for incalculable benefits." The audiences which the Bishop had for two quasi-evidential lectures illustrated the benefits very strikingly, and drew from a Hindu the

* The Bible-class was started in 1889 by the Rev. Jacob Gnanaolivu in his own house, and is attended by men of all ranks in life. On his resignation of the Vice-Principalship of the College he was appointed an Evangelist at Trichinopoly with a preachership in the Fort Church and light work at the College. The Lectures alluded to were begun by him in 1894. The Fort Church (Christ Church, which stands near the College, is generally regarded as the next oldest Church in the diocese to St. Mary's, Fort St. George, Madras. It was built by Swartz, and in his prayer of dedication (May 18, 1766) he said:—"When strangers, who do not know Thy name, hear of all the glorious doctrines and methods of worshipping Thee preached in this House, incline, O mercifully incline, their hearts to renounce their abominable idolatry, and to worship Thee, O God, in the name of Christ" [22*a*].

remark that a result of Christian effort exactly parallel would probably not be seen elsewhere in India [21]. Some of the Brahman students, having lost all faith in their ancestral religion, are content with the practice of Christian morality; others are trying to purify their own religious institutions; and one, the wealthiest landowner in Srirangam, who invited Bishop Barry to his house, has actually suppressed in his temple the time-honoured custom of dancing girls accompanying the idol at processions. At the time of Bishop Barry's visit the College buildings were miserably inadequate, and the staff had for two years been resigning over Rs. 100 a month from their salaries towards improving the buildings sufficiently to avert the withdrawal of Government aid. With the Society's help the existing buildings were entirely remodelled and the accommodation more than doubled, the additions including a permanent chapel (dedicated in 1896), and a boarding house for native Christian students from Tinnevelly—named the "Caldwell* Hostel"; also a similar hostel for non-Christian boarders from distant places (opened in 1896). In 1897 an endowment of £50 a year was provided for the College from the Marriott bequest.

Though most of the students enter as non-Christians, yet intelligent Christians from the town and district have always found encouragement there, and the provision for the University education of native Christians is now very adequate [22].

The Rev. T. H. Dodson, who was obliged on medical grounds to resign the Principalship of the College after seven years of fruitful work, was succeeded by the Rev. G. H. Smith, formerly of Madagascar, who was greatly impressed, on taking charge in 1897, with "the almost boundless opportunities the position offers, and the terrible strength of the power opposed to us" [23].

(IV.*a*) **ERUNGALORE** or **COLEROON.** This Mission is situated to the north of the Coleroon branch of the River Cavary, which separates it from the districts of Tanjore and Trichinopoly. Erungalore itself is 12 miles north of Trichinopoly. Christianity was introduced into the country in the 18th century by the Jesuits of Madura, who made many nominal converts, and through their influence with the Nabob of Arcot prevented Schwartz gaining a footing in the district. On the dissolution of the Order of the Jesuits their Missions, left dependent on the priests at Goa, became almost entirely neglected. Some of the congregations "never received the slightest instruction," "the Holy Scriptures were prohibited them," schools were unknown among them, and in a professed version of the Ten Commandments painted on a festival car used by the priests, the second Commandment was omitted [1].

S.P.G. Period (1830-92).—The manly and intelligent disposition of the people (who belonged to the Hunter caste), and their enjoyment of civil freedom, prepared them for the reception of truth in its purest form, and after conversations with neighbouring Christians and the distribution of tracts by the Rev. H. D. Schreyvogel of Trichinopoly, sixteen congregations, comprising 850 souls, placed themselves in 1830 under the care of the Rev. L. P. Haubroe of Tanjore and Mr Schreyvogel. At the period of their reception they were visited by Archdeacon Robinson of Madras, and in 1835 the Bishop of Calcutta ministered to numbers who, headed by their Catechist and singing a hymn, gathered to greet him at the Coleroon river.

* Opened in 1894, after the closing of the College at Tuticorin which bore Bishop Caldwell's name. Provided with scholarships by the S.P.C.K.

Their little church being unable to contain them, 500 crowded into the Bishop's large tent (others having to remain outside) for service, which was read by the Rev. A. F. Caemmerer, the Bishop preaching. Nearly 250 partook of the Holy Communion, which had not been administered for over twelve months. For more than thirteen years they remained under the superintendence of the Missionaries at Tanjore and Trichinopoly, and though the religious instruction afforded them was necessarily scanty, they resisted the persecutions and oppressions of their Romish brethren and with few exceptions remained steadfast.

In 1843 the Rev. C. S. Kohlhoff was appointed their Missionary, with the result that Erungalore became one of the most satisfactory Missions of the Church [1*a*].

In 1845 the Bishop of Madras confirmed 134 "simple country folk" at the station of Poodacotta, and laid the foundation stone of a new church which was erected at Erungalore to the memory of the Rev. J. C. Kohlhoff, the pupil and colleague of Schwartz [2].

His son, the Rev. C. S. Kohlhoff, laboured with untiring zeal in the Mission until 1881, when he died from the effects of one of his long journeys [3].

The enforcement of the caste test in 1856-7 led to the secession of many of the Christians, who were welcomed by the Lutheran Missionaries at Tranquebar [4].

With this exception the conduct of the people appears to have been encouraging. In 1864 a Vellalar of Mootoor, who had migrated to Ceylon and there been converted, returned and placed in Mr. Kohlhoff's hands £100 for the purpose of building a church in his native district [5].

Ten years later the people generally in the Mission were reported to be contributing largely to Church purposes, and excellent work was being done.

The opening of a dispensary at Erungalore at this time proved of great use in attracting numbers of heathen and Mahommedans, who were thus brought under Christian teaching [6].

This and other good works have been continued.

(1892 1900.) A hospital was added to the Erungalore Mission dispensary in 1899, and a Mission Dispensary was opened at Alambaukam in 1895 [7]. The Rev. H. G. Downes, who was appointed to the district in 1894, found it hard at first to preserve discipline among his flock, owing to the presence of other Missions, and consequent proselytising, especially on the part of the Romans, who "will take over anybody," and the Lutherans, who formerly "received large numbers on the caste question." To check this on either side he came to an "understanding" with the Lutherans and Wesleyans. Most of his flock were descendants of Christians, and conversions were now few. But at Sengaraiyur a remarkable movement was taking place. The village is inhabited chiefly by Kallars (Thief caste). Until 1882 none of this class in the whole of the Collectorate of Trichinopoly had embraced Christianity. In that year the first Kalla convert, a matriculate of Madras University, was baptized.

While reading in a Mission school at Madura he had come to know about Christ by means of a handbill and by the Scriptures taught in his class; and on his return to his village, and after ten years' indecision, he placed himself under Christian instruction. Four years later a brother of his, well versed in Hindu literature, who went all the way to Trichinopoly to persecute him when he was about to be baptized there, followed his example. Two years after they were reinforced by two of their cousins, who joined amidst much persecution. Then they erected for themselves a small thatched prayer house, where services were held, besides regular religious controversies which attracted many Hindus to the place in their leisure hours, and enabled them to compare their own religion and religious principles with those of Christianity. In 1893 the building was burnt down by an incendiary. They at once arranged for a new and permanent church (St. Bartholomew's), the foundation-stone of which was laid on August 12, 1894, the converts' offering being Rs. 500 to the building and three acres of land by way of endowment. Their lives and teaching made a great impression on their neighbours [8].

At another village two young converts had remained firm under prolonged opposition and persecution. At the suggestion of the relatives of one of the converts, who was said to be ignorant of the arguments for the Hindu religion, a discussion took place in Tanjore between Hindus and Christians. Crowds of natives assembled, and messengers were posted along the road between Tanjore and the village—a distance of fourteen miles. When the news that the Hindus had been worsted reached the converts' relatives, "a cry went up from them all as though a death had taken place" [8*a*].

The Rev. J. A. Sharrock, who succeeded to the charge of Erungalore in 1895, has inaugurated a scheme of Mission agricultural settlements, with a view to helping those pariahs and other similarly oppressed classes in the district, who sincerely desire to become Christians. For centuries they have practically been the slaves of the landowners, and are quite incapable of raising themselves from their position of serfdom. If offered material advantages they would flock to the Mission in crowds, but would be nominal converts only. If left to themselves, they cannot move hand or foot, because to become a Christian is to offend the Hindu landlord, and to proclaim themselves freeborn. Hence this scheme of enabling them to work under a Christian landlord.

The chief difficulty is in obtaining land, but a start was made at Alambaukam in 1898 on the Mission compound—and the settlements there and at Erungalore are self-supporting—and in 1899 the Indian Government gave 270 acres of disafforested land at Jeiyankondacholapuram [9].*

The baptism of a young man from the Reddi caste—"the first-fruits of this large class"—took place in 1898 [10].

* This is the village of the Victorious Chola, brother of Kulottunga Chola, king of the Chola dynasty, who reigned at Uraiyur (Worriore), Trichinopoly, probably about the 11th century A.D.

THE RIGHT REV. ROBERT CALDWELL.
S.P.G. Missionary 1841-91, *and Assistant-Bishop for Tinnevelly* 1877-91.

(V.) **TINNEVELLY.** The province of Tinnevelly (area 5,381 sq. miles) occupies the south-eastern extremity of the peninsula of India between the 8th and 10th degrees of north latitude. Previously to 1744 it formed a portion of the district of Madura. The intervention of the East India Company in the administration of affairs in 1781—at a time when the country was practically dominated by a set of turbulent chiefs known as the Poligars*—led to the subjection of the Poligars and to the cession of Tinnevelly to

* Organised under this title in the 16th century.

the English by the Nawab of the Carnatic in 1801. The fierce Poligars now became peaceful Zemindars, and the district, which hitherto had *never* known peace for more than six years together, has since enjoyed profound and uninterrupted peace. Race after race of native rulers had failed and passed away, but English rule has been accepted as the best government the country has ever had or is likely to have—in proof of which is the extraordinary spectacle of nearly two millions of people willingly submitting to be governed by about ten Englishmen [1].

The climate of Tinnevelly is one of the most equable and one of the hottest and driest in India. The country is an arid plain, in some parts of which the palmyra palm and plantain luxuriate, and in others cotton or various kinds of dry grain are successfully cultivated [2]. The chief towns are Tuticorin, the seaport of the province, Palamcotta, the modern capital, and Tinnevelly, the ancient capital [3]. The population of the province is composed of various classes, the most numerous being the Shanars, who occupy a middle position between the Vellalars and their Pariar slaves. The Shanars are chiefly palmyra-tree cultivators and farmers. Belonging to the Tamil aboriginal race, they have retained their distinct manners and customs and their ancient religion of devil-worship. The majority of the devils are supposed to have been originally human beings—mostly those who have met with violent or sudden deaths, especially if they have been objects of dread in their lifetime. Devils may be either male or female, of low or high caste, of Hindu or foreign lineage. The majority dwell in trees, but some wander to and fro, or take up their abode in the temples erected to their honour, or in houses, and often a person will become possessed. Every evil and misfortune is attributed to demons. Always malignant, never merciful—inflicting evils, not conferring benefits—their wrath must be appeased, not their favour supplicated. A heap of earth, adorned with whitewash and red ochre, near a large untrimmed tree, constitutes in most cases both the temple and the demon's image, and a smaller heap in front of the temple forms the altar. The tree is supposed to be the devil's ordinary dwelling-place, from which he snuffs up the odour of the sacrificial blood and descends unseen to join in the feast. The mode of worship has no particular order of priests. Anyone may be a "devil-dancer," as the officiating priest is styled, and who for the occasion is dressed in the vestments of the devil to be worshipped, on which are hideous representations of demons. Thus decorated, amidst the blaze of torches, and accompanied by frightful sounds, the devil-dancer begins his labour. The "music" is at first comparatively slow and the dancer seems impassive or sullen, but as it quickens and becomes louder his excitement rises. Sometimes, to work himself into frenzy, he uses medicated draughts, cuts, lacerates and burns his flesh, drinks the blood flowing from his own wounds, or from the sacrifice, then brandishing his staff of bells, dances with a quick and wild step. Suddenly the afflatus descends: he snorts, stares, and gyrates; the demon has now taken bodily possession of him, and though he retains the power of utterance and motion, both are under the demon's control. The bystanders signalise the event by a long shout, and a peculiar vibratory noise, caused by the hand and tongue, and all hasten to consult him as a present deity. As he acts the part of a maniac it is difficult to interpret his replies, but the wishes of the inquirers generally help them to the answers. The night is the time usually devoted to these orgies, and as the number of devils worshipped is in some districts equal to the number of the worshippers, and every act is accompanied with the din of drums and the bray of horns, the stillness of the hour is frequently broken by a dismal uproar. Such is the substance of an account given by Dr. Caldwell in 1850, and although devil-*worship* was then "visibly declining" owing to the extension of Christianity—if a Missionary approached, the demon could not be prevailed upon to show himself—experience showed that in many cases the superstitious fear of the old demonolatry survived conversion to the new theology, so deeply rooted was the evil [4].

The first Christian Mission in Tinnevelly was formed by the Roman Catholics among the Paravers along the coast in 1532, Xavier engaging in the work about two years—1542–4. The first Missionary effort in the province in connection with the Church of England dates from 1771, when Schwartz recorded that a native Christian named Savarimuttu "reads the Word of God to the resident Romish and heathen" at Palamcotta, and that the nucleus of a congregation had been there formed by the premature baptism of a young heathen accountant by an English sergeant. Each of these three persons appear to have been members of the Mission at Trichinopoly, where Schwartz, supported by the S.P.C.K., was then stationed, Tanjore becoming his headquarters in 1778. Palamcotta, situated in the interior of Southern Tinnevelly, was at that time a fort belonging to the Nawab, but having an English garrison. Schwartz first visited it in 1778, and in 1780 the Mission took an organised shape by the formation of a congregation there, gathered from many castes and numbering forty souls. Of these the first Tinnevelly convert was a Brahman widow who had been cohabiting with an English officer, by whom, with strange inconsistency, she was instructed in the principles of the Gospel. While the illicit connection continued Schwartz refused to baptize her, but after the officer's death she was baptized by the name of Clorinda. Mainly by her efforts a church was erected in the fort at Palamcotta. This building, dedicated by Schwartz in 1785, was the first

church connected with the Church of England ever erected in Tinnevelly. Another member of the congregation was Devasahayam, a poet and the father of Vedanayakam, the celebrated Tanjore poet, who enriched Tamil Christian literature with a multitude of poetical compositions. [*See* p. 517.]

In 1790 an able Catechist—Satyanâthan*—who had established several new congregations, was ordained in Lutheran form by the Tanjore Missionaries, and in 1791 one of the latter, an European named Jaenické, was transferred to Palamcotta. In the opinion of Jaenické there was "every reason to hope that at a future period Christianity will prevail in the Tinnevelly country." The appointment of a Shanar Catechist, named David, in 1796, secured the introduction of Christianity among the Shanars, who now form the bulk of the Tinnevelly Christians, and led to the establishment of the first Christian village in the Mission in 1799, under the name of Mudalur (or "First Town"). Illness interrupted Jaenické's labours, and after his death in 1800 Tinnevelly was only twice visited by European Missionaries of the S.P.C.K., viz. by Gericke of Madras in 1802 and J. C. Kohlhoff of Tanjore in 1803. On the former occasion over 5,000 persons were baptized, chiefly in the extreme south, in three months. From 1806 to 1809 the Mission was under the management of W. T. Ringeltaube, of the London Missionary Society. During a pestilence in 1811 great numbers of the new converts, in the absence of due supervision, relapsed into heathenism. Of the five years following this, the darkest period in the history of the Mission, little is known, but 1816 brought with it a hurried visit from Bishop Middleton to Palamcotta in March on his way from Madras to Bombay—the first Anglican Episcopal visit to Tinnevelly—and in November of that year the Rev. James Hough was appointed Government Chaplain at Palamcotta—a post which he held until March 1821. His labours during that period were so useful that after Jaenické he must be regarded as "the second father of the Tinnevelly Mission," as he both revived the existing work of the S.P.C.K. and laid the foundations of the operations of the Church Missionary Society in the province. On his appeal to the C.M.S. for help, two of its Missionaries—the Rev. C. T. E. Rhenius and the Rev. B. Schmid, both in Lutheran Orders, were transferred from Madras in 1820. After Mr. Hough's departure the superintendence of the old and the new Missions was undertaken by them [5].

S.P.G. Period (1825–92).—When in 1825 the S.P.C.K. Mission in Tinnevelly was transferred to the S.P.G. [*see* p. 502] there were in connection with it 4,161 Christians, 210 school children, 22 native catechists, and 15 school teachers [6]. Nominally the Mission was under the Tanjore† Missionaries, but the only real superintendence continued to be supplied by the agents of the C.M.S. until 1829 [7], when the Rev. David Rosen, one of the old S.P.C.K. Missionaries, was transferred from Cuddalore to Tinnevelly. At Tuticorin, his headquarters, where he preached in the Dutch Church in January 1830, he learned that at one time the Dutch were "so degenerated from the true Christian faith that they used to make vows to the Virgin at the Roman Church and even at heathen pagodas."

Nazareth, which thirty years before was a "barren wilderness," was now occupied by over 500 industrious inhabitants; and on Christmas Day 1829 the church was so crowded, "one nearly sitting upon the other," that it was "necessary when Communion was to be celebrated to request the rest of the congregation to stand outside, that the communicants [96 in number] with more propriety might approach the Lord's Table." A new church was begun in January, and in February Archdeacon Robinson of Madras visited the station and addressed the native Catechists and teachers.

In September 1830 Rosen left Tinnevelly to head a Danish colonising expedition to the Nicobar Islands [p. 654], on returning from which

* At his ordination he preached an extraordinary sermon, in printing which the S.P.C.K. expressed its wish for the appointment of Suffragan Bishops in India.

† The Christians of Tinnevelly were sometimes (erroneously) designated "Tanjore Christians," merely because the old Mission establishment of Tinnevelly, like that of Tanjore, was supported from funds bequeathed by Schwartz and administered by the Tanjore Missionaries [7*a*].

to Tranquebar in 1834, the sole survivor of his party, he found his wife in mourning for him. On his departure the Tanjore Missionaries resumed (nominal) superintendence of the Mission. The care of it however really devolved on the native (Lutheran) priest Adaikalam, who opened the new church at Nazareth in 1830, and in 1831 suggested that, as the Mission was so weak, the whole of it should be taken over by the C.M.S. [8].

In 1832 the Local Committee, and in 1834 the Home Committee, of the C.M.S. formally proposed such a transfer in exchange for its Mission at Mayavaram, in the Tanjore district, on the ground that it would tend to (1) the concentration of Missionary labours on a given portion of heathen population; (2) a diminution of expenses; (3) the prevention of collision between the Missionaries of the two Societies, which it was said "will become the more probable in proportion as their operations are enlarged."

To the S.P.G. the first two considerations appeared to have little force; and as to the third it remarked:—

"Notwithstanding that no community of interest or of operations has hitherto existed between the two Societies whose labours are employed in the South of India, the greatest harmony has ever prevailed between the Missionaries themselves, who have always met as brethren. This good feeling towards each other has done much to keep out of view of the natives the non-co-operation of their superiors. The natives of India accustomed to unity of control would not readily comprehend why ordained clergymen of the Church of England, engaged in the same work of imparting the knowledge of true religion, should not proceed together under the direction of their common superior. Hitherto the separation of interests has not been prominently brought to their view and any measure that would have that tendency is surely to be avoided" [9].

While lamenting the inadequacy of the assistance which it had rendered, the S.P.G. stated it had "never abandoned and, it is to be hoped, never shall abandon, this province."

For the sake of economy and convenience, as well as for the removal of the cause of occasional differences * between the *Catechists* and adherents of the two Societies, it was however desirable that some arrangement should be come to as to the boundaries of the respective Missions. Notwithstanding the difficulties involved—such as exchanges of schools, congregations, and lay agents—a division of districts was effected between 1841-4 in a spirit worthy of the common cause. As a consequence of the long neglect of the earlier Mission the C.M.S. has obtained possession of the greater part of the Tinnevelly field, the S.P.G. operations being confined to the south-east of the province [10].

The decision of the Society not to withdraw from Tinnevelly met

* The following incident was communicated to Dr. Caldwell by Mr. Kohlhoff, junior: "During the time that Mr. Rhenius was kindly looking after our Missions in Tinnevelly, complaints occasionally came up that his catechists sometimes took away people who had been instructed by the agents under our native priest, but Mr. Rhenius was not inclined to believe that they would do such a thing. However he was persuaded to visit one of the congregations which the native priest claimed as belonging to him—and after inquiry on the spot, he addressed a few words of advice to them and offered up a short prayer, which, as was the custom of the Missionaries of the C.M.S. at that time, was concluded without the Lord's Prayer. No sooner did he pronounce the Amen at the close of his prayer than the congregation to his great surprise went on lustily repeating the Lord's Prayer. This convinced Mr. Rhenius that these people must have received instruction from the native priest, and he scolded his Catechists for interfering with the native priest's work, and so this congregation was retained to the S.P.G." [10*a*].

with the "entire . . . approbation" of the "common superior," the Bishop of Calcutta, who added: "Our concern, surely, is not to cut off limbs of our Missionary design, but to infuse vigour and life into them all" [11].

To this end renewed efforts were now directed, and during the next seven years seven European Missionaries were appointed to Tinnevelly, viz.:—

Rev. D. Rosen (received on his return from the Nicobars and appointed to) Mudalur, 1835-8; Rev. J. L. Irion (one of the S.P.C.K. Lutheran Missionaries, who received episcopal ordination from the Bishop of Calcutta in January, 1835), Nazareth, 1836-8; Rev. Charles Hubbard (the first English Missionary employed by S.P.G. in Tinnevelly), Palamcotta, 1836-7; Rev. A. F. Caemmerer, Nazareth, 1838-58; Rev. G. Y. Heyne, Mudalur, 1839-45; Rev. C. S. Kohlhoff, Mudalur, 1839-40; Rev. R. Caldwell, Edeyengoody, 1841-83, Tuticorin, 1883-91 [12].

The appointment of Mr. Caemmerer in 1838 (after Mr. Hubbard had been transferred to Madura and Messrs. Irion and Rosen had left on sick leave) [13] marked the beginning of a period of revived energy. Equalling his predecessors in zeal and excelling them in strength and natural energy, he impressed on the district of Nazareth an ineffaceable mark. Soon after his arrival two of the congregations were reported to have built churches for themselves unaided—an epoch in the history of the Mission. In July Pakyanathan, the last of the "country priests" in Lutheran orders employed in Tinnevelly, returned to Tanjore.

"The line" (says Bishop Caldwell) "commenced in Satyanathan, Schwartz's assistant, and had an honourable beginning, but none of his successors appear to have equalled him either in elevation of character or in success in his work. Some of them . . . especially during the later period, seem to have done more harm than good."

While Mr. Kohlhoff was in charge of Mudalur (1839-40) several heathen families in a village near Odangudy were at their own request provided with Christian instruction.

Before they were regularly received into the Church he was transferred to Dindigul, but in remembrance of his efforts on their behalf they called the village Christianagaram, after his first name—"Christian" [14].

In January 1841 the Missions in Tinnevelly received their first real Episcopal visit. Bishop Middleton (in 1816) had merely passed through the province [*see* p. 533], and Bishop Corrie of Madras had (in 1836) visited Palamcotta only, and that principally with a view to healing the schism in the C.M.S. Missions caused by Rhenius. Bishop Spencer, however, visited many of the stations, confirmed in several of them, and ordained * two deacons and one priest on Sunday, January 17, in Palamcotta Church, where on the following day he held a visitation of the clergy and delivered a charge [15].

His Journal contains the following references to the two central stations of the S.P.G.:—

"Mudalur, *January* 5, 1841.—I cannot describe the effect produced upon the mind in this country by a visit to a Christian village. One almost feels at home

* The first Anglican ordination in Tinnevelly was held by Bishop Corrie in 1836 when a native priest of the C.M.S. was ordained.

again. ! Every countenance speaks joy and welcome, and the native Christian greeting, ' God be praised ' sounds most cheering. The poor simple people throng about my horse, calling down blessings on my head, and follow me to their little church, where I speak a few words of kindness to them. Such has been my reception in three of these villages, which are the property of one of our Church Societies, and are in fact little Christian colonies. Each has a resident catechist, and they are regularly and frequently visited by the Missionary of the district, who knows his sheep and is known of them. The men are almost all ' climbers ' of the palmyra, which is to them almost what a cow is to a poor man in England : the women are generally employed in spinning thread for the coarse cloth of the country ; and the catechist is in the habit of assembling them under the shade of the wide-spreading tamarind tree, where he explains some passage of Scripture as they work. The women consequently are better instructed than the men, who are necessarily occupied apart from each other by their daily labour ; but great care is bestowed upon all, and the parochial system is in full activity. The churches are very simple buildings, and certainly have not the ecclesiastical character I could wish them to have ; and this I am told is the case throughout Tinnevelly. A noble church, however, will shortly be built at this place through the liberality of . . . the Society for Promoting Christian Knowledge. Mudalur is a large village entirely Christian, the population consisting of one thousand and eight souls, more than nine hundred of whom have been baptized. This . . . is not the case in all the Christian villages in Tinnevelly, where many of the inhabitants have not yet been admitted to baptism, but are still in a state of catechetical preparation. . . . The drum—we have no bells—is beating for Church, where I am to hold a Confirmation. The Confirmation is over . . . there were two hundred and thirteen candidates. . . .

"Palamcotta, *January* 9.—We arrived here this morning after a night's journey from Nazareth. I had the pleasure of passing two days at that important station, where I confirmed four hundred and forty-one persons. The church at Nazareth is the largest and best and the most like a church, that I have seen in Tinnevelly, and the congregation remarkably orderly. All that I heard and saw there was very satisfactory, and Mr. Caemmerer . . . reports well of his people and of the success which has blessed his labours. The situation of Nazareth is, for Tinnevelly, pretty, but not to be compared with Palamcotta [16].

Hitherto the Bishop had had "no idea of the promising state of things in Tinnevelly," and he now recommended the strengthening of the Society's Mission and a concentration of forces by "a plan of Missionary parishes."

The month following his visit five villages joined the Nazareth Mission, and in May Mr. CAEMMERER forwarded to the Society a basket of idols given to him by people who had renounced heathenism.

The accessions in this year (1841) roused persecution throughout the Province, and the Clergy were even obliged to guard their own houses ; but not one of the baptized converts fell away. On November 28 the Rev. R. CALDWELL spent his first Sunday in Tinnevelly at Nazareth, where he preached. The words of his text (from the Epistle for the day)—"The night is far spent, the day is at hand"—embodied the feelings that arose in his mind as he viewed the Christian stations of Palamcotta and Nazareth. He, as well as the Bishop of Madras, had never seen "so hopeful a field for Missionary labours as Tinnevelly" [17].

The progress of the Gospel during the next three years was described by the Bishop of Calcutta as "so sudden and mighty" as to cause "wonder." At a visit in 1843 the Bishop found that there were about 35,000 inquirers and converts in the S.P.G. and C.M.S. Missions combined [18].

The accessions in the Sawyerpuram district in 1844 were reported

by the Rev. G. U. Pope to have produced "the general impression" that a more encouraging movement in favour of Christianity had "never yet taken place in India" [19].

About thirty years before, Mr. Sawyer, a trader or "East Indian writer" at Palamcotta, who acted occasionally for the Society in paying catechists and superintending schools, purchased some land in order to secure a refuge for the poor converts who were being persecuted in the district. The village thus formed was named after him—"Sawyerpuram"—and continued to form a rallying-point for the scattered members of the Church. But for his benefaction the light of the Gospel would doubtless have been extinguished during the long period when no European Missionaries visited the congregation. In May 1842, when Mr. Pope was appointed to the district, he found 512 persons in connection with the Mission, under five catechists, and one school, in which thirteen children were being instructed [20].

In March 1844 the Bishop of Madras reported that ninety-six villages in the district had "come forward, unsolicited, but by the preventing grace of God, and by the example of a purer life among their converted countrymen," had "utterly abolished their idols," and "begged" to be "placed under Christian teaching" [21].

Eleven hundred persons were immediately received as catechumens, and on April 25 a new church, built without any aid from the Society, was opened at Sawyerpuram, when "The presence of seven Missionaries, three European gentlemen, with a congregation of upwards of 500 converted natives, uniting in the service of God, formed a scene rarely witnessed in this part of India."

After the opening (on the same day) a Church Building Society was formed for the district. The peculiar and most important feature connected with this movement consisted in its including several of the higher castes of cultivators, people who had hitherto been inaccessible to Gospel truth. The Committee of the new Society consisted entirely of native Christians of several different castes—Pallers, Shanars, Vellalers, Retties, Pariahs, and Naiks. All being converted Hindus, they met as brethren to consult how they might "best aid the cause of Christianity, which once was the object of their detestation."

Another local association, called "the Native Gospel Society," was formed in January 1845, for the carrying-on of the general work of the Mission, which had been divided into four circles (Sawyerpuram, Puthukotei, Puthiamputhur [and Veypelodei]). In the seventy-seven villages included in these four divisions there were now 3,188 people under Christian instruction; and many devil-temples had either been destroyed or converted into Christian prayer-houses. The local societies proved of the greatest benefit to the people, who willingly contributed to them; and in 1845 Rs.50 were sent to England from their local offerings as a token of gratitude for the benefits derived from the parent Society. Great caution was shown in receiving converts, but the steadfastness of many failed under the persecution and the varieties of temptation to which they were exposed in 1845. In one village the converts were kept close prisoners some days, subsisting upon such food as they had in their houses. In Puthiamputhur itself the congregation was for the time broken up by the apostasy of two of the headmen [22].

"It is scarcely possible, I am persuaded" (wrote Mr. Pope in 1844) "for even those best acquainted with the habits of these people, to appreciate fully the difficulties which they must overcome before they can become consistent Christians. They bear most generally the name of some god, or demon; every event in their whole life is marked by some heathen ceremony; they are taught to see in every trouble, or calamity, the malign influence of some offended power; their friends and relatives, the members of their caste, with whom alone they can intermarry, are heathen; and on joining the Christian Church they are regarded as dead. They are naturally apathetic, timid, and averse to change; their minds are cramped by the defective education they have received, so that they are almost incapable of appreciating the grand doctrines of Christianity: they have been trained in a system, which teaches them to call evil good, and good evil; which habituates them to lying, dishonesty, fraud, licentiousness, and all abomination; they have been accustomed to a religion, which demands from them small sacrifice of time or attention, whose worship is pleasing in the highest degree to their depraved and vitiated tastes, and which gratifies their eyes with its gaudy shows, but demands neither discipline of the mind, nor restraint of the passions; they are frequently repelled by the inconsistency which they cannot fail to observe in the lives of professing Christians, and often, as in the case of these people, they have to contend with a powerful and systematic opposition from their heathen superiors. Viewing all these circumstances, we must regard the conversion of the heathen as a thing to man impossible—a thing which can be effected by no merely human agency.

"Bearing these things in mind, when we find individuals coming under Christian instruction, how should we bear with them, and instruct them, with all meekness and patience!" [23.]

The first church erected by the Sawyerpuram Church Building Society was opened on September 17, 1844, at Puthiamputhur, then one of the most populous and thriving villages in the district [24].

In this instance it appears that the Zemindar, who had imposed exorbitant taxation upon his ryots, became alarmed at the remarkable movement towards Christianity, and offered fairer and kinder treatment. On this the mass returned to their Hindu landlord, and to ensure their loyalty to him followed him to his temple and thence back to their idol-worship. A few remained faithful to Christianity, and the care of these in several scattered villages was entrusted to the charge of four catechists. This arrangement lasted till 1856, when the Rev. J. F. Kearns became the first resident missionary. Under his management, which continued 17 years, the Mission became firmly established, the number of Christians multiplied threefold, and the new district of Nagalapuram was organised, the two together now including from 10 to 12 pastorates [25].

In four years from the commencement of the movement recorded by Mr. Pope in 1844 Puthukotei had become the head of a district embracing 17 villages, with 600 converts, under the Rev. M. Ross, the central church being opened on December 22, 1848 [26].

In the Sawyerpuram circle, which became in 1844 the centre of important educational work also [*see* pp. 544, 792], baptisms of adults were reported in 1846 to be taking place "every month or nearly so" [27], but about 10 years later progress was checked by "a considerable secession" caused by the native deacon [David, *see* p. 545] making use of an expression respecting the Shanars which they considered an indignity to their caste. Many of the seceders however (including all the baptized ones) returned during the next five years [28].

The movement which began in the Sawyerpuram Mission in 1844 was followed by similar ones in the two chief districts to the south.

In December 1844 Mr. CAEMMERER reported from NAZARETH that "nearly the whole of the Shanar population" scattered about from his station for a distance of four miles to the north, had "embraced the Gospel." Already the accessions exceeded 1,300. As a proof of their sincerity the people said, "Take our temples and dumb idols which have ruined us," and five important temples, one of which is said to have been built 230 years before, were given up to him, many of the idols were broken up, and others were carried to Nazareth and heaped up in the Mission compound.

Some of the heathen said :—

"We are not to blame - our forefathers left us as a legacy such a religion—the time will come when not only such temples but even the Trichendore Pagoda will come into the possession of the Missionaries. What is it to us? Where shall we be then?"

In the village of Mavadepum much opposition had been encountered a few years before—the Christians having been expelled and their prayer-house demolished. The people who did this stated that they had never since prospered in their worldly undertakings, and they attributed it to their desecration of the place of worship of the Christians, whom now they joined to the number of 500. Some of the converts here, as in Sawyerpuram, relapsed, but on the whole they appear to have remained steadfast, and the increase in 1845 was nearly 1,000 [29].

During the next four years churches were built at Mukupury (1847), Kaydayenodei (1848), and Christianagaram (January 1849) [30].

EDEYENGOODY is situated in the extreme south of Tinnevelly, the district of that name (signifying "the Shepherd's dwelling") extending fifteen miles along the coast and two to six inland. The population in 1844 numbered 27,000, the majority being cultivators of the palmyra and poorer and more ignorant than the inhabitants of northern districts. There were few high-caste Hindus among them and not one Brahmin. It was here at the beginning of the present century that a movement commenced which might have issued in the eradication of idolatry and the establishment of Christianity. The inhabitants of many villages placed themselves under instruction, and great numbers were baptized by Gericke and Sattianadan, but from subsequent neglect most of them relapsed into heathenism during a visitation of fever. It was among the wreck of these once Christian congregations that the Rev. R. CALDWELL was sent by the Society to labour, to gather up the fragments that remained and to bring back that which was lost. When he took charge of Edeyengoody in December 1841 he found only one of the old converts in that district remaining steadfast. The chief difficulties which met the Missionary were : (1) "*The prevalence of superstitious fear.*" * The devils worshipped by the people were supposed to be ever "going to and fro in the earth and wandering up and down in it," seeking for opportunities of inflicting evil. As

* The experience of the next twenty years showed Dr. Caldwell that caste was a more serious evil than superstition. The latter diminished and disappeared as enlightenment and civilisation extended, but not caste. "Even Christian piety does not in all cases appear to succeed in eradicating it." His efforts to put it down by not yielding to it seem to have met with some success [31], and in 1856 caste distinctions had been freely abandoned by the Sawyerpuram congregation [32].

an instance, in one hamlet containing 9 houses as many as 13 devils were worshipped. (2) "*Indifference to education.*" (3) "*The number of apostates found in every village.*" In many places the entire population, at one time Christian, had become purely heathen. (4) "*The litigiousness of the people.*"

Faithfully, wisely and successfully did Mr. Caldwell fulfil the task committed to him. In less than three years he had formed 21 congregations and 9 schools; converts were to be found in 31 villages, and altogether there were 2,000 persons under Christian instruction. From 1844 to 1849 twenty adults on the average were baptized each year; and in 1850, though the same strict system of examination and discipline was maintained, 70 adults were baptized in one day [33].

A Church Building Society was formed at Edeyengoody in February 1844, and although the natives of all classes were "as reluctant to part with their rupees as with so many drops of their blood," so well was the duty of self-support impressed upon the congregations that in 1846 it was reported that the Edeyengoody Christians "could be hardly surpassed in Christian liberality by the inhabitants of any country in similar worldly circumstances" [34].

During the years 1845 7 eleven churches and 14 schools were built in the district [35], where as elsewhere in the province the Missions continued to progress [36].

The proportion of the inhabitants of Tinnevelly which had embraced Christianity was now (1846-7), to quote from Mr. Caldwell's words, "larger than that of any other province in India." In many places "entire villages" had "renounced their idols," and the movement in favour of Christianity was extending "from village to village, and from caste to caste. In every district in the province churches, and schools, and Missionary houses, and model villages," were "rising apace" [37].

This description of course included the operations of the C.M.S., and in 1850 the natives in Tinnevelly who "by means of" the S.P.G. and the C.M.S. had "embraced the Christian religion, in number about forty thousand persons," forwarded an address* in Tamil to the Queen, in which they said:—

"We desire to acknowledge, in your Majesty's presence, that we, your humble subjects, and all our fellow-countrymen placed by the providence of Almighty God under the just and merciful rule of the English Government, enjoy a happiness unknown to our forefathers, in the inestimable blessing of peace so essential to our country's welfare. Even the most simple and unlearned of our people, recognising this, declare the time to have at length arrived when 'the tiger and the fawn drink at the same stream.' . . .

"Incalculable are the benefits that have accrued to our country from the English rule; and in addition to the justice, security, and other blessings which all in common enjoy, we who are Christians are bound to be more especially grateful for having received, through the indefatigable exertions of English Missionary Societies, the privilege of ourselves learning the true religion and its sacred doctrines; and of securing for our sons and our daughters, born in these happier times, the advantages of education. Many among us once were unhappy people, trusting in dumb idols, worshipping before them, and trembling at ferocious demons; but now we all, knowing the true God, and learning His holy Word,

* The address, or "Memorial" as it was called, originated with a native clergyman and was entirely a native composition.

spend our time in peace, with the prospect of leaving this world in comfort, and with the hope of eternal life in the world to come. And we feel that we have not words to express to your gracious Majesty the debt of gratitude we owe to God for His bounteous grace. . . .

"Our countrymen who behold the magnificent bridges building by the English, the avenues of trees planting by them along all our roads, and the vast numbers of boys and girls, children of Christian, heathen, Mahommedan, and Roman* Catholic parents, learning gratuitously both in Tamil and English, at the expense of English Missions, repeat their ancient proverbs, and say, 'Instruction, is indeed, the opening of sightless eyeballs,' and 'The father who gives no education to his child, is guilty of a crime'; and especially when they behold among Christians, girls and aged men and women learning to read the Word of God, they exclaim, 'This truly is wonderful—this is charity indeed!' Surely then we who enjoy these inestimable blessings under a Christian Government, are above all our fellow subjects bound to acknowledge to your Gracious Majesty our obligations to be at all times unfeignedly thankful for them. And we would also entreat, with the confidence and humility of children, that your Majesty, agreeably to the words of Holy Writ 'Kings shall be thy nursing fathers, and queens thy nursing mothers' - will still graciously extend to us your care and protection . . . " [38].

This address, which met with a gracious reception, shows that Mr. Caldwell had good grounds for affirming

"that wherever Christianity has been received by the natives it has improved their social condition in no inconsiderable degree. Even in cases where it has been only partially received, it is undeniable that it has proved a check upon the gross vice of Heathenism, and a stimulus to social advancement" [39].

The Bishop of Victoria (Hong Kong), who visited Tinnevelly in 1853, perceived in Edeyengoody "a kind of model Christian settlement" and "the general signs of a native population rising above the surrounding level, and tasting the sweets of Christianity in the raising even of their temporal condition." As Missionary Mr. Caldwell had to "fulfil the various offices of pastor, doctor, magistrate and general counsellor" [40].

The chief stations had now become well organised on the parochial

* [While welcoming all that is good in the Roman Catholic system it may be well to recall what Dr. Caldwell wrote in 1850:—"Our hope of the elevation of these tribes must depend solely upon the extension and enlargement of our own Missions. . . . The entire caste of Paraver fishermen belong to the Romish Church. But the genius of Romanism is unfavourable to improvement. The work of introducing the elements of education amongst Xavier's converts has not yet been commenced, and not so much as one chapter of the New Testament has been translated into Tamil during the three hundred years that have elapsed since the Romish Missions were established. Consequently it may not only be asserted but proved, to the satisfaction of every candid inquirer, that in intellect, habits, and morals the Romanist Hindus do not differ from the heathens in the smallest degree" [38*a*].

That this to some extent was recognised by the heathen appears from a petition from 150 villagers to the Bishop of Madras in 1845, which begins thus:

"Inasmuch as there are in this country various religions, viz. the Popish religion, and the Mahomedan religion, and the Hindoo religion, and the Christian religion, it is the custom of the country that the followers of the several religions should adhere to their own religious usages, and that the teachers of the several religions should labour to perpetuate their own systems.

"Now the Mahomedans, the Hindoos, and the Papists to this day abide by their own religions, strictly according to custom, and never consent to force over persons of other religions into theirs, or allow their own people to enter upon wicked courses; but the Missionaries and others, who receive salaries to come out to this country, and teach Christianity to the people, fearing lest they should lose their salaries for want of converts, make congregations of wicked Shanars and thievish Maravars, and the Pullers, and Pariahs who have always been our slaves, and shoemakers, basketmakers, and other low-caste persons, and teach them the Gospel, the Ten Commandments, and the other things." Other enormities are then alleged, and the Bishop is asked to forbid interference with heathenism. [Bishop's Visitation Journal, 1845 [38*b*].]

system. Throughout the province the practice prevailed of having daily prayers in church, both before and after work [41], and (according to the Rev. T. Brotherton in 1858) "in no agricultural parish in England and Wales" were the people "so systematically, carefully and effectively instructed in the Christian doctrines" as were "the people in our Tinnevelly Missions" [42].

Though the European Missionaries were now to a great extent engaged in pastoral work [43], Mr. Brotherton could say in 1865 that "every heathen" in the districts of Nazareth and Sawyerpuram has "had the Gospel brought to his own door."

Nazareth itself and ten of its villages were now "wholly Christian," and the Shanars, who had seemed to be averse to the reception of castes lower than themselves into the Church, had begun to strive to bring in Panikers, Pullers, Pariars, and other castes [44].

The idea of teaching every native congregation to consider itself as an association for the spread of the Gospel had taken possession of the Missionaries of both Societies in Tinnevelly, and for some years past each had been zealously working it out in his own district [45]. As an instance, the Edeyengoody Society for the Propagation of the Gospel, organised August 4, 1858, for spreading the Gospel among the population west of the River Nattar, ceased to exist under that name at the end of eight years—or rather was set free to direct its contributions into another channel, having not only accomplished its object but also extended its operations into the eastern portion of the Rathapuram (or Radhapuram) district, where thirteen congregations (= 664 souls) were formed. The western part of the Radhapuram district, which had previously been occupied by the London Missionary Society, was in 1865 ceded to the S.P.G., and the Church was now "in the entire possession of the Tinnevelly Province." The six transferred congregations were well pleased with the change, as it brought them into a closer connection with their brethren, who defrayed the entire cost of the transfer of the Mission property. They were of higher caste than those in the eastern [46] division, where the majority were Pariars, sunk in the deepest poverty.

Not unfrequently in Tinnevelly it happened that numbers of the lower castes would come over to Christianity and secede several times in their lives before finally settling down in heathenism or Christianity [47].

The trials which many converts had to face were thus described by the Rev. J. L. Kearns of Puthiamputhur in 1858:—

"When a man becomes a Christian, a party unite against him; they form a powerful combination, and on pain of fearful chastisements forbid the whole community giving the Christian convert fire and water, employment, or even to *sell him food*. Should he be a creditor, his debtors are forbidden to pay him. If wealthy, his cattle are carried away and killed, his field produce is stolen or fired; his house is entered forcibly at night, himself and family beaten, his property plundered; and last, though not least, a charge of murder or highway robbery is got up against him, witnesses are suborned, and he is arrested upon the false depositions of heathens. Even his lands are forcibly wrested from him. These things are common here. . . . But persecutions go even beyond this. I have known a Christian to have had his ears cut off on the very morning he was to be married, because he refused to perform, at the bidding of the heathen, a service remotely connected with idolatry.

"If this engine of persecution,* such as I have described it, were not at work here, I am bold to say that our converts would be reckoned by thousands" [48].

Indeed, in spite of all obstacles considerable progress was being made in the province [49].

"The sight of Tinnevelly scatters to the winds almost all that has been written to disparage Mission work," said the Bishop of Madras to his Clergy in 1863 [50], and in the next year the Bishop of Calcutta's

"expectations of seeing thorough Missionary success in the best sense of the term, were amply satisfied." "The state of Tinnevelly" (he added) "furnishes a conclusive reply to all who are disposed to despond about the work of our Societies in India. We left the province after a fortnight of real enjoyment, and constant occupation in preaching, examining schools, answering addresses, and gaining experience, with feelings of devout thankfulness to God, who amidst much in this country which requires patient labour and quiet confidence, has not left Himself without witness in these southern deserts and palmyra forests" [51].

In the opinion of the Bishop of Madras (1863) it was now "hard to see how Missions could be better managed on the whole than are those in Tinnevelly [52]. In the next year the progress of the work was emphasised in a joint address of the three Indian Bishops [52*a*].

Some points connected with the growth and organisation of the Church in Tinnevelly call for special notice:—

(1) *Education.*—It has been shown that at the time (1825) of the transfer of the S.P.C.K. Missions in Tinnevelly to the S.P.G. Christian education therein was represented by 210 school children and 15 teachers. [*See* p. 533.] How feeble the Mission schools were and how little their condition was improved during the next fifteen years will be seen from the state of Edeyengoody district in 1841 as described by Dr. Caldwell:—

"Through the want of pastoral superintendence, scarcely even the rudiments of knowledge appear to have been introduced. I know only one man not a Catechist, above thirty years of age, who can read. To be able to answer a few simple questions respecting the principal facts of Christianity, and to repeat a few prayers without drawing the breath, was thought a respectable amount of Christian knowledge. For nearly forty years the people remained in this melancholy state, scarcely a perceptible degree raised above the heathens. By natural consequence they became disinclined to avail themselves of the benefits of education when at length brought within their reach. The aversion to education manifested by the heathens is greater still. I find some more easily induced to renounce heathenism than, after they have done so, to send their children regularly to school" [53].

The evangelistic movement of 1844 [pp. 536–40] was followed by a corresponding extension of education, and in one district (Sawyerpuram) every child of Christian parents was attending school in 1848 [54].

Ten years later the Government, which already had marked its appreciation by grants-in-aid, was content to leave all educational operations in Tinnevelly in the hands of the two Missionary Societies of the Church of England (by whom the work had been carried on exclusively from the first), provided they could meet the wants of the people [55].

* [*See* also Bishop of Madras' Letter to the Tinnevelly Clergy in 1842 on the persecution of their flocks [48*a*].]

How well this has been done is seen by the fact that the province has been covered with Primary Village Schools, that Middle Schools and High schools in various places invite the children to a higher grade of knowledge, while the Caldwell College at Tuticorin [p. 793] and the C.M.S. College in Tinnevelly place higher education within the reach of all who seek it. Already the Christian community of the province can show its lawyers and doctors, its graduates and magistrates [56].

Much has been done also in the cause of female education. Previously to the introduction of Christianity (to quote Dr. Caldwell's words), "From the beginning of the world it had never been known" [in Tinnevelly] "that a woman could read," and in 1837, out of the 269 children in the S.P.G. Schools in the Missions, only 6 were girls [57, 58].

An impetus to the cause was given by a boarding school established at Edeyengoody in 1844 by Mrs. Caldwell, who then also introduced lace-making amongst the women. Both ventures were highly successful, the latter becoming a permanent branch of industry which has provided suitable employment for hundreds of native women, especially widows [59].

The Edeyengoody Institution was followed by similar ones in other places, and now by means of village and boarding schools the female young are being instructed in all the elements of sound and useful knowledge, provision being made also for their higher education at Tuticorin, Nazareth (S.P.G.), and Palamcotta (C.M.S.) [60].

What the schools are doing for the children, Zenana ladies with their bands of Bible-women are seeking to accomplish for the heathen women in their houses [61].

Connected with the subject of Education is

(2) *The Training of Native Agents.*—The lack of a proper native agency—which had hitherto been the great want of the Missions—led to Dr. G. U. Pope establishing in 1842 a seminary at Sawyerpuram, which has been of the greatest benefit to the Church in Tinnevelly. [*See* p. 793.] Most of the pupils on leaving were employed as catechists and schoolmasters; those of superior attainments being drafted to the College at Madras. [*See* p. 791.]

In 1883 the college department of the seminary was transferred to Tuticorin. [*See* Caldwell College, p. 794*b*.] To quote the words of the late Rev. A. R. Symonds (one of the best educationists that Southern India has seen), Dr. Pope "gave an impetus to education generally in Tinnevelly, and imparted to the [Sawyerpuram] Seminary in particular a character and status which will ever cause his name to be held in honour in the province" [62].

When the Seminary was founded great difficulty was experienced in inducing the people to send their children to it. Boys coming from a distance were put under the escort of two or three men, who were charged not to let any of them escape. The boys were stocked with sweetmeats, and humoured before they left and on the way, as if they really were running a great venture in thus leaving their homes for (what was then thought) such a doubtful benefit as education! At Sawyerpuram strict watch was kept over them; and if a boy ran away

he was pursued, generally captured, and brought back. On returning from their holidays the same vigilance was necessary to get them to the seminary and keep them there. Every encouragement was given to them to remain at school. They were well fed and clothed; they paid no fees, but had a little pocket-money given them for their holidays, and were supplied with books and everything they wanted. But at the end of twenty-two years, when some 136 were in actual employment in Mission work, there were more applications for admission than could be received, and the pupils paid fees and purchased all their books and stationery [63].

The first native clergyman in connection with the Society in the Diocese of Madras was Catechist DAVID ARULAPPEN, who was ordained in 1854. He died in 1865, and the *Mission Field* for 1866 (pp. 101–5) contains a memoir of him by the Rev. J. F. Kearns [64].

Of the 106 native clergymen since added to the Society's list in South India, 61 have been employed in Tinnevelly.

In 1870 it was reported from Edeyengoody that the heathen and Mahommedans were contributing to the building of native Christian pastors' parsonages [65].

(3) *Self-support.*—In 1835 the Madras Diocesan Committee made their first definite move in this direction by resolving to supply two-thirds of the expense of erecting Mission chapels and houses provided the people paid one-third [66].

The formation of local Church Building Societies in 1844 marked a further advance [*see* pp. 537-8], and twelve years later the BISHOP OF MADRAS wrote:—

"The benevolence manifested by those infant Churches is a special indication of their improvement. I was astonished beyond measure at the liberality shown to so many good objects by them; there is hardly a pious or charitable design amongst our own British Churches that does not find its counterpart amongst these poor people. Friend-in-Need Societies, Missionary Societies, Bible and Tract Societies, are established and supported amongst them with a liberality which, when their deep poverty is considered, I feel assured is beyond that which is exemplified in the Churches of Europe; and the appeal which has lately been made for a sustentation or self-supporting Mission Fund, has met with a hearty and ready response from the grateful converts, which has made glad the hearts of your Missionaries" [67].

Nazareth, in 1855, led the way in raising native Church endowments, as much as Rs.1,300 being collected there in one day [68].

In 1865 the Society set apart a sum of £1,000 for the purpose of encouraging by proportionate grants-in-aid the gifts of native Christians towards the endowment of native clergymen in South India. By this means the liberality of native Christians was stimulated, and in Tinnevelly several native pastorates have been endowed [69]. Although the fund has been replenished from time to time, and since 1882 been applicable to the whole of India, no other diocese but Madras qualified for assistance until 1892 [70].

Another step towards a self-supporting ministry was taken in 1865 by the Society stipulating that the salaries of the natives to be ordained on its title should be in part provided by their congregations. Whereupon the Tinnevelly Local Committee recommended that, instead of all native Missionaries being employed as hitherto as assistants to European Missionaries in their general duties, there should in future be two classes of native ministers—

1st. Men of liberal education, who should be engaged in evangelistic work and the supervision of the small congregations and schools;

2nd. Men of the stamp of efficient catechists, not highly educated, and not acquainted with English.

In each instance one half of their salaries should be provided from local sources, and the same in the case of the native catechists and schoolmasters. The arrangement was welcomed as an "era in the history of the Tinnevelly Missions," and at first strictly adhered to [71].

Indeed in 1868 it was stated that the salaries of seven new native clergy would on their ordination be "entirely defrayed by their congregations" [72].

In the course of time a disposition was shown to relax or evade the rule as to the local moiety (in spite of the precautions taken by the Society), and at the present time (1892) the average proportion of the pastors' salaries required from the congregations by the Madras Diocesan Committee is only one third * [72*a*].

(4) *Church Organisation.*—In addition to "Church Building" and "Gospel" Societies (to which reference has been made), the S.P.G. Missionary Clergy of Tanjore and Tinnevelly, together with the Principals of the Seminary and the Head Masters of the High Schools, were formed into "Local Committees." The design of these was to bring the Clergy into more direct and formal co-operation with the Bishop and the Madras Diocesan Committee, as advisers on all matters relating to the progress and development of the Missions. These Local Committees met once a quarter, for the purpose of considering the various subjects referred to them by the Bishop and Committee, for consulting together on things affecting the interests of their respective districts, for the examination of the Catechists and Masters, and for the examination of the Seminaries and the regulation of their affairs. As the number of the native Clergy increased some change was necessary in the constitution of the Tinnevelly Local Committee, since it became too bulky for the purposes for which it was originally formed. The first attempt at modification was the division of this Committee into three Sub-Committees. Ultimately, however, it was deemed advisable, having regard to the growing intelligence of the Native Church, and with a view to the cultivation of a spirit of self-reliance and self-support, to incorporate a certain number of the Christian laity. Hence came to pass the formation in 1872 of what is now known as the Tinnevelly Provincial Church Council † of the S.P.G., which was not intended as a final arrangement, but only in view of and as preparatory to a more perfect ecclesiastical organisation, when the whole body of native Christians in Tinnevelly should become independent of

* In this respect Nazareth is much in advance of other Missions [*see* pp. 550–1] [72*b*].

† There are District Church Councils in connection with the Provincial one.

external aid, and should be duly constituted as a Church with a Bishop and Synod of its own [73]. Since 1856 the Society had been striving to secure a Bishop for Tinnevelly [74], and an Episcopal Endowment was begun as early as 1858 [74*a*]. Legal difficulties, however, hindered the provision of a Bishop for the Province until 1877, and then it was found possible to have only Assistant Bishops, not, as was most desired, an independent Missionary Bishopric. While still aiming at the latter object the Society gladly co-operated in providing an income for a Suffragan Bishop [75]; and on March 11, 1877, Dr. R. Caldwell and Dr. Sargent, Missionaries respectively of the S.P.G. and the C.M.S., were consecrated (at Calcutta) Assistant Bishops, to the Bishop of Madras, for Tinnevelly [76]. [*See also* pp. 551–2.]

(5) *Medical Missions.*—Medical work was introduced into the Sawyerpuram district by the Rev. H. C. Huxtable about 1854–5 [77]. The commencement of a regular Medical Mission by the Rev. Dr. Strachan at Nazareth in 1870, the relief afforded thereby, and the subsequent development of this agency, are noticed on page 817; but it may be added here that the medical work "greatly tended to disarm opposition, to remove prejudice, and to place the heart in a receptive position" [77*a*].

The same may be said generally of the various missionary agencies, which, under God, were leading to astonishing results [78].

Visiting Tinnevelly in 1875,* the Prince of Wales was met at Maniachi (a railway station near Tuticorin) on December 10, by nearly 10,000 native Christians of the Church of England, headed by Drs. Caldwell and Sargent, by whom an address was presented. In his reply His Royal Highness said:—

"It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our own social and political system, and which we ourselves esteem as our most valued possession.

"The freedom in all matters of opinion which our Government secures to all is an assurance to me that large numbers of our Indian fellow-subjects accept your teaching from conviction.

"Whilst this perfect liberty to teach and to learn is an essential characteristic of our rule, I feel every confidence that the moral benefits of union with England may be not less evident to the people of India than are the material results of the great railway which we are this day opening.

"My hope is that in all, whether moral or material aspects, the natives of this country may ever have reason to regard their closer connection with England as one of their greatest blessings" [79].

In the next year Dr. Caldwell devoted himself to purely evangelistic work among the heathen, especially the higher castes, in the province [80].

Accessions had been going on since June 1875, especially in the Puttoor district, the women showing a desire to join [81]; and in February 1877 he wrote that the Tinnevelly districts were "in a state of preparedness for any impulse they might receive from providential events, and for any movement that might set in" [82].

Towards the end of 1877 Southern India was visited by the most

* The Society presented an address to the Prince both on his departure for, and on his return from, India [79*a*].

terrible famine it had yet known, and during that and the following year 35,000 natives in Tinnevelly and Ramnad abjured heathenism and voluntarily placed themselves under Christian teaching in the Missions of the Church of England—the accessions in the S.P.G. districts numbering 23,564 [83].

"The chief means" which led to these accessions were stated by the Madras Diocesan Committee to be :—

"1st. The very wide diffusion of education in Tinnevelly which has enlightened the people. 2nd. The benign influence of European Missionaries who have for many years lived amongst the people as the effect of these two agencies, demonolatry has for a long time been on the decline. 3rd. The evangelistic efforts of paid and unpaid agents. 4th. The impetus given to these by Bishop Caldwell's evangelistic tours. 5th. The realised helplessness of their gods to assist in the famine. 6th. The liberality displayed by the Government and the British public. 7th. The special help sent by the Church of England through the S.P.G." [84].

The Famine Fund raised by the Society, viz. £17,747, provided for the relief of 96,000 sufferers (without respect to race, caste, or creed) and for the maintenance of hundreds of orphans during the next eight years. A second appeal elicited (in 1878–9) a further sum of £9,345, which under the administration of Bishop CALDWELL and the Native Church Councils provided for the spiritual wants of the many thousands who had sought instruction* [85]. Of these, many of the more ignorant relapsed, but many more remained steadfast, and were joined by others long after famine relief had ceased [86].

On Wednesday, January 20, 1880, the BISHOP OF MADRAS, with his two ASSISTANT BISHOPS, ninety native clergymen, and crowds of laity, met at Palamcotta to celebrate "the centenary of the introduction of Christianity into Tinnevelly." One of the native clergymen dwelt on the fact "that the two great Societies carrying on Mission work in Tinnevelly were one in the great object they had in view, and stated that he himself, brought up at Edeyengudi, and now labouring in the C.M.S., was an illustration of the mutual help the Societies were to each other."

In an historical summary Bishop CALDWELL thus tabulated the visible results of the work :—

	"No. of Villages occupied	No. of native Ministers	Baptized	Unbaptized [Catechumens]	Total of baptized and unbaptized	Communicants	Contributions from native Christians Rs.
C.M.S.	875	58	34,484	19,052	53,536	8,378	24,498 3 5
S.P.G.†	631	31	24,719	19,350	44,069	4,887	13,056 3 2
Total	1,506	89	59,203	38,402	97,605	13,265	37,555 0 7"

"Who could have predicted in 1780" (added the Bishop) "that such an assembly as this would take place here this day? There was then no Bishop of Madras, and if there had been, the only clergyman of the Church of England he would have had in his diocese would have been the one chaplain of Fort St. George. The only Missionaries in the country at that time were in Lutheran orders. He would have needed no assistants in Tinnevelly, like Bishop Sargent and myself, to help him to superintend the one congregation then in existence in Tinnevelly, comprising forty souls. There would have been no European missionaries of either of our two Societies present, for the C.M.S. had not then come into exist-

* On the exhaustion of the fund the Society (in 1882) voted £3,000 for the continuation of the work [85*a*].

† Includes Ramnad.

ence, and the S.P.G. had not then extended its operations to India. Its work in India was carried on by the Christian Knowledge Society. There would have been no native clergy present, and probably only one native agent. Who can predict what the state of things will be in Tinnevelly in 1980? If in the first hundred years of the history of the Tinnevelly Mission it has grown from 40 souls to 59,203—to give the number of the baptized alone—by the end of the second 100 years nearly the whole of Tinnevelly should be converted to Christ" [87].

On July 6, 1880, another festival day was kept at Edeyengoody, when Bishop CALDWELL consecrated a stately church on which he had laboured with his own hands from time to time for thirty-three years. The native stonemasons having had no experience in building operations beyond their own simple houses, everything was moulded in full size by the Bishop in clay and copied by the workmen. Three thousand persons crowded into the church, and still more hung around the open doors and windows outside; and yet everything was done with perfect reverence, and 648 persons communicated. In the congregation thus gathered out of heathenism there were representatives of every caste, from the highest to the lowest, and this gave an additional significance to the words of the hymn, "The Church's One Foundation," which the Bishop had translated into Tamil. The work of instructing the new converts of 1877-8 had been faithfully carried on—the success varying much in proportion to their ability to read and to the amount of personal care which could be given to them. In many districts these people were practising self-help, and forming among themselves associations for influencing their heathen neighbours [88].

In 1883 Bishop CALDWELL removed his headquarters to Tuticorin,* the chief seaport and the second civil station in Tinnevelly.

A large proportion of the population of the town consisted of high-caste Hindus, and most of the middle and working classes were also Hindus, but there was a growing (though small) congregation of native Christians and an English congregation. One of Bishop CALDWELL'S objects in removing to Tuticorin was "the strengthening and extension of Missionary work of the ordinary kind, both congregational and educational," and to promote this the College department of the Sawyerpuram Institution was transferred and received the name of "Caldwell College." As yet the Missionaries could be said to have only "reached the fringe" of the higher castes and classes in Tinnevelly, but "excellent results" had been "gained in connection with the superior English† Schools . . . established in towns inhabited by Hindus of the higher classes"; and in villages where English education is unknown the Rev. S. G. YESADIAN had adopted with modifications a lyrical, musical style of preaching,‡ founded on precedents

* Tuticorin (= "the town where the wells get filled up") was occupied by the Portuguese in 1532, and from 1658 alternately by the Dutch and English until 1825, when it was finally ceded to England [89*a*].

† In 1889 it was reported that at Alvar Tirunagari "the conversions have all been amongst . . . the high castes" and "the direct result of the Mission School in the place" [89*b*].

‡ Providing himself with a trained choir of boys, the Missionary selects an open place in the village, and there after dark, and after the people have dined, he sets up a table with lights, and sings a series of Tamil and Sanskrit verses, accompanying himself on the violin, and ever and anon explaining the meaning of what he sings, and impressing it on the attention of the hearers. The singing abounds in choruses, which are sung by the boys and occasionally joined in by the people

derived from Indian antiquity—his efforts being attended with "remarkable results" (in the Nagalapuram district) [89].

Among the other chief events of 1883 were the confirmation of 538 natives at Tuticorin by Bishop CALDWELL in one day, and the dedication (on St. Andrew's Day) of a new and beautiful church at Mudalur, which was filled by 2,000 persons and surrounded by a much larger number [90].

In 1885 Bishop SARGENT, and in 1887 Bishop CALDWELL, celebrated each the jubilee of his Missionary career, both occasions being "attended with much joy and congratulation on the part of the native Christian community" [91]. In the address presented to Bishop Caldwell it was stated that

"every department of mission work in Tinnevelly has developed tenfold, and we may justly attribute this to a large extent, under God, to your lordship's unflagging zeal, patience, and love. The Tinnevelly of to-day differs vastly from that of 1838. It has been your privilege—such privileges being permitted to but few—not only to share in the work of laying the foundations of the Church so deep and so strong, but also as its first bishop to build up and consolidate an edifice that has attained a prominence unparalleled in the Missions of the world" [92].

By the ordination of 15 Deacons at Edeyengoody on December 19, 1886, and 9 others at Tuticorin in the following Advent, the number of the S.P.G. native clergy had been raised to 70; * and the recent accession of wealthy landlords and a number of poor heathen in the Nazareth district showed that there at least all classes were being influenced [93].

Nazareth indeed was now and still is one of the most successful Missions in India, and the largest connected with the Society in the Diocese of Madras. Under the superintendence of the Rev. A. MARGOSCHIS, its baptized adherents have greatly increased, and progress has been effected in every department. Its Medical work, Orphanage, and Art Industrial School have attained some distinction, and its Primary, Middle and High Schools exist without any aid from the Society's funds. An increasing amount of self-support is regularly enforced as a duty, and besides gifts of money the Christians offer first-fruits of every kind monthly in the churches, this way of giving being "readily adopted" by them [94].

On this subject Mr. MARGOSCHIS wrote in 1888:—

"Natives of India do not believe in a religion which costs them nothing, and the magnificent temples and shrines to be seen all over the country are the best proof possible of the idea so firmly rooted in their minds that they should be ready to spend and be spent in the service of God. In further actual proof of this opinion, we find that all the great Hindoo and Mohammedan temples are richly endowed by *native* money, and the income accruing is sufficient for the up-keep of many of them for ever. When Hindoos become Christians there is no reason why they should think it the duty of the Mission to support them and theirs for the term of their natural lives. If they foster such an idea, then it must be the fault of their spiritual teachers and pastors, and their Christianity will never be of a robust character" [95].

* There had been a yet larger ordination at Palamcotta on January 31, 1869, when 22 native Deacons and 10 Priests were ordained [93*a*].

The annual contributions from the Mission are sufficient to provide (if necessary) for the support of two or three European clergymen [96].

In another respect Nazareth sets a wise and fruitful example:—

"Evangelistic work forms an integral part of the duty of everyone who calls himself a Christian, and though most of our Christians are not qualified to 'go and teach,' yet each in his sphere can bear witness to the truth, and thus be a missionary. Fixed days are set apart every week for systematic evangelistic meetings amongst the heathen. If the results are not large or very apparent, the obligation still remains the same."

So wrote Mr. Margoschis in 1889, and at the same time he reported that nearly 500 people, gathered from four villages, had (after two years' probation and teaching) been baptized *en masse* at the very spot where formerly they sacrificed to demons. Bishop Caldwell and eight clergymen took part in the ceremony; a pandal was erected near a brook, and the sacrament was given by immersion [97].

Addressing the Christians at the central station in January 1892, the Bishop of Madras said: "In the whole Presidency of Madras, there is not another place where so much useful work of different kinds is going on, as at Nazareth" [97*a*].

An address presented (with a Tamil Bible) to his late Royal Highness the Duke of Clarence and Avondale by the native Christians of Tinnevelly, during his tour in India in 1889, stated that

"Roughly speaking, about 100* native clergymen, assisted by a large force of Catechists and Readers, minister the Word and Sacraments to 100,000† native Christians, while Tinnevelly Evangelists, not only in our own districts but in other parts of the Presidency, and even in Ceylon and Mauritius, are engaged in preaching the Gospel to the heathen" [98].

On Bishop Sargent's death, which took place on October 12, 1890, Bishop Caldwell, who had been ordained Deacon and Priest in the same years (1841–2), as well as consecrated with him in 1877 [99], undertook the whole Episcopal oversight of Tinnevelly. It was however evident that he too must soon lay down the burden which he had borne so nobly and so patiently for half a century [100]. His parting words on returning from England in 1884 were: "For Tinnevelly I have lived, and for Tinnevelly I am prepared to die" [101].

Acceptable arrangements having been made for his retirement, he resigned his episcopal office on January 31, 1891. On August 28 he passed to his rest at Kodeikanal (Pulney Hills), and on September 2, amid every mark of respect and esteem, he was buried beneath the altar of the church at Edeyengoody at which he for so many years ministered [102].

In the words of the Society's Report for 1890:—

"His mark will remain on it [Tinnevelly] abidingly, and those who in the generations to come shall enter into his labours will recognise the fact that they are building but on his foundation, and will cherish his name as that of the greatest Master Builder of the Spiritual Temple in Southern India" [103].

Since Bishop Caldwell's death the Society has been renewing its efforts [*see* p. 547] to secure the formation of an *independent* Mis-

* Actually 113. † 95,567, including about 18,000 catechumens.

sionary Bishopric for Tinnevelly. Apart from the system of "Society" Bishops (that is, Bishops nominated and salaried by a particular Society), which the S.P.G. strongly deprecates, experience has shown that "Assistant" or "Coadjutor" Bishops do not meet the requirements of the Church in India—or at least of such a Mission as Tinnevelly—and as a matter of fact Bishop Caldwell's usefulness and that of many of the Clergy, was frequently hindered by troubles arising really from the anomalous position which he held* [104]. In May 1891 the Society voted £5,000 towards the endowment of a Bishopric for Tinnevelly, to be formed on the lines of Chota Nagpur [105]. [*See* p. 499.] The Bishop of Madras, in the belief that legally (under his Letters Patent) he could not promote such a scheme, sought in December 1891 the advice and counsel of the English Episcopate [106].

1892–1900.

Eventually the "at one time apparently hopeless problem" of a Bishopric for Tinnevelly was solved. On being assured by the Archbishop of Canterbury "that what was required was legal," the Bishop of Madras accepted the form of commission approved by the Archbishop, and on the Feast of SS. Simon and Jude, October 28, 1896, the Rev. Samuel Morley was consecrated in Madras Cathedral by the Metropolitan of India, assisted by the Bishops of Madras and Travancore. Immediately afterwards the Bishop of Madras signed and delivered to Bishop Morley the commission, conveying to him "episcopal authority in the districts of Tinnevelly and Madura." By this arrangement "all that is needful and all that is practically possible" has been secured, and "all appeals against any acts or judgments of the Bishop in Tinnevelly will be to the Metropolitan [of India], and not to the Bishop of Madras as Diocesan."

The delay was a serious matter for the Church in Tinnevelly, where matters had become critical. Delay was, however, a lesser evil than to establish—possibly for a long period—a disastrous precedent, and the responsibility lay with "the ecclesiastical establishment in India," which "is a great hindrance to Church extension" [107].

Bishop Morley's reception in Tinnevelly was of the most gratifying character. On arriving at Palamcotta (his headquarters) in November all the clergy and agents of the diocese were called together, and for three days special services were held, attended by crowded congregations. Along with the work of an evangelist, which he followed with vigour, the Bishop found there was much to do in uniting and organising the Church.

The Madras Diocesan Committee in 1893 had recorded their belief "that the moral tone of the Native Christian community is being gradually raised, and that the spiritual life of the Christians of Tinnevelly will bear comparison with any body of Christians of the same standing in the Church, whether in ancient or modern times."

* No blame is here attributed to either the Bishop of Madras or the two Assistant-Bishops, between each of whom the best of feelings existed.

While now admitting the existence of many evils in the Native Church —such as (1) the endless network of family connections; (2) "the isolation, envious competition, and insubordination"—the bitter fruit of the jealousies and contentions of European workers in Tinnevelly—Bishop Morley was quietly doing his best to bring about a better state of things, and a growth of unity was soon apparent.* In this he had, what he greatly valued, the sympathy and support of the Society. In February 1898 he held a conference with the clergy of the whole diocese, with a view to (1) deepening the spiritual life of the Church; (2) promoting the efficiency of the lay agents; (3) preventing irregular marriages, which were still frequent in some districts—indeed, one clergyman had said that marriage was "the rock on which almost all who go astray in this part of the world are wrecked"; (4) developing self-support in the Church.

It was admitted that foolish superstitions and absurd customs still influenced weak-minded members. Recourse to heathen practices and demon sacrifices in times of calamity and affliction was still tempting and ruining many unprincipled Christians, and worldly interests and self-glory were still predominant more than seeking the glory of God and the salvation of their souls. These are all failings which disappoint Mission workers in South India, and efforts were made to check these and other evils [108].

The Bishop having reported that "quarrels" had "killed" the S.P.G. Tinnevelly Provincial Church Council, the rules for the same and for the Local Church Councils and Committees in connection therewith were suspended by the Society in 1898. The Bishop then formed the superintending missionaries (European and Natives) into an Advisory Committee, and in 1900 a scheme was adopted for the revival of the Church Councils (local and provincial) and Local Church Committees.†

In the opinion of a native clergyman it is only by this organisation that the Native Church will be enabled to attain self-support and self-government.

In connection with the latter should be recorded Bishop Morley's opinion, which he formed in part from the expressed belief of Tamil people themselves, that the reason there are not native Bishops in India is partly because of "our separation, and distrust, and jealousy, which places India behind the Dark Continent," and partly "because Christians cannot always trust each other, or bear to see others advanced in dignity" [109*a*]. Regarding self-support, endeavours have been made in Tinnevelly to induce the Christians to pay voluntary tithes. In the Nazareth district the principle of self-support is carefully kept in view in all departments of the Mission. In 1896 it was reported that some of the schools had been self-supporting for many years, and that seven of the oldest congregations had received no aid from foreign funds for over ten years. These seven congregations had provided for their catechists, schoolmasters, schoolmistresses,

* The year 1900 was "one of quiet, steady work, and of unbroken peace and unity."

† Pending the appointment of a representative Finance Committee, the Bishop is assisted in the administration of the Society's grants by a small Committee, which meets in Madras [109].

sextons, the church repairs, lighting, and all other expenses, besides their share of the salary of the clergyman, who ministers to them together with several other congregations.

In addition to this, the anxiety of people departing this life is allayed by the operations of the Nazareth Native Christian Provident Fund, which is open to people of all classes, without regard to religion or caste. Nazareth is also the office of the Tinnevelly S.P.G. Widows' Fund, from which pensions are paid to about fifty widows [110].

Though Tinnevelly is "the most Christian district in the whole of India," yet only about 7·5 per cent. of the total population is Christian. Most of the Christians are of the Shanar class. The elevating influence of Christianity has raised many of them in the social scale, and they occupy honourable positions in the Church and in secular employment. The Shanars are a quiet, hardworking, and frugal race, with simple minds and manners. "They prefer to be led than to lead, and for others to think for them than to think for themselves." Thus usually when the head of a family decides for Christianity, all the members of that family accompany him; or when the chief of a village gives up demon worship, the whole of the villagers troop after him in a flock. It is often the same, unfortunately, when apostasies take place. This clannishness shows itself most whenever anything happens which is considered derogatory to their caste or class, and a man will readily lay down his life in defence of his clan. Much has been said about caste-keeping Christians; but as 95 per cent. of the Christians are of one class, the question of caste rarely comes up; and in proportion to the influence of each missionary, in that proportion his flock will hear his voice and follow him. Some 81·5 per cent. of the native clergy in Tinnevelly and Ramnad are Shanars. The catechists and school teachers are of the same class, and in some Mission districts there is not a single "outsider" employed. This tends to create a dangerous monopoly, as if Christianity were intended only for one class, and people actually now speak of "the Shanar Church" [111].

The caste controversy (which originated in and chiefly affected Tinnevelly), and the settlement, are dealt with on pages 504*a* and 504*b*. In 1899 Tinnevelly was convulsed with caste riots, arising from the claims of the heathen Shanars to worship in certain temples held by the Maravars. The Maravars and Kullars attacked the Shanars. Many villages were burnt, and people, even infants, murdered.

At first the Christians were not molested, but they gradually came in for their share of trouble. The damage in the Society's Missions was not great, but the C.M.S. villages suffered much in property. Nagalapuram, an S.P.G. station, was the scene of more or less riot, but the Rev. D. Vedamutthu got the Christian and Hindu women together in the Mission compound, and hired men to protect them. He was energetic in communicating with the authorities, and saved life and property to a great extent. Some Hindus became Mohammedans for protection, and numbers placed themselves under the instruction of the Society's Mission on account of the protection they received.

It was hoped that one result of these caste troubles would be to

draw the Christians more closely together and make them forget caste distinctions and bitterness [112].

In the following year twenty-five Christians in the Nazareth Mission, representatives of eighteen* castes, met at the Mission House for the purpose of taking food together with the Rev. A. Margoschis. The meeting was on the Festival of the Epiphany. After the reading of the 133rd Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity," the object of inviting these friends together was explained, and it was pointed out that on this day, when our Blessed Lord was manifested to the Gentiles, it was meet and right that this gathering should take place as a witness of the power of the Gospel in India and to the glory of God's Holy Name.

All those present then took food together with the missionary, and the common band of brotherhood in Christ was thus exemplified. These Christians are here mentioned according to the Hindu nomenclature of castes, only by way of explanation to outsiders. Caste distinctions are not tolerated in this Mission, and have to a great extent disappeared.

Two recent marriages in this Mission were between a Brahmin and a Mohammedan bride and a Mohammedan and Rajpoot bride, all Christians, who have entirely relinquished caste, and in 1899 two Brahmin brothers were baptized, one being a graduate of Madras University. Conversions of Brahmins are rare, and this is believed to be the first instance of the conversion of a Brahmin graduate in the Society's Missions in South India [113].

One immediate effect of the caste riots in Tinnevelly has been the awakening of some of the relapsed Christians. Mission work is not all success, and relapse is one of the worst of its disappointments. From the early days of the Mission people have "joined Christianity fearing the persecutions of men," and have "left Christianity fearing the rage of gods," exhibited, as was supposed, in famine, pestilence, floods and other disasters. Caste troubles have also had a deadly effect in this direction. Now, in many villages, there is a movement on the part of these people or their descendants towards return; *e.g.* at Karikovil (the temple of the god Kari, the black one), where, in 1806, there were some 250 Christians, who, about 1812, relapsed† through a fearful fever attendant upon great floods. The same is the case at Attankari, in the Nagalapuram district. The Bishop visited this place in August 1899, and some of the relapsed and some inquirers came to service with the ordinary congregation. A new church is being built, so the service was held in a large pandal. It was noon, and hot. The Bishop spoke till he was very tired, and when he had finished the people said they wanted more teaching, so he again spoke to them in the evening. A number of them declared themselves desirous of being instructed in Christianity. Two nights afterwards fire was set to one of their houses and twenty were burnt

* Brahmin (four were present), Palla (two), Rajpoot, Kshatriya, Maravar, Asari, Pandaram, Kadeiyan, Reddy, Pariah, Vellala (two), Mahomedan-Pathan, Shanar (two), Iluvan, Chetty, Ideiyan, Ko-ravan, Naidu.

† Five other villages also relapsed at the same time, and in all some 2,000 souls were lost to the congregation.

down. Some of the men ran over to Nagalapuram, their faces haggard with their night's work of fighting the fire and trying to save their little all. They threw themselves at the Bishop's feet in their sorrow, and he spoke words of sympathy and encouragement to them. He asked if this trouble would cause them to go back. They replied, "No, they would cling to Christianity" [114].

Similar instances of steadfastness in new converts occurred in 1893 among a number of Maravas, formerly robbers and demon worshippers, and at Melaseithalei in 1895–6, and the progress generally shows that the Missions in Tinnevelly have "encouragements quite outweighing any disappointments" [115].

Four generations of Native Christians have produced men who will compare favourably with European Christians of similar environment. Education has been the great lever in raising the tone and position of the whole class amongst whom chiefly Christianity prevails. Many are graduates in Arts, Law, and Science, and Clergy and Students in Divinity who have passed the Universities' Examination in Theology are numerous. Numbers of immigrants from Tinnevelly occupy honourable positions in various parts of India and in South Africa, Ceylon, and the Straits Settlements. Within the last twenty years the education of Tinnevelly has been "revolutionized," and, while Tinnevelly is "at the head of the whole of India in regard to secular education," *nearly all the education of the Province is in the hands of the missionaries.* The services of quite a small army of professors and teachers are engaged in its Christian Colleges and schools, and it is a notable fact that all these are indigenous teachers, and whilst the requirements of many distant places are supplied by the agency of Tinnevelly men, yet scarcely one foreign native agent is employed in the district.

The educational system provides for the instruction of both girls and boys in various branches, by means of primary, lower secondary, normal, art, and industrial schools, and of orphanages. In these institutions the children receive spiritual and mental training, and even orphans and the blind, and the deaf and dumb are placed in a position to obtain an honest livelihood in the world. The trades and industries taught includes carpentry, blacksmiths' work, fitters' work, engraving, cabinet-making, weaving, tailoring, turning, drawing, type-writing, and shorthand, and (to the girls) lace-making,* Indian embroidery, and needlework. In all these branches Nazareth leads the way.

In the Boarding Schools, surrounded by Christian influences, children almost imperceptibly learn to hate devil worship and idolatry. Many become converts themselves, some are the direct instruments of the conversion of others; thus in 1898 nine adults of the Shepherd caste were baptized who had been brought to the truth by a schoolboy convert.

Female education is acknowledged by all to be the greatest lever which can be used for the regeneration of Indian society, and to a great extent the hope of the salvation of the country depends upon its future wives and mothers. Although females are despised and con-

* A good worker at lace-making can earn 5*s.* a month—that is as much again as the wages of an ordinary labourer in Tinnevelly.

sidered of little worth, yet they rule the household no less in India than in Europe, and the usual explanation given by the master of a house for indulging in superstitious practices and customs is, "If I did not act according to *mamool* (custom), my female relations would object." Not an unusual way of exacting compliance with her opinions is for the wife to refuse to take food for one or two days or to refuse to cook. The husband, and indeed the whole household, are thus starved into capitulation.

When missionaries first came to Tinnevelly and started girls' schools, the people said: "Dear me! they will teach the cows next"; and, not long since, a heathen woman said, "You might as well teach monkeys as women." Now, for the last thirteen years girls have been employed at Nazareth in giving instruction to small boys, and the plan is a complete success, but it is none the less astonishing to the ordinary ignorant villager. Ordinarily, Hindu "girls do not count as members of a family, and they rank more with the cattle."

In Tinnevelly the highest standard of education is the same for boys and girls.*

The Government Director of Public Instruction reported in 1896, after a visit to Nazareth, that he was "deeply impressed with the value of the work carried on in the several schools there. The elevating effect it must have on the people of that portion of the Tinnevelly district cannot be over-estimated." The Art Industrial School, which he specially commended, and the Girls' Normal School, supply teachers not only to the district but to the various Mission and Government Institutions in different parts of India and Ceylon. This was the first native school in Southern India which sent up (in 1887) Indian girls for the matriculation examination of the Madras Universities. "The Sarah Tucker Institution" (C.M.S.) followed three years later [116].

An institution at Tuticorin, founded by Mrs. Caldwell in 1887, under the name of the Victoria School, having ceased to exist as a special institution, and become the Girls' Boarding School for the Tuticorin and allied district, was in 1898 adopted by the Society, to whom the buildings were transferred. Mrs. Caldwell, whose name will long be honoured in Tinnevelly, died at Kodaikanal on June 18, 1899, and was buried at Edeyengoody by the side of her husband [117].

Many of the teachers and village schoolmasters for the Society's Primary Schools in Tinnevelly have been trained in the Sawyerpuram institution. [*See* p. 793.]

Caldwell College, Tuticorin, to which the College department of Sawyerpuram Seminary was removed in 1883, was in 1893 reduced to a High School. [*See* p. 794*b*.]

Evangelistic work is the duty of every Mission worker, especially of the catechists, but "the missionary spirit" not being "what it should be," and the work of many of the schoolmasters and catechists having proved unsatisfactory, a Theological class was started at Nazareth in 1900 for training vernacular agents, and an evangelistic

* In the purely vernacular village schools the children learn thirty multiplication tables and the multiplication of small fractions, such as seven times $\frac{3}{16}$ and 1,000 times ditto.

band was formed in the same year to go from town to town, and village to village, preaching by the lyrical method. These workers have to endure hardness, and to spend twenty days a month out in the districts [118].

Now that Tinnevelly has its own Bishop, the clergy and lay agents get more advice and sympathy than they could possibly have before. The Bishop is much among the people, and no place is visited without special attempts at spiritual help for the workers. A great drawback is the small number of European clergy at present. When all are at their posts there are only four, and in 1900, owing to illness and furlough, the Society's Missions in Tinnevelly were left with only one, viz., the Rev. A. Margoschis, who with patient heroism, a martyr to asthma, has since 1876 carried on the great work of the Nazareth Mission single-handed, in point of European companionship, but assisted by seven native priests and some 130 catechist teachers in shepherding the 12,000 Christians in the district. Recognising the danger of the work falling to pieces if he were removed, the Society in 1899 made provision for an assistant, who, however, has not yet been forthcoming.*

It may be that the field will be left to the Indian element.

"Nothing would be better," Bishop Morley says, "provided it were ready." "There would be difficulties, and probably some disasters, but it is to be hoped that the very fact of being obliged to bear responsibility would gradually act as a moral tonic, till, by God's help, the requisite strength were obtained. Some of the districts are now under old and experienced Tamil clergy,† and hopeful young men are coming on."

The Tamil clergy receive their Theological education in the Society's College, Madras, and have to pass the Oxford and Cambridge Preliminary Theological Examination [119].

One of the chief agencies employed in the Tinnevelly Missions is medical and surgical relief, and there are seven hospitals and dispensaries in connection with the Society. [*See* Chapter XCVII.] The treatment of the sick and suffering of all classes, without regard to caste, colour, language, or creed, is a means of appealing to the intelligent sympathy and gratitude of all, and the value of the work cannot be over-estimated. The people prefer a Mission dispensary to a Government one, the reason being that more attention is shown them at the former. In the Nazareth dispensary and hospital more than 12,000 "out" and "in" patients are treated annually. The growth of the work at Nazareth necessitated the erection of new buildings for St. Luke's Hospital, which were opened in 1892. In 1894 a Brahmin gentleman gave nearly Rs. 1,000 for the benefit of the poor patients.

The experiment of a fully qualified English assistant (Dr. Smit, supported by the S.P.C.K.) was tried in 1895; but Dr. Smit resigned

* Mr. Margoschis was appointed a Fellow of the University of Madras in 1894, and in January 1901 he was awarded the "Kaiser-i-Hind" medal by the Viceroy of India, in recognition of his services to the country [119*a*].

† The Rev. S. S. Daniel was one of the first native clergymen in South India to be entrusted with the responsible duties of a superintending missionary. At his death in 1899 a rich Hindu, whom he had prosecuted for oppressing poor Christians, openly acknowledged that he deserved the punishment, and that Mr. Daniel's death was "a great loss," for the country "stands in need of such a good and great man" [119*a*].

within six months, and the chief burden of the work was resumed by Mr. Margoschis [120].

Many visitors to Nazareth have borne testimony to the great and good work of the Mission generally, as well as of the medical branch. The Rev. and Hon. A. G. Lawley in 1895 expressed the belief that a visit to the great temples at Madura, and then to the Mission at Nazareth—which, as its title suggests, is a "very home and workshop of Christ,"—would convince any unprejudiced traveller of the power of the Cross to-day, and of the claims of its Mission upon all who profess and call themselves Christians."

Bishop Barry, in the same year, found the sight "infinitely refreshing in its contrast with the continual oppressiveness of the heathenism around," and, regarding it as "the one right method of evangelising a race," he did not know that he had seen anywhere "a more perfect specimen of the harmony of all forms of study and energy under the dominant power of the Christian faith."

Sir A. Havelock, then Governor of Madras, after spending a whole day (October 27, 1897) in seeing the various departments of the Mission, endorsed this opinion, and added that he could not imagine "a more perfect and complete system of education," combining as it does "the mental, spiritual, and bodily training which we all desire."

The Governor who was visiting the district officially was met, on his arrival, by fifteen clergymen and the choir, and immediately went to the church, feeling, as he said, that the service was "a very proper way to commence his visit" [121].

Throughout the whole of the Tinnevelly Mission, and in every small chapel or church, whether of the C.M.S.* or of the S.P.G., daily morning and evening services are held. The influence of Christianity as practised and taught for over a century, is widespread, and the contrast between a Hindu village and a Christian settlement is striking. In the former the fear of demons prevails, and the whole life and existence of the people are centred in the heathen temple and its ceremonies, its functions and priests, its musicians and its dancing girls. In the Christian settlement the people are taught that their lives must be a service of love, not of fear and trembling, and their superiority—socially, mentally, and spiritually—is everywhere apparent [122].

To promote the observance of the Society's Bicentenary the Rev. A. Margoschis had a Tamil booklet written, and sent to the Tamil Missions all over the world, and all the Nazareth clergy and Mission agents decided quite spontaneously to give one month's salary to the Bicentenary Fund. Other districts have also taken up the subject of an offering to the Bicentenary Fund [123].

* In 1899 the Nazareth Christians made an offering of Rs. 100 towards the C.M.S. Centenary Fund [122*a*]

(VI.) **MADURA.** The district of this name (area, 9,502 sq. miles) forms a connecting link between Trichinopoly (in the north) and Tinnevelly (in the south). The military stations—Madura (the capital), Dindigul, and Ramnad—have formed the centre also of the Society's operations.

An offshoot of the Trichinopoly Mission was begun at Madura by the S.P.C.K. (Lutheran) Missionaries in the 18th century* but being committed for the most part to the care of incompetent native assistants it maintained only a precarious existence. A pestilence and hurricane in 1812 drove many of the converts back to idolatry and demon-worship, but a few remained steadfast [1].

S.P.G. Period (1825–60).—At the time of the transfer of the S.P.C.K. Missions to the Society [*see* p. 502] Madura appears to have been connected with Tanjore. In 1830 it was reunited to Trichinopoly, and visited periodically by the Rev. D. SCHREYVOGEL, who held service for the English as well as the Tamils. In his absence prayers and a sermon were read by a gentleman in the employ of the principal collector, who with the aid of a catechist paid by Government kept the congregation together. The state of the native Mission at this time—both congregation and schools—was unsatisfactory, but in 1837 the great want, a resident Missionary, was supplied by the appointment of the Rev. J. THOMSON, who was succeeded in 1838 by the Rev. C. HUBBARD [2].

The Mission at this time included about 80 adherents, five schools, and 120 pupils; it received much countenance from the local authorities, and Judge Thompson presented a communion service to the church. From time to time Roman Catholics joined the Mission—in 1858 there was an accession of over 100 [3]—but the two great hindrances to conversions from heathenism were caste and the distressed condition of the people [4].

In 1850 a Mission House was erected at Cullucotei with a view to making that the headquarters of the Mission [5].

In 1857 the Madras Diocesan Committee entered into a treaty with the American Dissenting Mission in Madura, by which the Society's field of operations in that province was considerably limited, and about 1860 they sold its property in the province [excepting that of the Ramnad Mission] to the American Mission, having previously withdrawn from the town of Madura. A few families of Tanjore Christians residing in the town (about 50 souls) refused however to join either the American or the Lutheran Mission, and up to about 1874, when the old English Church was pulled down to make room for a better one, they assembled in it "every Sunday" for Divine Service, one of their number officiating, and the Incumbent of the Church, once a Missionary of the Society, administering the Holy Communion to them.

While the new church was building the American Missionaries lent one of their places of worship for the English services, but

* One authority says in 1769, another gives the date as 1785 [1*a*].

declined it for a Tamil service. The Tanjore Christians however were in prosperous circumstances, and able to hold their own, but year by year an increasing number of Christians migrating from Tinnevelly were "absorbed in the American community." This was one of the effects of the treaty of 1857, by which the Society was excluded from all but the Ramnad division of Madura [6]. It seems incredible that the Society could have been party to such an arrangement, and in fact, when it became aware of it, which was not till 1878, it promptly and emphatically disowned it. [*See* p. 559.]

In another matter the Madras Committee exceeded their powers. In 1881 the Society learned that they had in 1868 transferred the Church at Madura to the Bishop of Madras, but although this action was unauthorised, it caused less objection as the building was to be held in trust for the service of the Church of England.

A new church was consecrated on January 15, 1881 [7].

The resolutions of the Society on the questions raised by the agreement of 1857 are given on p. 559, and although as yet it has not itself directly occupied the town of Madura, it has since 1883 assisted in providing for the native Christians there by lending one of its native clergymen to the Bishop of Madras. This arrangement (which is similar to that made in the case of Vellore [p. 527]) satisfied the Bishop, who thought (in 1883) that the Society should not reoccupy Madura, but that the Church of England "may and perhaps ought to do so" [8].

(VI.*a*) **DINDIGUL, THE PULNEY HILLS.** A branch of the Trichinopoly Mission (S.P.C.K.) was commenced at Dindigul in 1787 by the Rev. C. Pohle. Up to 1830 it appears to have fared similarly to the Madura Mission [*see* p. 554] [1].

S.P.G. Period (1825–60).—In connection with the Madura Mission Dindigul was visited in 1830 by the Rev. D. Schreyvogel, who reported, as an instance of the ignorance and superstition of the people, that the body of a criminal which had been left hanging on the gallows near Dindigul, "as a warning to others," was resorted to by natives from all the surrounding country, in the belief that it performed miracles; money was offered, and the sand under the corpse was taken away to be mixed with water and drunk [2].

In 1836 small congregations were formed in the district, and in 1837 the Rev. W. Hickey was stationed for a time at Dindigul and a Mission was organised. Services were held in English and Tamil and some Romanists conformed, but the converts from heathenism were not numerous, and the introduction of the caste test in 1857 affected both school and congregation [3].

A more hopeful station was begun in 1847 on the Pulney Hills among the Poliars, an aboriginal tribe. Being persecuted by the dominant Manadie, or landed proprietor of the district, two of the

Poliar headmen sought out Mr. Hickey. They had been told that Padres *alone* were likely to sympathise with such outcasts, and that his religion "was one of mercy to the poor," and they begged "Hickey Padre" to receive them and their people, over 1,000, under Christian instruction. The baptism of the two headmen was soon followed by that of 381 of the tribe, who received teachers gladly and guaranteed the repayment of the expenses of the Mission to them in the event of a general apostasy or secession. Some did secede under the influence of the Manadies, but this was stayed by Mr. S. G. COYLE, who "for six years with a self-denying and contented mind" lived in a mud cottage, labouring among them as Catechist till 1854, when he was ordained [4].

The Mission was now "full of promise," and the BISHOP OF MADRAS, who in 1853 baptized 13 and confirmed 46 converts, rejoiced as he stood on the hills and contemplated the 300 Christians gathered from the wilderness and crowding the church [5].

Many of the converts, however, apostatised during the years 1856–8 [6]. The withdrawal of the Society from this part of Madura district has been noticed on pp. 554–5.

(VI.*b*) **RAMNAD.** The ancient Zemindari of Ramnad (area, 1,600 sq. miles) lies on the east coast of the Indian Peninsula, north of Tinnevelly. Since about the beginning of the 17th century it has been in the possession of a powerful race of Maravers, who obtained their lands through their fidelity and allegiance to the great Pandyan Kings of Madura. English control was introduced in 1781, and Ramnad now ranks among the most important and wealthiest of the States, paying an annual tax to the British Government. Connected with it are eleven islands, the most noted of which, viz., Rameswaram, forms a link in the "Adam's Bridge" connection of the Peninsula with Ceylon. From their control of the passage from the mainland the ruling Chiefs derived their hereditary title of "Setupathy" (="Lord of the Bridge or Causeway"); and the town* of Ramnad, from which the district takes its name, is called after the god Ramanathasawmy at the temple in the island of Rameswaram or Pamban. The capital was removed to Ramnad from Pogalur in the reign of Regunda (1674–1710). When this Setupathy died his forty-seven wives were burnt alive along with his dead body.

The country is extraordinarily flat and uninteresting, there being but one small rock in the whole district, and beyond twelve miles inland the heat is generally intense. The perpetual passing of pilgrims to and from Rameswaram (which contains the second most sacred temple in India), adds to the unhealthiness of the country.

The people are mainly agriculturists. Most of them probably belong to the Tamil nation, and of the many castes the oldest and still the chief is the Maravar, and the most numerous the Vellalar. The prevailing religion is Hinduism; but with it the lower classes combine the worship of the titular gods or demons.

Christianity was first introduced by the Roman Catholics during the supremacy of the Portuguese at the beginning of the 16th century, and one of the famous Jesuit Missionaries, John De Britto, who had courted martyrdom, had his wishes gratified in 1693. Subsequently to 1785 Schwartz and other Lutherans employed by the S.P.C.K. laid the foundation of a Mission at Ramnad.

A School was first established in the Fort with the support of the ruling Prince—his children and those of his successors (down at least to 1857) invariably attending for instruction; and in February 1800 was dedicated (by Gericke) a church which had been erected in 1798 under the superintendence and with the aid of Colonel Martiny, the Commandant of the Fort (a Roman Catholic) [1].

* 300 miles S.W. of Madras and 100 N.W. of Ceylon.

S.P.G. Period (1825–92).—The Mission was nominally adopted by the Society in 1825 [*see* p. 502], but it continued (as when under the S.P.C.K.) without a resident Missionary until 1837, when the Rev. W. Hickey was stationed there. At the end of 1838 he returned to Dindigul (having established two Tamil Schools) [2].

The Mission now came under the Tanjore Missionaries, who however represented in 1839 that it was impossible for them to do much for a place 120 miles distant [3].

In 1854 it was placed under the temporary charge of the Rev. A. F. Caemmerer of Nazareth. Not more than 58 Christians assembled to meet him at his first visit, but four of them had travelled 20 to 25 miles [4]; and during his two years' superintendence his labours were "abundantly blessed" [5].

In 1857 the Rev. J. F. Kearns reported of the Mission:—

"The aggregate number of converts does not exceed 500, a miserably small number when we consider the early date of the Mission, but by no means to be thought lightly of when we reflect on the disadvantages they have lain under. Give them a resident Missionary, a man of zeal and earnestness, whose heart is filled with the love of Christ, and I feel sure that the Lord of the harvest will bless him with a rich harvest. The congregations are instructed by a few native Catechists, under the superintendence of Mr. Shaller, the Society's East Indian Catechist. The schools are good: the English school in the fort is, without exception, the best in any of the Missions in the south, Seminaries excepted" [6].

In this year, at the instance of the Rev. H. Pope, an agreement was entered into by the Madras Diocesan Committee and the American Dissenting Mission as to boundaries. [*See* p. 554.]

The Rev. T. H. Suter took charge of the Mission in 1859 [7]; and in 1860 a superior school (erected by the Manager of the Zemindari) was established [8].

The Rev. Dr. J. M. Strachan, the resident Missionary in 1864, stated that many adults had sought baptism, but had not yet obtained it from him. Converts were to be bought "any day with rice," and "What will you give us if we become Christians?" was not an uncommon question. But there were some earnest inquirers who but for caste would join the Mission. Finding that caste prejudices rendered the services of the Mission agents useless, he decided not to employ any caste-keeping Christian as catechist, but all the agents except one resigned in consequence [9].

The ministrations of the native deacon, the Rev. J. D. Martyn, proved acceptable, and Dr. Strachan's influence increased during a visitation of cholera in 1865 [10].

Owing however to the irregular supply of Missionaries—there being four changes between 1857 and 1867—the history of the Mission was a chequered one until 1873, when the Rev. G. Billing undertook the revival and organisation of the work. The Christians then numbered 361, and of schools there were only a few. The chief obstacle to the conversion of the people did not consist in their attachment to idol-worship, but in "love of the world" [11].

The headquarters of the Mission, for some time in the Island of Pamban, were afterwards removed to the outskirts of Ramnad, where was purchased, in 1874, "Singara Tope," formerly a hunting-box of the Rajah, which had harboured all manner of strange wild beasts and reptiles [12].

In July 1874 a Boys' Boarding School was opened; accessions from five villages swelled the number of adherents to 600 in the next year, and in 1876 a new church was completed. Two native clergymen assisted Mr. Billing, and the work continued to progress [13].

During the great famine of 1876-7 the Valiyers from the neighbouring villages flocked into the town of Ramnad, and were received into the Mission Relief Camp. Mr. Billing considered that but for this "they would probably never have been brought under the influence of Christianity." The Valiyers are by occupation chiefly fishers and charcoal-makers. Socially their caste is not a degraded one, but they are by nature "emphatically low in their moral habits—if indeed they can be said to have any conception of what is right."

At the conclusion of the famine, their huts having been swept away by flood, the Missionaries formed (for such as were willing to prepare for baptism) three settlements near their former abodes, where they could still engage in their hereditary occupations. To one the name of Puthukovil (= "the New Church") was given by the people themselves; to the second that of Adhiyatchapuram (= "Bishop's Town"), in memory of their indebtedness to Bishop Caldwell during the famine; the third received no distinctive name.

Visiting every part of the district in 1878 and holding confirmations in five centres, Bishop Caldwell found that the Mission had "taken a wonderful stride ahead" since the famine—the number of villages with Christians having increased to 149, and the accessions being "larger in proportion" than in any other district in South India. "In no part of our Mission field was the work done of a better quality."

The restraints of Christianity press heavily upon the Valiyers, but in 1888 they were reported to comprise "95 per cent. of the Christian population" of the Ramnad division of the Mission [14].

Another result of the famine was the founding of two orphanages in the Central Mission Compound for destitute children of both sexes; and in connection therewith a printing press and bookbinding department was opened in 1882 with the object (which has been realised) of forming "the nucleus of a self-supporting and indigenous Christian community in the town of Ramnad." Other branches of industry were added in 1883, and of the press it was reported in 1888 that it was "*the only one*" in the diocese of Madras "*worked entirely by Christians*" [15].

In 1880 the first favourable harvest since 1877 gave the ryots the heart and means for festivals of their heathen religion, and the refusal of the Christians to join led to bitter persecution, which continued some time and checked progress [16].

In the next year a long-standing question as to boundaries was settled. The terms of the treaty between the Madras Diocesan Committee and the American Dissenting Mission in Madura in 1857, referred to on pages 554–5, were immensely disadvantageous to the Society. Up to 1873 the Committee's efforts in Ramnad were very spasmodic, and they seriously contemplated handing over the Mission to the Americans. In 1876 Mr. Billing proposed to the latter a revision of the boundary, and was allowed to remain in possession of two disputed villages. Unconsciously the treaty was infringed on both sides, and

in 1878 the Americans asked him to sell land at one place and to transfer the congregations to them. This he declined to do, and advised the Madras Committee to either withdraw from the treaty or get it modified. Adherence to it would have involved the withdrawal of the Church from nineteen villages, leaving over 704 adherents (128 baptized) to join the Americans or the Jesuits, or to return to heathenism [17]. The action of the Society in the matter is expressed in the following:—

"*Resolutions of the Standing Committee, May* 5, 1881.

"1. That the Society does not consider itself pledged to any action taken by any Diocesan Committee unless such action fall within the powers possessed by such Committee or has received the formal sanction of the Society.

"2. That the Ramnad Boundary Question though recorded in the minutes of the Madras Diocesan Committee in 1857–8 was not brought under the notice of the Standing Committee previously to 1878, and that when in 1878 the Madras Diocesan Committee called attention to the question, the Secretary, under the instructions of the Standing Committee, wrote as follows:—'With regard to a proposed revision of a boundary line between the American Mission at Madura and our own Ramnad Mission, the Standing Committee desire me to say that they have the greatest repugnance against recognising any agreement with other Societies as to the limits of their several Missions, and they desire to warn the Madras Diocesan Committee that the Society must on no account be committed to any such agreement' (*Letter from Rev. W. T. Bullock to Rev. Dr. Strachan, 12th April*, 1878).

"3. The Standing Committee see no reason now to depart from the position taken by them in 1878. They feel most deeply the evil of rival Christian organizations contending for converts in the presence of the Heathen, and deprecate as strongly as possible any such action on the part of their representatives. They claim, however, for the Church, the full liberty to minister to her own children, and to evangelise the heathen. At the same time the Standing Committee express a hope that in any action which the Missionaries of the Society may enter upon hereafter, the utmost care will be taken to cultivate amicable relations with other Christian Missionaries" [18].

In 1882 Mr. Billing was transferred to Madras, and after three years' zealous and self-sacrificing labours the Rev. W. Relton, the next resident Missionary, followed him, but continued to exercise a general control over the work at Ramnad with the assistance of the Rev. A. B. Vickers.

Since 1873 the Christians had increased from 361 to 3,146, the Catechumens from 11 to 920, communicants from 91 to 741, the scholars from 179 to 1,138, churches from 1 to 5, and the Mission had been divided into six districts, viz. Ramnad, Kilakarai, Paramagudi, Kilanjuni, Rajasingamangalam, and the Isle of Pamban [19]. The church at Paramagudi, which was built chiefly through the munificence of a lady in England, was dedicated to the Patience of God [20].

Returning in January 1888 Mr. Billing was accorded an overwhelming reception, being met outside the town by large numbers of the people and "driven in triumph to the church where a short thanksgiving service was held." The next day "nearly all the influential Hindoos of Ramnad" joined in welcoming him at the High School, one of them assuring him of "the appreciation of all classes and creeds in the elevating and philanthropic work of Christian Missions."

The High School had been for some years self-supporting, and the centenary of its establishment had been celebrated in 1885.

The Kilanjuni district was in charge of the Rev. J. SADANANTHAM, the first native of Ramnad admitted to Holy Orders (deacon, 1886). He was one of a few boys gathered into a school opened by the Rev. H. POPE in 1857, and though his guardian was a Roman Catholic he eventually joined the Mission. With one exception all the other agents also of Kilanjuni were natives of the district.

In the Island of Pamban, however, there had been retrogression among the the Kadiers—a caste so degraded that the Mahommedans regarded them as "too low in the scale to be worthy of being made followers of their Prophet." It is supposed that Christianity had originally been introduced among them by the Dutch [21].

In 1889 Mr. BILLING was driven to England by illness, and on November 2, 1890, his successor, the Rev. A. H. THOMAS, died at his post [22]. Brief as was his ministry Mr. Thomas gained a "marvellous" influence over Hindus as well as Christians, and a month before his death the entire inhabitants of a village, 110 in number, renounced idolatry, and surrendered to him their idols and other symbols of Paganism [22*a*].

One of the last acts of Bishop CALDWELL (to whose episcopal oversight Ramnad had been entrusted as well as Tinnevelly) was to visit the Mission in 1890 and confirm 185 candidates [23]. At present the Mission is under the charge of the Rev. A. D. Limbrick [24].

1892-1900.

Mr. Limbrick remained in charge until April 1900, when he was invalided to England, but he resumed his devoted labours after a short rest [25].

The chief work of the past nine years has been the building up and strengthening of the Mission—a work all the more difficult owing to the extent of the field (1,600 square miles), and to the fact that all the travelling had to be covered in a bullock cart or on horseback, often under the most trying conditions of climate. As Ramnad is now (1900) being connected with Madura and Paumben by railway, the isolation and difficulties of travelling will soon be overcome.

The work may be described under the seven pastorates into which the Mission has been divided, each of which is under the direct charge of a native clergyman or a trained catechist.

(1) Ramnad-town, the headquarters of the Mission. Here the congregational work is like that in most parishes. There are the schools, the Church services, and the usual district visiting. The congregation consists of many castes, including many pariahs. These all worship together on Sundays, and all partake of the Holy Communion without any respect of persons.

At the opening of the new Boarding School in 1895 there was a feast at which the majority of the Christians partook, irrespective of caste distinctions. This was believed to be "one of the few instances in which Christians of all castes have sat down to a common meal." The whole of the arrangements, and indeed the idea itself, was the action of the people themselves. Its significance was enhanced by the joining of the women, for the women are far more particular in their caste observances than the men. Existing caste observances "are a

serious blot on Christianity in Southern India," but that common meal showed that if the principle of the Incarnation were conscientiously taught, caste would be affected in the long run.

The educational work, which is the principal and most important branch of the Mission in Ramnad, comprises—

(*a*) The Boys' Boarding School, educating up to the Primary and Lower Secondary Standards. It is difficult for children brought up in their villages, amidst heathen surroundings and heathen morals, to be "anything more than mere nominal Christians." The most promising boys are drafted on to the High School for training as Mission agents, and the others sent back to their own villages and people to earn their living and to be a help and example there, and the great hope of Missionary work must for the present rest, to a great extent, on the children in the Mission schools.

(*b*) The High School. This is in connection with the Boarding School. Although open to Christian and non-Christian boys alike, yet about 70 per cent. of the boys are Christian. Indeed, the school is so entirely Christian that in 1895 an attempt was made in the town towards starting a rival school, the excuse being that the majority of the children in the Mission school were Christians, and that the parents object to their Hindu children being taught the truths of Christianity. The Mission School for the last hundred years has been the only institution in Ramnad worthy of the name school, and it has received substantial support from the Rajah of Ramnad, who has sought to have it raised to a College.

(*c*) The Girls' Boarding School, in which poor girls are educated up to the Primary Standard, and are trained in domestic duties so that they may become useful wives.

In connection with the school is a guild, founded by the women of the congregation in the Mission compound. Its object is to make and repair the cassocks and surplices for the choir, to wash the linen, &c., required for the altar, to take an interest in the girls of the Boarding School, and especially in the orphans, whom they invite to their homes and assist at the time of marriage. Many of the members of this guild were brought up in the Boarding School, and this in itself shows something of the influence that the school life has upon the Christians. The school is now under the care of Mrs. Limbrick, and from her knowledge of Mission work she can and does help the girls in a way which would be impossible if there were not a lady in charge.

(*d*) The Industrial School, in which the Christian boys are taught printing and bookbinding, and thus enabled to earn their own living when they go out into the world. The institution is almost self supporting. Mr. Limbrick regards technical education in India as "perhaps the great want of the country, and there is no way in which Missionary enterprise can be of more use to it than by encouraging such education."

(2) Ramnad district, which includes the villages in the vicinity of Ramnad, and contains Christians for the most part of the Valleiar

or Valyar caste, a tribe of hunters. Formerly these people lived in the jungle, and earned their living by snaring birds and animals, and by cutting down firewood. In the great famine of 1877-8 they were induced to settle down in villages on lands purchased for them. Churches were built for them, schools opened, and the people received regular instruction, until gradually they became some of the most interesting congregations in the Mission. Their villages, too, surrounded as they are on all sides with cocoa-nut trees, are a pleasant contrast to the barren country around. Though a very backward people, and still preferring their wild lives in the jungle to the restraints imposed by education, they have remained staunch to their adopted religion, and, in some instances, have shown signs that they are really in earnest. But much patient work will be needed to raise them to the level of good and respectable Christians.

It has not been an uncommon thing, even recently, to see a man with his little palmyra hut on his head, stalking off into the jungle until his fit of temper or dissatisfaction had passed away.

In the village of Venkulam the people who were received by the late Mr. Thomas have undergone many troubles and persecutions in consequence of their religion, even losing all rights to the lands in and around their village inherited from generation to generation. Yet they remained firm, and after seven years' effort Mr. Limbrick was enabled by friends to purchase lands which have been vested in the Society for the use of the people. In 1894 sixty-five of them, after three years' instruction, were openly baptized in the big tank that runs through the village.

(3) Keelakarai, the largest of the districts, is, and has been, one of the most encouraging of the pastorates, converts remaining firm and staunch under persecution and opposition. The congregations are mostly of Pullah and Pariah origin. Yet, though belonging to the lowest and most despised classes of Hindu society, taken as a whole, both in their efforts at self-support and in their manner of life, they form a happy contrast to some of those so-called higher castes who have received so many of the good things of the Church, but have given so little in return. For some time before 1896 the heathen temple had been deserted, the people saying that Christianity having driven the devil from it, it was no longer necessary. Much of the satisfactory state of the Keelakarai district is due to the efforts of the Rev. D. S. Pakkianathen, who for twelve years or more worked as the solitary priest in the district, assisted by a deacon.

In the town of Keelakarai the people are mostly Mohammedan boatmen and fishermen. The small Christian colony, mainly Mission agents and their families, live together in one compound, their beautiful church in the centre, and the school and the clergyman's house near at hand. The school, which is open to Christians and non-Christians alike, was built, to a great extent, through help from the Mohammedans, supplemented by the Government grant.

(4) Paramagudi. In this district the Christians are mostly Pariahs of the lowest order; and it is only with difficulty that they can be weaned from their drunkenness and low habits. No one but those who have come in contact with them can realise all that is implied in the

dead-weight of Pariah origin; and as these people have been considered by other Hindus, for hundreds of years, as little better than beasts, it is small wonder that they have come to consider themselves in the same light. The work here is to try and raise them to a sense of their dignity as men made in God's image. Patience is the great virtue needed, and the beautiful church dedicated to the "Patience of God" is a continual object lesson. The church, which was mainly the gift of a lady in England, is the first thing to arrest the attention of the thousands of pilgrims on their way to Rameswaram.

(5) Rajasingamangalam. The Christians of this district are of Roman Catholic origin, and joined the Anglican Mission principally because of the help given to them in the famine of 1877. But though nominal Christians before joining, "in reality there was little, if any, distinction between them and the heathen."* "The result is that the Roman Christians who join us are more troublesome than the heathen." As many of the Christians, together with their children, are practically slaves to the Mohammedans of the district, there is need for patient work. The schools have done much in effecting an improvement both in the morals and status of the people, and are appreciated.

(6) Kilanjanai district, which contains converts of many castes, is noted chiefly for the number of Maravas and Idaiyars or Yedians who have embraced Christianity.

The Maravas are a warlike people, and the Ramnad district is their headquarters. They are, as their name betokens ("cruelty," "bloodshed"), a cruel, bloodthirsty people, and Ramnad has the reputation of being one of the heaviest criminal sub-divisions in the Presidency. To instil into these ferocious devil-worshippers the Christian virtues of gentleness, and respect for life and honour, is no easy task. Yet progress has been made, and the marvel is, not that so little, but that so much has been accomplished. The frequency of divorce, which can be obtained at will by either husband or wife, has been the cause of much trouble where there are Marava converts. Again, there are fewer Marava women than men among the Christians, and as it is said to be opposed to the spirit of the Church for Christians to marry non-Christians, there exists often a state of things which does not exalt the Christian in the eyes of the heathen. Another difficulty in this district has been the opposition and laxity of the Roman Catholics, and "the fact that dispensations for anything and everything are only a matter of money."

The Yedians, on the other hand, are a gentle and simple-minded people. In Tamil the word Yedian is often a synonymous term for a foolish person, or one easily deceived. Tamil literature, too, contains many references to these people and to their vagaries. By occupation they are shepherds, and although originally considered as low caste people, they are now regarded in a different light, as tradition has it

* Mr. Limbrick's comment on this is instructive: "The policy of the Roman Catholic Missions seems to be to have a few educational centres like Trichinopoly and Madura, with fine buildings and churches; but their Christians in the villages are for the most part neglected and uneducated. Caste and 'influences' are allowed to such an extent that morality is well-nigh out of the question."

that Vishnu was born into a shepherd's family. The Brahmin therefore will even take from the Yedian's hands the produce of his flocks and herds.

(7) The Island of Paumben. The people of Paumben are mainly of Kadeiar origin, and in a low position, morally and socially. But for this they would have been swallowed up in the Mohammedan or Lubbei ranks long ago. Missionaries of former days have all had to complain of the little effect that our work has had upon them, in spite of their profession of Christianity; and the same complaints hold good to-day. There is, however, cause for encouragement in some of the members of the Ceylon Immigration Department, who have come from Tinnevelly, and are good examples to the rest of the people in the Island. After the railway is built Paumben is likely to be connected with Ceylon by a bridge in the future. Paumben will then be a place of importance, as it will be a junction to India, Australia, and Europe.

Speaking generally of the Ramnad Mission, in spite of the many failures, there is undoubted success. The great progress made during the last twenty-five years would have been greater if the Society's means had been adequate. The Mission is still in its infancy, and, in the anxiety to increase numbers, the importance of strengthening and grounding the present converts in the truths which they now profess must not be forgotten.

The testimony of a Hindu gentleman, who had given the missionaries "much trouble in the past," was thus reported in 1896; addressing one of them, he said:—

"*Your Christians are the poorest, the lowest in the country, and yet in spite of famine, opposition, and even persecution, they are increasing in numbers and influence. I can only explain this on the ground of the high moral teaching and the goodness of which Christianity is the expression*" [26].

(VII.) **MYSORE.** This native State, situated to the south of Dharwar and the Hyderabad ceded districts, forms a tableland 2,000 feet above the sea level, and contains several prominent hills crowned with forts. In early time Mysore was the principal seat of the Jains. For the greater part of its history it has been under Hindu rulers. *Area*, 27,936 sq. miles. *Population*, 4,943,604; of these 4,639,104 are Hindus and 38,135 Christians; and the majority speak Canarese.

The Society's operations have been carried on in the districts of Bangalore (1837–92), Sheemoga, and Oossoor.

Bangalore (1837–92) (with **Sheemoga** and **Oossoor** or **Hosur**).—At some time previously to 1837 Mr. MALKIN, the Chaplain at Banga-

lore, began Mission work by employing a catechist at his own cost. By the advice of Archdeacon Robinson of Madras this catechist was adopted by the Society and nominally placed under its Missionaries at Vepery, but they, being 200 miles distant, never visited him, and "he continued keeping school, and every now and then calling upon the Chaplains to baptize and bringing some 10 or 12 poor ignorant natives to the Communion at the English Church." On the Rev. G. Trevor taking charge of the chaplaincy (1838) he found the Mission "a mere name"—represented by 40 persons under an ignorant and unworthy native teacher. Hitherto there had been no local support of the Society, but on the Madras Committee of the Society providing an educated catechist (Mr. Coulthorp), Mr. Trevor raised a fund for the erection of some schools and of "the Mission Church of St. Paul," which was consecrated on March 31, 1840, and "dedicated for Divine Service *in the native languages only*." Before leaving Bangalore Mr. Trevor, with the approval of the Bishop, organised (about 1844) a local Association of the Society, which the Madras Committee at first discountenanced so far as to withdraw their own agent, but the Society welcomed the Association, and on appeal to it the difficulty appears to have been amicably settled [1].

"Much good" was at this time (1844) being effected by this *Tamil* Mission, which contained 333 baptized persons. Extensions had been made to Mootoocherry and to Sheemoga, and (let it be recorded to their credit) the European residents at Bangalore were "ready to contribute to similar attempts" at Mysore, Oossoor, and several other places [2].

The openings could not be taken advantage of by the Society, which only succeeded in placing a single ordained Missionary at Bangalore, and the result in 1854 was reported to be "a feeble and disheartened Mission . . . surrounded on all sides by difficulty and discouragement, with little hope of satisfactory progress under existing circumstances." The clergyman then in charge, the Rev. D. Savarimootoo, a native [3, 4], had been partly supported by the Bangalore Association since 1851; and in 1858 the Mission was "left entirely to local management and the support which it is sure to receive from the large European community of Bangalore with four clergymen" [5].

Meanwhile, in 1840, at the instance of Mr. H. Stokes, of the Madras Civil Service, who presented premises at Sheemoga, the Society had undertaken to support a Mission there among the Canarese, and the Bishop of Madras in 1841 expected much from the opening there [6]. Little or nothing however appears to have been actually attempted then, and though the Society's connection with Bangalore was subsequently resumed, and is still continued, with an out-station at Oossoor, the Canarese as a body still remain untouched by the Church [7].

(1892–1900.) Though needing a European clergyman, the work has progressed, and work has been opened in the Kolar goldfields [8]. At a Plague Relief Meeting in Bangalore in 1899 a Hindu speaker based all his arguments not on his sacred books but on the Bible [8*a*].

In 1894 the Society assented to the C.M.S. opening work among the Mohammedans, subject to the approval of the Bishop of Madras [9].

(VIII.) **HYDERABAD,** the largest of the Indian Native States, occupies the Deccan or central plateau of Southern India. The ruling dynasty—that of "the Nizam" (who ranks highest of all the Indian princes)—is of Turkoman origin. *Area* (including Berar), 82,698 sq. miles. *Population*, 11,537,040. Of these 10,315,249 are Hindus, 1,138,666 Mahommedans, and 20,429 Christians; and about 4½ millions speak Telugu, 4 millions Mahratti, and 1½ millions Canarese.

The Society's operations have been carried on in the districts of Secunderabad and Hyderabad.

Writing to the Society on December 7, 1841, the Bishop of Madras said of the capital of the Native State: Hyd[e]rabad "may be called pre-eminently the wicked city; for I am told that there is no abomination which is not known and common within its walls; . . . a Missionary would have at present, humanly speaking, no chance . . . but at Secunderabad, the British cantonment, I think that much might be done" [1].

Whether Hyderabad exceeded Sodom in wickedness is open to question; but certain it is that it contained more than "ten righteous," for as early as 1828 over £400 was collected there after a sermon by Archdeacon Robinson of Madras in aid of the Society's operations in India [2], and at the time the Bishop wrote (1841) the nucleus of a Mission had already been formed in the immediate vicinity—at Secunderabad—by one of the late Chaplains, the Rev. Mr. Whitford, who had gathered a little band of native Christians [3].

S.P.G. Period (1842 92).—At Secunderabad the Society in 1842 stationed a native Missionary, the Rev. N. PARANJODY, "an excellent man" (reported the Bishop in 1844), who "has been already instrumental . . . in bringing many of his countrymen . . . to . . . Christ" [4].

Mr. PARANJODY was regarded "with general and just respect by the European community," who supported his Tamil and Telugu day schools, which by 1848 were "scattered over the station" and extended to "Bolarum and the Residency at Hyderabad," at both which places "excellent churches" had been recently built by the English congregations [5].

With the help of Major Hall a new Mission Church was erected at Secunderabad in 1852-4, and at its consecration on November 29, 1855, the Bishop of Madras held a confirmation [6].

Meanwhile (in 1852) 66 of Mr. Paranjody's candidates had been confirmed [7], he had begun to officiate weekly "at a church in Hyderabad" [8], and he could now (1855) report his first convert from Mahommedanism [9].

In 1858 his preaching was interrupted with violence by the Mahommedans, but his converts resisted the attempts of a Mormon emissary to draw them away [10].

Mr. PARANJODY remained in charge of the Mission until 1861 [11]; and although by his successors (mostly native clergymen, who, their Bishop says, have worked "zealously and well") efforts continued to be made to reach the Mahommedans and Telugus also, by means

of schools, and in 1875 some of the former were among the converts [12], yet the Mission has scarcely touched Mahommedanism [13].

With a view to extending Missionary operations to the Mussulmans, and the Mahrattas and Canarese, and forming a chain of stations to connect Hyderabad with the C.M.S. Missions at Kammamet, Masulipatam, the Bishop of Madras has frequently appealed to the Society for the necessary means. Thus far the Society, in view of limited funds and superior claims elsewhere, has felt unable to enter on the work [14].

Since the foregoing was first published the Jubilee Report of the Secunderabad Mission (1893) has been received, from which the following particulars are gleaned :—

Besides the schools built by the devoted pioneer, Paranjody—four in number (two in Secunderabad and one each in Trimulgherry and Bolarum)—an asylum for orphans* and the children of poor native Christians was opened by him in Secunderabad on June 16, 1844. The native Christians in Secunderabad worshipped in St. John's Church until the Mission Church was (mainly by Major Hall's aid) provided. This building was named St. Thomas' Church after Bishop Thomas Dealtry, the consecrator. Mr. Paranjody left the Mission almost self-supporting.

The Rev. F. J. Leeper (1860-1) worked hard and did much to raise the standard of the Anglo-Vernacular School. During his incumbency there was a division in the congregation, and the seceders obtained a pastor from the Established Church of Scotland Mission in Madras. This was the first Dissenting Mission in Secunderabad.

Under the Rev. A. Taylor (1862-9) a church was built at Chudderghat. At the laying of the foundation stone (December 9, 1867) Sir Richard Temple, then Resident at the Court of the Nizam, addressed the assembly. The site was given by the Nizam's Government, and Sir Salar Jung, senior, gave Rs.4,000 towards the building (Christ Church), which was consecrated on December 24, 1869. At this period was formed a local Committee which has been "the backbone" of the Mission; all the chaplains are members.

From 1854 to 1869 all the members of the Mission living at Secunderabad, Chudderghat, and Bolarum attended service on Sundays in St. Thomas' Church, wherein also took place the baptisms and marriages and the burial services.

The native Christians at the last two places used to rise very early on Sunday mornings and with their wives and children leave for Secunderabad, spending nearly the whole day there and returning in the evening, "walking with a hymn in their mouths."

* Note 1900. There is now an Orphanage in St. Thomas' Church compound to which the Society in 1885 appropriated a legacy of £100 from Miss Hall of Bath [sic].

Even after the formation of the Mission into three pastorates all the native Christians (as late as 1892) still met at St. Thomas' on Good Friday for the three hours' service.

The Rev. T. Solomon, who died in 1871, after three years' work, left his "praise in the mouth of every Christian who knew him." His successor, the Rev. A. Sebastian, laboured for seventeen years without taking a day's leave out of Hyderabad to recruit his health. During his time the Scotch Mission (native) was given up, in 1880, when the Wesleyans entered the field. Between 1887–92, under the Rev. V. David, assistant pastors were placed at Chudderghat (Rev. S. B. David) and Bolarum (Rev. M. Yesudian). A "commotion and strong crusade" was caused by S. B. David putting up a cross on the re-table of Christ Church, the result being the removal of Mr. David by the Bishop and the retention of the cross [13*b*].

1892–1900.

In 1893 the Society handed over to the Diocesan authorities a special fund (£661) which had been entrusted to it for the proposed new Mission to Mohammedans in Hyderabad. The Diocesan Council and its Board of Missions, which are concerned with such Mission work as is not dependent on either of the Missionary Societies, had become responsible for this Mission, but felt doubtful of being able to perform their responsibilities [15].

In January 1894 Bolarum was constituted an independent pastorate (including Trimulgherry). The change, due to the long and successful labours of the Rev. M. Yesudian, gave a great impetus to the thorough working of the Mission.

In 1900 an outstation was opened at Yellandu, in the Hyderabad coalfields [16].

The Rev. A. Britten and the Choir, Nandyal.

(IX.) THE TELUGU MISSION. The Telugu district, comprised in the collectorates of Cuddapah and Kurnool, a country of hills and valleys, forms one of the most arduous of Mission fields. The rainfall is the smallest in the Presidency, and yet at one season the land is flooded, while at another vegetation is burnt up by the sun and all work in the fields ceases. Broad belts of jungle cross the country, and for several months in the year malaria pervades every village and invades almost every house. The Telugus are for the most part a poor agricultural people, and though they are rude and uncultured, their language is so sweet and flowing that it is called the "Italian of the East." The Telugu-speaking inhabitants of India number 19,885,137 millions—that is, nearly five millions more than the Tamil population. Christianity was introduced among them by the Roman Catholic Missionaries towards the end of the 18th century. Since 1822, when the London Missionary Society began work there, the field has been occupied by the Independents, American Baptists, American Lutherans, and other sects, besides the two great Missionary Societies of the Church of England. Roughly speaking, the field occupied by the S.P.G. lies between the towns of Cuddapah, Kurnool, and Cumbum—more especially in the valleys of Kundée and Cumbum—and now forms the three Mission districts of Mutyalapâd, Kalsapâd, and Nandyal-Kurnool [1].

Mutyalapâd is 45 miles north of Cuddapah, 35 miles south of Nandyal, and 50 west of Kalsapâd [2].

The Telugu Mission of the Society in the Cuddapah district originated with a few families who separated from the London Missionary Society when their pastor, the Rev. W. Howell, joined the Church of England in 1842. Being left without a minister they applied to the Rev. W. W. Whitford, the Chaplain of Poonamallee, who occasionally visited Cuddapah to administer the Sacraments. He received them into the Church of England, gave them land on which to build houses, and appointed a catechist and schoolmaster. For the administration of the Sacraments they remained dependent upon the occasional visits of a Chaplain until the appointment of the Rev. U. Davies by the Additional Clergy Society to the charge of the English congregation at Cuddapah in 1849. Mr. Davies not only took the Telugu Christians under his pastoral care but organised evangelistic work among the surrounding heathen, and with such effect that 30 converts were baptized at Rudraveram (55 miles north of Cuddapah) in July 1852, 80 at Gublagundam Jumbledinne in September 1853, and in the next month all the Malas of Mutyalapad and many in Goryganur and Muddhur applied for Christian instruction. The Malas (from whom most of the converts were drawn) are of the same class as the Pariahs of the Tamil country, and the movement among them in favour of

Christianity so alarmed the Reddies and Curnums that at their instigation Mr. Davies was maltreated and violently driven out of the villages by the Sudras of Wonypenta and Mutyalapad in December 1853 [3].

S.P.G. Period (1854–92).—Mr. Davis now went on sick leave; and on his appeal the Society, which had been urged by the Bishop of Madras in 1841 to establish a Mission at Kurnool, took up the native Mission in 1854 [4].

The Rev. J. Clay, who since March 1854 had been undertaking the English duty at Cuddapah, became in September the first Missionary of the Society in the district, having as his assistants Messrs. J. F. Spencer (joined 1854, ordained 1863), and J. Higgins (joined 1855, ordained 1860); and in June 1855 the headquarters of the Mission were removed to Mutyalapad [5].

From this centre the three Missionaries carried on systematic work in the neighbourhood: the Gospel was preached to all classes, but from the beginning the only real substantial impression made was upon the Malas, who came forward in small communities and placed themselves under Christian instruction. As a class the Malas are weavers, they are also employed as agricultural labourers, coolies, village watchmen, horsekeepers and servants. After daily instruction and a probation of one to two years those of approved character and conduct were baptized. The condition of the majority when first they sought Christian instruction was thus described by Mr. Clay—using the words of a Mala from a distant village:—

"I asked him why he desired instruction, and what he knew of Christianity? His reply was: 'I know nothing: I do not know who or what God is, I do not know what I am or what will become of me after death; but all this you can tell me, and I have come to be taught by you. Become our Guru, and we will obey you in all things.'"

In 1856 about seventy (gathered from six stations) were confirmed by the Bishop of Madras. Village after village yielded inquirers, and a difficulty was experienced in providing instruction. As soon as possible Christian youths were trained and appointed teachers to their own people. This was the beginning of the native agency [6].

By 1859 thirteen congregations had been formed, including a total of 1,146 adherents, of whom 600 were baptized [7], and this in a district notorious "for the hardened and daring felons which it produced," and in which the opposition to the introduction of Christianity had not been "exceeded in virulence in any part of India" [8]. Though the Christians were subjected to "considerable persecution"—in some instances being "violently beaten," in others having their houses burned or robbed, and this frequently at the instigation of the village magistrates (Brahmans mostly) [9]—the Telugu Mission now ranked next to Tinnevelly in showing the most hopeful signs of progress [10]. The Christians were becoming industrious and careful; not one was dependent for support on the Mission, but on the contrary the weekly offertory was "amply sufficient" to relieve the sick and infirm of each village [11].

Provision for the extension of the work was made in 1859 [12], and in 1861 a new centre was formed under the Rev. J. Higgins at Kalsapad, a moderately-sized village, isolated and seldom visited by

Europeans. The work in the district has been very successful [13]. (About this time, however, on account of disputes and quarrels between him and his flock, the teacher of the Cuddapah congregation was withdrawn. He was never replaced, and the congregation, left without supervision, broke up, some of its members becoming teachers in the Mutyalapad Mission, the rest drifting back into the ranks of the L.M.S. [13*a*].)

Among four villages added to the Kalsapad branch in 1863 was one called Obelapoor, three miles distant. The people had been long anxious to join, but on account of their character as professional thieves—Mr. Higgins at first refused to have anything to do with them. At last he consented to receive them under instruction provided they built decent houses, erected a place of assembly for prayers, and adopted new means of livelihood, and further that no rumour of their dishonesty reached him in the interval. About a year after "this ultimatum was issued" he wrote (1863):—

"How vividly the scene recurs to my mind of the hopeless circumstances under which it was published! It was my first visit to the village, one of the most wretched I have ever seen; the houses, as I have before described them, being little better than cock-baskets built of date branches. It seemed impossible to preserve order, for much as the people wished to express by silence, a respect for my presence, they were continually defeating their own wishes. Now the men would swear at the women, and again the women would scream at their children. Seated under a tree I briefly explained to them my intentions. I did not even venture to ask them to join me in a prayer, but rode away, afterwards thinking on the unpromising work I had taken in hand, and not a little dismayed at my last discovery, which was that many of the men had two wives each! And yet, with hardly anything that I can attribute to my own exertions, this village has turned out far better than I expected. I lately visited it, and how great a contrast the village presented to the scene I first witnessed! Most of the people had built their houses, and a neat little school-room had been erected. If nothing more, cleanliness, which is next to godliness, seemed in some measure to have been attained. The congregation that assembled for prayers was quiet and orderly and the school children were pretty well advanced. Some of the men had set up looms and taken to weaving, others had engaged in the trade in goat-skins and buffalo horns, and in cases where parties were without the capital to build a house, they had gone down to Budwail, and by working for a few months as coolies on the roads, were enabled to lay by sufficient for that purpose. Thus it will be seen that on an almost hopeless soil a great change has been effected" [14].

At the Bishop's visit in this year 17 natives (9 women) walked 30 miles to be confirmed [14*a*].

In 1863 the custom of offering first-fruits to God was introduced at Kalsapad, partly in order to supersede the heathen festivals in honour of "Magnæ Matris," usually celebrated after abundant harvests [15]. At Mutyalapad also the principle of self-support was well acted upon—"all the schools and chapels in the villages,' excepting the central one, having been erected without aid from the Society. Such was the report in 1866 [16], when Mr. Higgins was succeeded at Kalsapad by the Rev. J. F. Spencer. Amid much sickness and discouragement the Missionaries persevered in their efforts, until in 1869 the congregations and the baptized had increased threefold [17].

In the next ten years the Missionaries, whose powers were failing, were unable to effectively supervise the growing work, and the bonds of discipline being slackened, much hard-earned fruit was dissipated. In the midst of all came the terrible famine of 1876-7.

Nevertheless the congregations in 1879 had increased to 76 (nearly double the number of 1869) and the adherents to over 4,000, of whom nearly 2,400 were baptized [18].

With the advent of Messrs. SHEPHERD and INMAN in 1877 and BRITTEN in 1881 new life was given to the work, but the new arrivals had hardly gained sufficient knowledge of the language to be useful when, in 1880, Mr. SPENCER retired, and in 1884 Mr. CLAY died. The latter, who was a good Telugu scholar, and helped in the revision of the Telugu Bible and Prayer Book, was the author of some useful works of instruction in that language [19].

On the appeal of Mr. Latham (the head of the Irrigation Department) a branch station was opened at Kurnool under a catechist in 1875, and in 1883 Mr. SHEPHERD was appointed to organise it as a new centre, including Nandyal. He soon had to take sick leave, and Mr. BRITTEN, who replaced him, was charged with the primary duty of establishing at Nandyal a Training College for native agents [20]. (A boarding school for this purpose had been started at Mutyalapad some twenty years before) [20*a*].

For nearly the whole of the next four years the two large Missions of Kalsapad and Mutyalapad, with their more than 100 congregations and 6,000 Christians, were virtually served by one Missionary. Towards the end of 1888 the Rev. H. G. DOWNES and in 1889 Mr. G. F. HART were added to the staff [21].

During the ten years 1879 89 the Telugu Missions had began to rival the old Tinnevelly Missions in continually increasing numbers, the baptized showing a more than two-fold increase [22].

The Report for 1884 stated :—

"There is probably no Mission in the world with brighter prospects of an abundant harvest than that in the Telugu country. Thousands of the Malas and Madigas offer to place themselves under Christian instruction, but the Missionaries are unable to receive them owing to the paucity of teachers. The number of European Missionaries should be doubled, and that of the Native agents increased fourfold" [23].

A similar state of things was reported in 1891 [24].

The want of a native* ministry had long been a pressing one, and the evil consequences of leaving the Christian congregations untended and unvisited had become painfully apparent. Hence the establishment of the Training College at Nandyal [*see* p. 791*b*], on which much labour has been bestowed and not in vain [25].

The state of primary education in the Missions is indicated by the fact that about one in every five of the adult Christians is able to read—one-third being women. Much however remains to be done for the higher education of native girls, the future wives of the native teachers and clergy [26].

The converts in their poverty have shown liberality in "labouring for the maintenance of the faith." It is a rule that every Christian family shall pay at least one anna a month towards the fund for supplying native teachers, and all the agents, European and native, contribute one-twentieth of their monthly salary to the same fund.

* The first Telugu clergyman employed in the S.P.G. Mission was not the Rev. J. Desigacharri (as stated in the Society's Report for 1891, p. 52), but the Rev. David Gnânâbharanam, who was educated at the Theological College, Madras, and ordained deacon on Trinity Sunday, May 28, 1893 [25*a*].

The weekly offertory, too, is maintained even in "every little Prayer House" [27].

Through a Native Church Council formed in 1883 the various branches have been united and consolidated into one Mission [28], and this, though one of the youngest, is also at the present time "perhaps the most promising of all the S.P.G. Missions in India" [29].

Telugu District (1892–1900).

The low and depressed classes commonly grouped together under the general name of Panchamas, which have furnished a very large proportion of Christian converts in the past, were represented in 1897 to have been as a whole so deeply affected by Christian teaching, that it seemed as though they were about to come over in their entirety to Christianity. The Society's Mission then contained a Christian community of about 11,620 people drawn almost entirely from these classes, and two years later people were reported to be "coming daily to Capernaum, as it were, seeking Jesus." The movement towards Christianity is great, and purely spontaneous (so far as human agency is concerned). In a village of forty families, where twenty sought Christian instruction, the latter answered the inquiries as to their motives by saying, "We have been bad; our religion is bad; and we want to be better; and we have some relations who are Christians." This fairly represents the way in which they are actuated. Before sending a teacher, the missionaries insist on the people themselves erecting (as a test of their earnestness) a schoolroom and teacher's house. Candidates for baptism are kept in the catechumenate for from two to five years.

Naturally the Panchamas (Malas) are poor, dirty, ignorant, and, as a consequence of many centuries' oppression, peculiarly addicted to the more mean and servile vices. They deify cholera and fever, and such like, and sacrifice fowls and goats. The most hopeful element in their case is that they are conscious of their degradation, and eager to escape from it. As a consequence, when formed into congregations under the care of earnest and capable teachers, they make marked progress, materially, intellectually, and morally. Their gross ignorance disappears, they become cleaner, and decent in their persons and homes; they give up cattle poisoning and grain stealing, two crimes particularly associated with their class; they abstain from the practice of infant marriage and concubinage, to which almost all classes of Hindu society are addicted; they lose much of the old servile spirit which led them to grovel at the feet of their social superiors, and they acquire some sense of the rights and dignity which belong to them as men. Where they are able to escape their surroundings they prove themselves in no way inferior, either in mental or in moral character, to the best of their fellow-countrymen. Especially is this the case in the Mission boarding schools, where the change wrought in the heathen boy or girl is "a moral miracle." In many schools and Colleges Christian lads of Panchama origin are holding their own with, and in not a few cases are actually outstripping their Brahmin competitors. Even a Brahmin Government official as well as a Roman Catholic magistrate have testified to the great improvement produced in the people of the Society's Missions.

In some districts where serfdom still prevails the Panchamas are bought and sold with the land on which they live. In others, though nominally free, a burden of debt deprives them of all power of free and independent action. When these people receive Christian instruction, and begin to recognise the position of life which Christianity offers, they become as they ought to be, discontented with their lot, and their spirit rises in revolt against the injustice and oppression, which have condemned them to a life of misery and degradation, despised and persecuted by both Sudras and Brahmins.

With hardly any exception the Christians in the Society's Missions are either Malas or Madigas, two of the poorest classes in the land. The Malas are not mere coolies; the majority of them weave with the hand loom, and their wives spin thread; some are cultivators, others field labourers. The Madigas are tanners, leather workers, or cobblers of the country, holding a monopoly of the trade. Some of these hold a few acres of land, cultivating them with their own cattle; the Malas and Madigas are old foes, being respectively adherents of the right-hand and the left-hand factions of the Hindu community, and at the time of religious festivals the battles between these factions have been fierce and long. This spirit is rapidly dying out, but it clings to some parts of the country. In the Cumbum Taluq it is much stronger than in the Badvel Taluq; and unfortunately the result has been that while the members of the Church of England in that Taluq are exclusively Malas, the Madigas have become adherents to the Baptist Mission. In the Badvel Taluq the members of some seven congregations include both classes.

Though termed out-caste the Panchamas are in reality as much under the dominion of caste as any class in India. In order to counteract and allay this the missionaries make it a point to treat Malas and Madigas alike—in the seating of them in the church, in the reception of the sacraments no difference is allowed, all mingle together. In the schools also the children are treated alike, more especially in the boarding schools, where no difference is made either in cooking of the food in the kitchen, or in distribution in the refectory. All sit together, seated in their school class order. Similar names, and similar clothes are given; Mala teachers are appointed to teach Madiga congregations, and Madiga teachers to teach Mala congregations; and there has been no trouble in this connection [30].

During the period under review the people have been flocking in much more rapidly than the missionaries could receive them,* and progress has been greatly arrested by lack of workers. The country has been notoriously unhealthy, and for ten years past has been "fretted with famine," and the work has been carried on at the cost of much suffering and sacrifice on the part of the small band of English missionaries. One—the Rev. A. B. Vickers—volunteered for the field undeterred by the knowledge that the work would shorten his earthly life, and, after six years' faithful labour in Kurnool, died of paralysis, in England, on April 3, 1899. The reinforcements so urgently needed for the preservation and development of the work have not been forthcoming, and "it is most heart-breaking" that such a promising Mission should be so undermanned [31].

* In one year over 2,000 were received as catechumens

The commencement of a native Telugu Ministry, in 1893, is noticed on page 566. In 1900 there were eight native clergymen employed in the Mission, three being Telugus and the rest Tamils [32]. The three divisions of the Mission will now be noticed in turn.

KALASAPAD.—The Mission (under the superintendence of the Rev. A. Inman) has been growing solidly year by year, but evangelistic work has been checked owing to the inadequate staff of clergy [33]. The death (on May 22, 1898, at the age of eighty-eight) of one of the excellent native lay agents who "form the backbone of the Mission," brought out some fresh facts concerning the foundation of the work. Among the native Christians received into the Church by the Rev. W. W. Whitford at Cuddapah between 1842–49 [*see* page 563] were two brothers named Basil and Alfred Wood, and the thirty converts baptized at Rudravaram in 1852 were the first-fruits of their labours as evangelists (under the leadership of Mr. Davis) in that neighbourhood. The younger brother, Alfred Wood, laboured at Mutyalapad till his death on March 20, 1862, and much of the progress of that Mission was due to him.

The elder brother, Basil, in January 1858, was sent as a pioneer-evangelist to the valley of the Sagilêru. With another teacher he visited all the chief villages from Mallepalle in the south, to Kalasapad and its neighbourhood. At Balayyapalle, near Kalasapad, they met with their first success. The community of Malas there, led by an intelligent head-man (who had ten years before heard the Gospel preached at Cuddapah by catechist Alfred Wood), received them willingly. Basil Wood became their resident teacher, and on March 9, 1859, thirty-one candidates were received into the Church by baptism. This was the first Christian congregation formed in the Sagilêru valley and the beginnings of the Kalasapad Mission. Basil Wood watched and greatly promoted the gradual growth of the Mission from that small body of thirty-one neophytes to one numbering (in 1898) eighty-one Christian congregations, with a total of 5,617 Christian adherents. When incapacitated for work he continued his daily attendance at church, even when he became quite blind, and was a communicant to the last. The Rev. John Appavoo, who officiated at his funeral at SS. Peter and Paul, Kalasapad, had been ordained priest in the church on November 26, 1893, and this was the first Anglican ordination ever held *in* the Telugu Mission [34]. The need of more native pastors is great, there being in 1898 only three priests to minister to eighty-one congregations. The gradual introduction of trained teachers is attracting to the village schools a larger number of Hindu and Mohammedan pupils, and has greatly improved their status [35 6]. Female education in the Society's Telugu Missions is the most backward branch of work. Thus far the Kalasapad Mission has done most for them, in its Boarding School [36*a*]. During the famine of 1897 the native lay agents, as well as the clergy generally, rendered admirable service in relieving the sufferers through the Society's Famine Fund, employment being found for the men and women, and relief kitchens being opened in sixty-two villages for the children. In a visitation of cholera which followed, comparatively few Christians were attacked, and of these the majority recovered. In some villages they were persecuted for refusing to join with the heathen in sacrificing to their gods for the

driving away of the disease [37]. A dispensary, opened in 1893, has done a good and useful work, and helped to break down caste prejudices. The steps taken to suppress caste, mentioned on p. 566*b*, apply especially to Kalasapad [38 & 39].

Mutyalapad.—This district was divided into four Pastorates in 1896, viz., Mutyalapad, Jammulamadugu, Rudravaram, and Yellala. The native pastor's work is partly spiritual and partly secular. Church services are conducted and made intelligible to the people by explaining what is being prayed for. When lessons are being read questions are asked here and there to keep up the attention of the people and make them understand what is being read. Sermons also are preached to them in form of questions and answers. In the secular part of the work quarrels among Christians are settled, and misunderstandings corrected, and delinquents are put under discipline. This is sometimes done by means of a Panchayet consisting of the chief members of the congregation. When necessary, fines are inflicted. The accession of some caste people will help to remove the impression of the ignorant mass who look upon Christianity as the religion of a despised class of people.

The death of Mr. Scott in 1895 was a loss to the whole Church: his life and work for over thirty years—first as a schoolmaster and afterwards as a lay evangelist—made him "a model for all, Clergy and laity" [40].

Kurnool-Nandyal.—The frequent changes in the English staff caused by the unhealthy climate in this district has had a deteriorating effect upon the work of the Mission. For nearly three years (1896–98) the congregations did not see the face of an English missionary more than once inside their prayer-house, and consequently they felt disheartened, the more so because of the inefficiency and neglect of the native lay agents. To the unworthy agents in the other districts this Mission has been a "Cave of Adullam," but the College at Nandyal is now supplying an efficient native agency for the Telugu Missions generally [41]. This institution, which is largely indebted to a member* of the Madras Civil Service for its existence, is doing an excellent work under the Rev. A. Britten, and has made Nandyal the centre for the whole Telugu Mission. Connected with the College is a hospital, the benefits of which are shared by the people from the surrounding villages [42]. The change effected by the College in boys taken from degraded homes "gives one a new perception of the power of Christ in His Church," said a Ceylon clergyman. A further answer to those who question "the good of foreign Missions" is contained in the statement of a Mohammedan magistrate, a highly-educated man, resident in Kurnool, who, having travelled a great deal about among the people, blamed the Rev. H. G. Downes severely because there were not more missionaries in the district, adding that: "Christianity is the only religion which can raise up these poor people. Hinduism is useless for this. Though I am partial to Mohammedanism, that religion cannot raise them. This can only be done by Christianity" [43]. Mr. Downes was invalided to England after three and a half years' residence, but during this time his work was abundant and fruitful. In one year a thousand persons were received as catechumens, and if there had been enough teachers the number might have been doubled. So far from converts coming

* J. Andrew, Esq.

forward "for what they can get," they have to make a considerable sacrifice. As a mark of their sincerity they have not only to provide a schoolroom and to contribute towards the maintenance of their teacher, but when admitted as catechumens they have to give up working on Sundays, *i.e.* they incur a loss of one-seventh of their income, and the earnings of an adult averages only about 55*s.* a year! "*For every Rs.* 100 *contributed in cash by the converts in these districts, they are actually out of pocket to the extent of Rs.* 1,000." The introduction of a new system of self-support (in 1893) caused the loss of only a few adherents. In one village, where the people had been under instruction for two years, but none had yet been baptized, they at first refused to give, but afterwards decided to do so, arguing thus:—

"Before we had a teacher we were thoroughly bad people. We were always getting drunk, and quarrelling, and gambling. The police and Government officials looked on us as a lot of utterly bad people, while if a robbery was committed it was always put down to us. Now there is very little drunkenness, or quarrelling, or gambling, and the police look on us as well-conducted people. If the teacher is withdrawn they will think we have committed some very grievous crime, and so will look on us as they used to do" [44].

In one or two instances the Mission has had to withdraw from a village on account of the opposition of the people—as at Kanala, in 1892, where eight years' instruction had effected no conversion—or the lapsing of converts during a visitation of cholera—as at Bhojanam in 1895—but, generally speaking, marked progress has been made during the last ten years [45]. It is desired to extend the work to the Taluqs unoccupied by other Missions, with a view to meeting the C.M.S. Mission, but with the present limited staff consolidation rather than extension appears to be the wiser course [46].

Kurnool was one of the places where the Society desired to establish a Missionary Bishopric in 1876 [*see* p. 755].

(X.) **COIMBATORE DISTRICT** is situated between Madura (in the south) and Mysore (in the north), and was acquired in 1799.

In the S.P.G. Report for 1829 "Coimbetore" is mentioned as affording an instance of the beneficial influence of the early Missionaries of the S.P.C.K. in almost every part of the Peninsula. Though there was "no particular [Mission] station" in the district, the existence of a small congregation of Christians there (descendants of some original disciples of Schwartz) was reported by Mr. Sullivan, the Government "collector." They joined in the English service on Sundays, and for their benefit "the Madras District Committee" supplied Tamil Prayer Books [1].

S.P.G. Period (1875–92).—Visiting Salem in 1879, the Society's Secretary at Madras (Rev. Dr. Strachan) found there a "beautiful new Church built for the Europeans of the Station, to the cost of which . . . some of the native Christians subscribed." The latter formed a congregation of about 80 adults, nearly all being of the Vellalar caste. Many of them were from Tanjore, not one being a native of Salem, and most of the men occupied important posts under Government. In 1875 they were brought into connection with the Tanjore Mission, and in 1877 they received a resident clergyman—the Rev. J. Eleazer. "We were nothing before" (they said), "now we are a church, with our own Pastor" [2].

In 1891 the headquarters of the native clergyman were removed from there to the town of Coimbatore, where the Rev. D. W. Kidd, the Chaplain, had for some years been looking after the Tamil Christians.

(1892–1900.) The work at Coimbatore, under the management of a local board appointed by the Bishop of Madras, made slow but sure progress under great difficulties and disadvantages, but it lacked stability until its adoption by the Society in 1894 as one of its regular Missions. Pastoral work has been carried on among native Christians scattered over a large district, efforts also being made to reach the heathen [3]. The Mission at Salem consisted in 1897 of a small colony of native Christians, mostly Government employés, not one being dependent on the Mission [4].

(XI.) **BELLARY** is one of the "ceded districts" made over to the British in 1800 by the Nizam of the Native State of Hyderabad. It lies between Hyderabad (in the north) and Mysore (in the south).

A Tamil congregation, consisting of about twelve Christians, was gathered at the town of Bellary by the Rev. R. W. Whitford in 1841, and for their benefit an endowment was formed by the Rev. Dr. Powell. Up to 1879 the Mission had always been in charge of the English Chaplains; but as they did not know Tamil the result was not satisfactory [1], and in 1880 the Society adopted the Mission and placed an efficient catechist there [2], and afterwards a native clergyman.

(1892–1900.) The converts in recent years have included Telugus, and out-stations* have been formed at Guntakal (30 miles distant) and Gooty (48 miles distant). By the exertions of the native clergyman a Mission school in commemoration of the Jubilee of the Mission (1891) was erected in 1894 [3].

* At Hospet a temporary outstation of the Betgeri Gadag Mission, in the Bombay Province, was formed about 1885, the place being more easily visited from Gadag than from Bellary. Hospet is the station on the Southern Mahratta line for the celebrated ruins of the city of Humpy [3a].

(*For Statistical Summary for Madras Presidency see p.* 730.)

CHAPTER LXXVII.

BOMBAY.

The Western Presidency of British India, entitled Bombay, comprises 24 British Districts and 19 Feudatory States, the principal geographical divisions of the former being Sindh, Gujarat, The Deccan, and The Konkan.

It was on the western coast that Europeans first gained a footing in India—the Portuguese at Goa in 1506 (which is still in their possession), and the English at Surat about 1611–13. The island of Bombay formed part of the dower which King Charles II. received in 1661 on his marriage with Catharine of Braganza, and in 1668 it was transferred to the East India Company. Area of the Presidency (including Native States, areas Baroda, 8,826 square miles; 194,189 square miles. *Population* (including Native States, 8,059,298; 26,960,421: of these 21,440,957 are Hindus, 3,537,103 Mahommedans, 74,263 Zoroastrians (Parsees), 13,547 Jews, 170,651 Christians; and 10,362,743 speak Marathi, 8,131,565 Gujarati, 3,068,454 Canarese, and 1,153,804 Urdu.

A movement on behalf of the Society was organised in the city of Bombay in 1825, and the Society's active operations in the Presidency have since been carried on in the districts of (I.) Bombay (island), 1834–1900; (II.) Gujerat, 1830–1, 1838–51; (III.) The Great Peninsular and Bombay and Baroda Railways, 1863–76; (IV.) Poona, 1868–87; (V.) Kolapore, 1870–1900; (VI.) Ahmednagar, 1871–1900; (VII.) Dapoli, 1878–1900; (VIII.) Dharwar, 1888–1900.

(I.) BOMBAY, 1825–92.

On May 23, 1825 (Whitsunday), the Governor of Bombay, the Chief and the Puisne Judges, the Commander-in-Chief and almost all the members of Government, together with all the Clergy of the Island, and a majority of the principal civil, naval and military officers then within the limits of the Presidency, attended St. Thomas' Church, and there united with Bishop Heber of Calcutta in forming a District Committee of the Society. The object of the Committee as then defined was to further the Society's designs in India, and more particularly to promote the establishment and support of Missions and schools within the limits of the Archdeaconry of Bombay: the maintenance and education in Bishop's College, Calcutta, of proper persons to conduct the same, also to supply to the College and to the Society information as to the means and opportunities for Missionary exertions in the Presidency of Bombay. The institution of this, the first Committee formed in India in connection with the Society, originated from a suggestion of Archdeacon Barnes, who also did much to secure its success [1].

Within six months Rs.13,700 were collected and forwarded to Calcutta for the purposes of Bishop's College [2]: and a "Bishop Heber Bombay Scholarship" was afterwards founded as a memorial to that exemplary prelate [3].

On his death the Society in December 1826 petitioned Government and the East India Company for the establishment of a Bishopric for Bombay, but this was not accomplished for ten years [4].

In the meantime efforts had been made to establish Missions in Guzerat and Bombay (in both instances for the Guzerattee-speaking inhabitants), but only one Missionary being forthcoming—viz. the Rev. T. D. Pettinger, stationed at Guzerat in 1830, and he dying in 1831—the District Committee in 1834 decided "to make no further collections until one or more Missionaries should be stationed in this Archdeaconry." At that period the funds in the hands of the Committee amounted to Rs.15,000, and the only disbursement charged upon it was Rs.50 monthly to the Superintendent of the Native Schools in Bombay maintained by the S.P.C.K. [5].

In November 1836 Mr. G. Candy, who had previously resigned his commission as a captain in the East India Company's army, arrived in Bombay with the desire of obtaining ordination and devoting himself to minister amongst the Indo-British and other neglected portions of our fellow Christians in the Presidency. After working nearly eighteen months as an unpaid lay assistant Mr. Candy was admitted to Deacon's orders by the Bishop of Bombay on Trinity Sunday 1838, and a special fund was raised by the Bombay Committee towards the support of the Mission. A school with an "Orphan and Destitute Asylum" attached was opened in 1838, and afterwards accommodated near Sonapore in new buildings, which included a chapel opened in 1840 and consecrated in 1843 by the name of the Holy Trinity. Among the communicants on the last occasion were two converted Brahmins, a Chinese, a Parsee, and a few other native Christians. The Bombay Committee, in formally taking the Mission under their care in 1840, had defined its object to be to promote the Christian education of the Indo-British community of the Islands of Bombay and Colaba, but not to the exclusion of other Christian classes of the population nor of

those not actually residing on the two islands; and thus it was that natives, Armenians, Africans and Chinese, as well as Eurasians and Europeans, were gathered in [6].

Through Mr. Candy's influence several families of Chinese were led to embrace Christianity in 1840. They burnt their idols in his presence, publicly renounced Buddhism in St. Thomas' Cathedral, and were baptized [7].

In 1844 Mr. Candy reported:—

"The erection of Trinity Chapel, and the stated public worship of God, together with the regular declaration of the Gospel therein, have been manifestly blessed of God to the raising of the Christian tone of many European and Indo-British inhabitants, residing in the district of the native town. The neighbourhood of Sonapoor has been notorious for profanity and profligacy; and the shameless conduct of baptized persons has, alas! produced an evil and deteriorating effect on the character of the heathen around. Now a great change is visible, though still not a few individual instances of the former profligacy from time to time call forth shame and sorrow. The natives now see a large and attentive congregation statedly assembling for the purpose of joining in the public worship of God. It is not unusual to see them standing at the door, or looking in through the windows from the opposite street. They are now convinced that the English *have a religion* (a point formerly much doubted), and that they do not regard their own will as the only rule of their conduct" [8].

The Mission continued to be productive of great good, and in 1850 its entire support was undertaken from local sources aided by an endowment fund, to which the Society contributed [9].

The amount of local support received by the Bombay Diocesan Committee (of late years so small) in 1845 exceeded in proportion that raised in aid of the Society in the other Indian dioceses [10].

In some parts of the Presidency a disposition was shown at this time by the chaplains and residents to assist in evangelising their heathen neighbours, and from Rajkote a scheme was submitted for providing, mainly through local contributions, that wherever a chaplain is stationed to minister to the Europeans a Missionary should be established to labour among the heathen. The Society promised its co-operation in such instances, but nothing practical appears to have resulted [11].

In 1860 the Society resumed operations in the city of Bombay, sending the Rev. C. Green to act as Diocesan Secretary and to organise Mission work [12].

On his arrival he found the Indo-British Mission "in a fairly prosperous state," and well supported locally, but only one agent of the Society employed—the Rev. C. Gilder, who was engaged in managing a school established by the S.P.C.K. [13].

Mr. Green's useful ministry was cut short by his death in 1861; but the interest which he had aroused in the cause continued, and the plans he had set on foot were taken up and extended by his successor, the Rev. C. Du Port, aided by Messrs. Gilder, L. Prentis, C. Kirk, and G. Ledgard, so that in 1863 the Marathi, Tamil, and Hindustani speaking natives, as well as Eurasians and Europeans, were being ministered to in their own languages [14].

The chief centres of operations were established at Sonapore and Kamatipura. At the former place the Indo-British Institution was again brought into direct connection with the Society, and it has

continued to provide a home and education for the humbler class of English and Eurasian children. In recognition of its usefulness Government granted a site and Rs.56,000 towards new school buildings, the foundation stone of which was laid by the Earl of Dufferin on December 9, 1884, this being his first public appearance in India. In so doing the Viceroy-elect asked permission "to substitute for a speech a humble subscription" and the Governor of Bombay stated that the schools had "long been among the most admirable and popular institutions" of the city [15].

Since Mr. Du Port's resignation in 1866, the Institution has been under the care of the Rev. C. Gilder, who has also assisted in work among the heathen, through the medium of the Marathi and English languages—efforts being made to reach the Parsees and Mahommedans also [16]. In 1879 a class was opened for English-speaking Hindus, with whom Mr. Gilder read "Butler's Analogy" [17].

Both at Sonapore and Kamatipura the Missionaries since 1864 have been aided by a staff of native teachers. In that year out of 34 persons baptized one was a Jew and one a Parsee, the rest being Mahommedans and Hindus, and all of them displayed great firmness under persecution and consistency in their lives. The Parsees in particular at this period showed persecution and violence towards Christians and would-be converts of their own race [18].

At Kamatipura a Church projected in 1864, and for which Government gave a site, was not opened until 1871 nor consecrated until January 1872 [19]; but in the meantime services had been held in the "so-called Two Wells Chapel" (the upper storey of which was occupied as a dwelling-house), and faithful work had been carried on under the Rev. G. Ledgard's superintendence [20].

The Mission embraces Hindustani, Marathi, Tamil, and English departments,* and ministrations to the inmates of the hospital and jail [21]. Mr. Ledgard has personally devoted much time to the task of converting the Mahommedans (who consist of Arabs, Persians, Egyptians, Afghans, and Mussulmans generally), but as yet with little success. In 1869 he reported that two able works in defence of Christianity had been written by converted Mahommedan Maulvis, and several of that class had asked him to thoroughly instruct them in the principles of the Christian religion [22]. To increase his usefulness he acquired Persian, and in 1874 completed the translation of the Prayer Book into that language [23]. Endeavours to influence the Mahommedans are made by means of schools, preaching in the bazaars, visiting houses and shops, &c., and conversations at a Mission-room. Street preaching is attended with much trouble and some danger and abuse [24], and Mr. Ledgard, after long experience, stated in 1888 that he does "not place much value upon this work in Bombay."

What he values more is "visiting and cultivating friendly feelings . . . by showing sympathy . . . in all possible ways." "I am" (he added) "pressing upon my catechists the importance of manifesting

* For a short time (under the Rev. T. Williams) it also included a Guzeratti branch. Guzeratti is the peculiar language of the Parsees, this active, influential, though comparatively not numerous people having settled originally in Guzerat on their flight from Persia, and thence moved to Bombay and to other portions of the Presidency [21*a*].

Christian character at the same time that they teach Christian doctrine" [25]. A practical application of this occurred two years later (1890), when one of the catechists while preaching in the street received a violent blow on the forehead from a stone. Quickly recovering himself, he did not at once discontinue his discourse, but told the people quietly "that such things had often happened to Christians, and they were willing to bear them so long as they knew that their own motives were good and they were suffering for the Truth's sake [26]. The influence of such conduct is always good. "How is it," some say, "that these people bear all this?" and others answer, "Their Master was forbearing like this, and His influence is seen in them; otherwise are not these men?" And this, says Mr. Ledgard "is really the reflexion of the teaching of Jesus Christ seen in them" [27].

The Tamil Mission originated from special services arranged by Mr. Gilder in Trinity Church in 1862, when two * Madras Missionaries were passing through Bombay. On each occasion the Tamil-speaking Christians eagerly availed themselves of the opportunities, and were affected even to tears "by hearing for the first time since they left their own presidency [Madras] the Church Service and sermons in their own vernacular" [28].

In 1866 the Mission was placed under the care of a Tamil clergyman, the Rev. J. St. Diago [29], who, with his headquarters at Kamatipura, has pastoral and evangelistic charge of the Tamil-speaking community in the whole island of Bombay, numbering several thousands, and much good has resulted from his labours [30].

In addition to the foregoing works the Society established in 1865 a chaplaincy for Mazagon ("St. Peter's Chapel") [31]; and about the same time promoted the establishment of a chaplain for British merchant seamen calling at Bombay. Although there was an average of 2,000 seamen in the harbour the whole year round, and most of them were professedly members of the Church of England, no agency whatever existed on the part of that Church for their moral and religious benefit. With a view to meeting this deficiency and supplying clergymen for neglected Europeans and Eurasians wherever found in the diocese, a fund was established at Bombay in 1864, under the management of the local committee of the Society [32].

The Rev. W. B. Keer, the first Harbour Chaplain, was in 1866 provided by Government with a residence on board H.M.S. Ajdaha, and with all necessary facilities for the discharge of his duties in the harbour. His ministrations were gratefully accepted, and good work was carried on in various ways both afloat and ashore [33].

The names of the Mazagon and Seamen's Chaplains were retained on the Society's list until 1873, although they were mostly supported from local sources.

(1892-1900.) The Mission work in Bombay was temporarily hindered by the riots between Mussulmans and Hindus in 1893, and by the plague and the anti-European riots arising from the plague regulations in 1897-98 and by plague and cholera in 1900.† The recognition of the missionaries as "padres" secured them from attack during the riots, and there are other signs that their devotion is

* One was the Rev. F. J. Leeper.

† The death rate from the plague in Bombay city reached 400 a day.

appreciated. But work among Mohammedans is proverbially difficult and of slow growth, and it is felt that if the vast population is to be more effectually reached it must be by a large increase of able and devoted men working on community lines. A clergy house is being provided by the Society, but the staff of the Hindustani Mission has not yet been increased [34 5]. The "Indo-British" (or Eurasian) Mission has remained under the charge of the Rev. C. Gilder, who has also superintended a small work among the Marathi-speaking people [36].

A new branch of the Tamil Mission was opened at Dharavi, six miles to the north of Kamatipura, the central station, in 1894. Dharavi is a fluctuating settlement of Tinnevelly Tamils, who work in the tanneries for a few years and then return to their country. The Mission, the most spontaneous growth that Bishop Mylne had known in India, owes its existence to an Armenian layman (Mr. Lorimer), a member of the English Church, who started it in his spare hours out of pure love for souls. These Christians are liberal in their offerings compared with those in Bombay [37].

(II.) GUZERAT, 1830–31, 1838–51.

The formation of a Mission in this province—the first opened by the Society in the Presidency of Bombay—was due to the zeal shown by the Auxiliary Committee established in Bombay in 1825. [*See* p. 569.] From the richness of its soil Guzerat has been called "the Garden of India," and at the time now referred to the population of the province (very numerous) consisted of the Banyan or Jains, Coombies or cultivators, Rajpoots, Mahommedans (who were numerous in the towns), and Coolies and Bheels, who were professed plunderers. Generally speaking, the independent spirit and character of the people presented much that appeared to recommend them to the attention of a Missionary; but the Rev. T. D. Pettinger, who was stationed at Ahmedabad in June 1830, died in the following May, before he had been enabled to reap the fruit of his labours [1].

Years elapsed before anything effectual was done to fill his place. The Rev. G. Pigott, travelling Chaplain to the Bishop of Bombay, established a school at Ahmedabad about 1838, and enlisted the aid of the native and English residents to the extent of £120 a year; and in 1839 he conveyed the buildings and a plot of ground to the Society. Two years later Mr. Mengert, an ex-Lutheran Missionary, was stationed there as a catechist [2].

Aided by a special fund raised by the Dean of Norwich and his friends, the Society sent out the Rev. G. Allen and the Rev. W. Darby from England in 1842 [3].

On his way to Ahmedabad Mr. Allen visited Cambay and Kaira. At the latter place was a handsome church, but the English residents had for ten years been dependent on the casual passing through of a clergyman. Neglected too were "an interesting group of native Christians like sheep in the midst of wolves," who held fast their faith under every discouragement. Some six of them had been baptized by Chaplains; these, with a few catechumens, met on Sundays for reading the Scriptures and prayer and for mutual instruction and encouragement—their chief instructor being an aged woman. Mr. Allen conversed with them through the medium of a Christian Parsee whom he

brought from Bombay, and by means of a manuscript translation enabled them for the first time to unite in the prayers of the Church [4].

Taking up his quarters "in the old Dutch factory" in June 1842 at Ahmedabad, Mr. Allen opened a school and established daily prayers in Guzerattee with a few native Christians. At that time Ahmedabad contained 120,000 inhabitants, three-fifths being Mahommedans, the remainder Hindus, with a few Parsees and Portuguese. The people were "most depraved"—"a fierce, vindictive race, all carrying arms," "without natural affections, implacable, unmerciful"; hundreds in the city being ready "to murder any one . . . for five rupees, if they saw a fair chance of escape" [5].

The force opposed to the Missionaries however "was not so much a directly hostile one, as indifference and sluggishness." They had only to stop a moment before a shrine or temple and immediately they had a large and attentive audience. In general also an assent was given to the teaching; but the heart of the Hindu was not easily changed.

> "The chief feature of the Hindu mind," said Mr. Allen, "is stagnation; his general answer to any improvement is, My father did it thus, and my grandfather, and why should not I? And this pervades everything; so that any domestic improvements one attempts to introduce, are speedily destroyed by the servants, to save themselves the trouble of learning their use; and on the same principle men will stand in the sun, holding one end of a piece of cloth to be dried, the other end of which is fastened to a stake, and if you suggest the very obvious improvement of another stake for the other end, they will tell you only that it is not the custom" [6].

There was however "a great thirst for knowledge among the Hindoos and Parsees"; education was "very general," and the Mission School (conducted in English) was well attended, little or no objection being made to Christian teaching. "No books . . . no dictionary, and no good grammar" existed in Guzerattee, and while the Parsees were raising a fund for translations from standard English works into that language (for which purpose Sir Jamsetjee Jeejeebhoy of Bombay gave "£30,000"), the Morning and Evening Prayers, with the Office of Baptism, translated into Guzerattee, were presented to the Society by Mr. John Vaupel of Bombay and printed towards the end of 1842 [7].

During the years 1842–4 eleven persons were baptized, three of them being the principal members of a body of natives at Deesa who had renounced idolatry and been accustomed for some time to meet in the evenings for the study of the Scriptures and religious conversation. They were men of high caste, of respectable station and character, and well informed [8].

While visiting Deesa in 1844 Mr. Allen was attacked at night by a gang of thieves, his escort was cut down, his bullock-cart rifled of everything, and as he alighted a Bheel struck at him with a sword, but he escaped almost naked into the jungle, whence, after hiding in a hole at the foot of a tree, he made his way to a village, but for twenty-six hours he "could obtain nothing to eat" [9].

At the close of 1844 nine natives were confirmed by the Bishop of Bombay [10].

About this time the S.P.G. undertook the support of a school at

Surat, received from the Bombay Education Society and placed under the superintendence of the Chaplain, the Rev. G. Morrison [11].

Mr. Allen's work among the natives was, he said, "much interrupted" by his having to perform two English Services on Sundays "at places four miles apart" [12], and in 1845 the Mission "sustained a great loss" by his appointment to a chaplaincy. The Rev. G. W. Pieritz succeeded him in 1847, but in the next year his colleague, the Rev. W. Darby, was moved to Bombay to fill a temporary vacancy. It was expected that he would return, but he declined to do so; and Mr. Pieritz having confessed the little he was doing, or could hope to do unless the Mission were greatly strengthened, the Society resolved in 1851 to suspend its operations at Ahmedabad, being "convinced of the necessity of concentrating its Missionary force, and not establishing a Mission at all, unless it can be established in strength, and vigorously supported" [13].

The Mission was not renewed.

(III.) MISSIONS ON THE GREAT INDIA PENINSULAR AND BOMBAY AND BARODA RAILWAYS, 1863-76.

In addition to their work in the city of Bombay the Society's Missionaries undertook in 1863 a Mission among the European labourers engaged on the Great India Peninsular Company's Railway, whose lives furnished native heathens with a strong argument against Christianity. The object of the Mission was not merely to remove this stumbling-block, but to make of those, who once were hinderers, useful helpers in the Missionary cause, and that this was effected in some instances was shown by the Report of the Rev. C. Kirk in 1863:—

"In our railway work we have continually endeavoured to impress *this fact* upon those to whom we minister: you are sent here by God for the very purpose of bringing in the heathens around you into the Church, and so by Christ to save much people alive. It is pleasing to see how uneducated navvies have responded to this; one has bought Bibles for his time-keeper, and given tracts to his cook; another has read the Bible every night to some six or seven of those whom he employs; a third has talked to his Brahmin assistant in a common-sense way on the folly of idol worship; and a fourth has brought his servant to us as likely to be a learner. The Railway Mission has, indeed, been the success of the past year; and if it be systematically worked on the principle of making those who are already Christians practically earnest Missionaries, labouring along with the ordained minister, it has many promises of doing real and lasting good" [1].

The efforts of the Missionaries in this direction were supported by the Society, which, in response to a Memorial from the Governor of Bombay, the members of Council, and a large number of the most influential members of the various professions in the city, undertook

in 1864 to assist in supplying the ministrations of religion to English settlers of the humbler class in India [2].

The result was the initiation of a regular system of pastoral supervision over the two railways by the Society's Missionaries, and the calling into existence of the Bombay "Additional Clergy Society," by whose efforts and those of Government the work was taken up and sustained, Chaplains being stationed at Egutpoora, Pareill, Budnaira, and Kotri, and in some instances churches were erected. The Society's connection with this work continued up to 1876 [3].

(IV.) **POONA**, 1868-87.

Poona is situated on the table-land of the Mahratta country. It is the headquarters of the British army in Western India, and among the cities in the Presidency is inferior in importance only to Bombay, from which it is distant about 70 miles [1].

It was in Poona in 1821–2 that the translation of the Old Testament into Persian by the Rev. T. Robinson was begun under the auspices of the Society. Mr. Robinson was then a Chaplain there, and during a visit the Rev. Dr. Mill assisted at the commencement of the work, which was completed at Bishop's College, Calcutta, of which the latter was Principal [2].

From lack of funds the Society was unable to station a Mission among the Indo-British at Poona in 1844 as urged by the Bishop of Bombay [3], but in 1868 its Tamil Missionary at Bombay, the Rev. J. St. Diago, began a Mission among his countrymen at Poona [4]. With this exception the operations of the Society at that time were almost entirely confined to the city of Bombay and its immediate neighbourhood, and impressed by this fact Bishop Douglas [L., Nov. 6, 1869] urged the establishment of a chain of Mission-stations in the Mahratta country, beginning with Poona and Kolapur. The Mahrattas he regarded as "among the finest of the races of India," and the climate of their table-land as "about the best in India" exclusive of the high mountain ranges. In the ancient city of Poona important schools were "rearing a great multitude of men who are almost as familiar with English as with their native tongue," European thought was permeating society, and there needed but the Christian Church to step in, "in order that the civilization of the West may have inserted in it the ennobling influence of Christianity" [5].

In response to the appeal the Society set apart £3,000 for Marathi Missions, and proposed that the whole of it should be devoted to Poona, but the Diocesan Committee preferred to divide it among several stations. Kolapore (in 1870) was the first to benefit by the scheme [6] [*see* p. 578], and in 1873 the Rev. W. S. Barker and the Rev. A. Gadney were stationed at Poona. In the meantime work had been carried on in Poona by native agents under the supervision of the Chaplains (the Revs. S. Stead and W. Clark) and the Rev. J. St. Diago. Baptisms were annually reported, and by 1872 the native

Christians numbered 145 and were being regularly ministered to in St. Paul's Church [7].

Bishop Douglas, who in 1871 objected to the C.M.S. proposal to open work at Poona because the S.P.G. was already there and likely to occupy it in force, wrote in May 1872:—

"The work there is in a most promising condition . . the field is really whitening for what may be a great harvest. . . . I confirmed more than twenty in November and nearly forty in March. . . . A whole clan of aborigines living about four miles from Poona . . . were ready to become Christians. . . . I went myself to see them . . . they number 200 to 300. . . . They all came round me and said they would do whatever I told them" [8].

It should be added however that of 94 accessions in 1871, 20 were from Roman Catholic and 50 from Dissenting communities [9], and that in 1873 the supervision of the native Church appeared to occasion some difficulty, composed as it was chiefly of very poor people, some of whom by immoral conduct had "given occasion for the exercise of stern discipline" [10].

During the next two years the two European Missionaries were transferred to other stations, and the work came again under the superintendence of the Rev. S. Stead, the Rev. J. St. Diago continuing his assistance with great benefit to the Mission among the Tamils and Telugus [11].

In 1877 the Rev. B. Dulley took charge of the Mission, and by the aid of the Society (which voted £850 for the purpose in 1877–79) a branch of the Wantage Sisterhood was established. In 1878 a Theological Training College was opened with the help of the S.P.C.K. [12]; and Orphanages for boys and girls (the latter by the Sisters), in which children (some from Ahmednagar) were received and trained in various industrial pursuits, as well as in book-learning [13].

The opening of a hospital under the Rev. J. D. Lord in 1881 did much to break down prejudice and make the people friends [14].

During his stay at Poona Mr. Lord found time not only to assist in the Tamil and Marathi work, but also to engage in frequent discussions among the Israelites in the city, of whom there were a considerable number of Bagdad Jews, and a community (200) of "Beni Israel," an interesting though not so intellectual a people as the ordinary Jews [15].

In 1886 Mr. Lord reported:—

"In all respects work is growing and religion, I trust, becoming deeper in the Tamil congregation. The people are particular about their private and family devotions. They all have the Bible, and most of them read it daily. Drink has considerably decreased during the last year or two. I am very hopeful of this part of the Mission, and I think a Church Council, which is receiving my attention, may be found to strengthen it" [16].

After this statement from the Missionary in charge it was surprising to hear from the Bombay Diocesan Committee in the next year that "the circumstances of the Tamil Christians had long made some of the Society's most earnest supporters, notably Archdeacon Stead, feel that there could hardly be a less promising field for its exertions." This was one of the reasons put forth for abandoning Poona at a time

when inadequacy of resources necessitated concentration of the forces of the Society. The other reasons assigned were that the Society of St. John the Evangelist [the Cowley Fathers], and in connection with it the Wantage Sisterhood [which the S.P.G. had assisted, *see* p. 577], had a strong Mission in Poona; that the C.M.S. had long decided on transferring thither the headquarters of its Junar Mission, that the S.P.G. had sunk no money in buildings in Poona, which was perhaps the station where the smallest proportion of the time and strength of its staff had been expended. On these grounds (concentration being imperative), the Rev. J. D. LORD was removed (by Bishop Mylne) to Ahmednagar in October 1887, "and the various works of the Society in Poona were handed over to the C.M.S." [17].

In consenting to Mr. Lord's removal, which they did reluctantly, and on condition that the Bishop was able to make provision for his flock, the Home Committee stated that they looked forward "to the Society's future working of the Poona Mission in increased strength" [18].

Up to the present however the Society has taken no action in that direction.

(V.) KOLAPORE, 1870–92.

Kolapore is a fertile and densely populated native State in the Mahratta country. Its capital—also named Kolapore—was commended to the Society by Bishop DOUGLAS in 1869 as "presenting a very favourable site for missionary operations," from the fact that its climate is "very cool," that it is "the seat of very strong Brahminical influence, being one of the most sacred cities of India," and that its young Rajah (at that time) though not disposed to become a Christian, yet spoke the English language and was "favourable to the diffusion of English influence," and during his minority (under the administration of the political agent) training schools and other like agencies were being provided for the education of the people. Though the Society had desired priority for Poona, its first Mission established under the Bishop's scheme [*see* p. 576] was located at Kolapore [1].

In July 1870 a good beginning was made by the Rev. J. TAYLOR, with the assistance of the Rev. DAJI PANDURANG (a converted Brahmin) and the Rev. T. WILLIAMS. Both in the city and in the neighbouring villages the natives gave them a cheering reception, listening attentively to their preaching. In May 1871 the first accession from heathenism took place in the baptism of an orphan girl from the Miraj State, to which the Missionaries extended their visits; in 1872 there were 16 baptisms [2], and in 1873 the Mission was reported to have taken deep root in and about Kolapore [3]. Some of the converts had however to encounter much persecution [4].

A monthly Anglo-vernacular newspaper, begun in 1872 by Mr. Taylor, was taken in by many of the most intelligent Brahmins in the city, but the village work (to which Mr. Williams devoted much attention) was at this time "the most hopeful feature" in the Mission [5].

In spite of failing health Mr. Taylor's zealous labours continued unabated, and in 1874, when he was left to carry on the work alone for a time, the number of accessions exceeded that of any previous year [6].

In 1875, when forty converts were confirmed, the Bishop of Bombay found two excellent catechists at work. One was a Brahmin who had resigned employment under Government for the sake of doing good; the other, a Mahommedan by origin, was engaged at Miraj (30 miles distant).

Mr. Taylor's health now broke down under the strain of working single-handed where a body of Missionaries was needed, but after a short visit to England he returned [7]; and in 1877 the Bishop of Bombay reported

"that the work at the Kolhapur Mission is thoroughly real and solid. . . . Catechists admirable. . . . More persons have been baptized in the last year than in all the previous history of the Mission. The work has reached a point at which it spreads among the natives themselves, one bringing another to Holy Baptism. . . . Many more workers wanted. About forty natives were confirmed, though Mr. Taylor was particular in not bringing forward any who were not thoroughly prepared."

Among the latest converts was an old idol priest who had held out five years. At his baptism he was named "Dwajaya," or the "Victory of God," and as many of his caste had looked upon him as a sort of Simon Magus, it was hoped he would now influence many of them for good [8].

Having now the assistance of three clergymen Mr. Taylor was enabled to undertake extensive preaching tours, but the staff was soon again weakened, and in 1882 he was transferred permanently to Ahmednagar [9].

Hopeful progress however continued to be made [9*a*].

In 1883 the Bishop Douglas Memorial Church was opened* for the use of the Mission Station, the Regent of Kolapore contributing Rs.500 to the building and the Kolapore State Rs.5,238 for the Church compound wall and peon's house [10]. Under the Rev. J. J. Priestly, an Industrial Institution has achieved great success [11, 12].

(1892–1900.) But for fear of the Brahmans many of the country people would soon become Christians. Most of the villages within a radius of forty miles have been visited, and as many as 12,000 people in a year have heard the message. In the native State of Bavada, a pioneering tour was made by the Rev. A. Gatehouse† in 1899. The people often fled at the mere sight of an Englishman, but when they heard the message they were very friendly. This appears to have been the first visit of any missionary, yet in every village there was at least one man who had heard the Gospel through working in Bombay as coolies [13]. The Mission industrial schools have continued to prosper,

* The Society undertook half the cost of the repairs to the church, but owing to the lack of a sufficient guarantee for the remainder the consecration of the building was delayed [10*a*].

† The Rev. J. J. Priestley, who did much for the Mission, was obliged by ill-health to retire in 1895, and Mr. Gatehouse was transferred to Hubli in 1898.

and, while enabling the Christians to earn their own living, they have greatly raised the tone of the Mission, besides continuing to aid* the Mission funds. The Hindus no longer look down upon the Christians. They see them leading honest, industrious lives, and will now associate with them on what in Hindu life may be called equal terms. Such institutions are most helpful to the spread of Christianity. In 1894 was witnessed the rare sight of a Hindu coming forward of his own accord to help in the education of a Christian lad of his own family in the industrial school, and afterwards in the High school with a view to his becoming a lay missionary [14].

A Theological Class, started in 1896 under the Rev. A. H. Coles, for the training of native catechists for the diocese, some with a view to ordination, has done excellent service [15].

Besides the work among the natives, including lectures at Rajaram College to agnostic and pantheistic students [15*a*], the missionaries have ministered to the few English in the camp church, and the railway employés at Miraj station. All the English were reported in 1893 to be attending service and to be communicants [16].

* In other respects the Mission is backward in the matter of self-support [14*a*].

(VI.) AHMEDNAGAR, 1871–92.

Ahmednagar is one of the most interesting towns in Western India. It stands on a table-land, 2,000 feet above the level of the sea, 75 miles north of Poona and 200 miles from Bombay. After being the capital of a powerful Mahommedan kingdom for 150 years (1487–1637), it became subject to the Moghul Emperor of Delhi till about 1797, when it was assigned to a chief named Sindia. In 1803 it was captured by Sir Arthur Wellesley (afterwards Duke of Wellington) after a siege of two days, and it has since belonged to England. Outside its fort, which is one of the strongest in India, is shown a tree under which the great Duke wrote his despatches after the battle. Happily those days of war and bloodshed are over, and Ahmednagar is now famous as the centre of the largest and most important Mission in Western India. The district is nearly as large as Wales, and its population consists of about half a million of Hindus of all castes, from the Brahmans, who think themselves the highest and holiest, to the Mahars and Mangs, who are considered to be the lowest of the low, but who have been the first to throw away their manifold idols and show a desire to embrace the one true God [1].

As a step towards carrying out the Bishop of Bombay's scheme of 1869 for a chain of Marathi Mission Stations [*see* p. 576], a Catechist was set to work at Ahmednagar in 1871 under the superintendence of the Chaplain, the Rev. — Bagnell. The establishment of this Mission drew forth attacks "from unexpected quarters"—from persons who regarded it as an unwarrantable intrusion into a field long occupied by the American Independents. In justification of his action Bishop Douglas, while fully recognising the good work done by the Independent Missionaries, said:—

"We, as a Church, have our own duties to the heathen, and our own responsibilities—responsibilities from which nothing can deliver us—duties for which God and our own consciences will call us to account. . . .

"A pretty Church, indeed should we be, if we agreed to do our best and hardest work by deputing it to those who have separated from us. . . . Already, we have had quite enough of delegation in another form. It is one great reason for our humiliation as a Church that we should often have been driven to look in other lands for Missionary clergy, because our own countrymen could not be found to make the necessary sacrifices. . . .

"I say then that we could not delegate this work to any one without forfeiting our character and life as a Church" [2].

As Mr. Bagnell's ignorance of the vernacular and the claims of his duties as Chaplain prevented his giving sufficient supervision, the Rev. T. Williams was transferred from Kolapore. Applications for baptism had been continually received from various villages—particularly from people at Toka, Undeergao and Pudergao ; but owing to his unacquaintance with their language, Mr. Bagnell had been prevailed upon to baptize only a man with his wife and child ; and these with three teachers constituted the Mission at the time of Mr. Williams' arrival at Ahmednagar, viz. on January 9, 1873. A few weeks' itineration in the neighbouring villages proved the necessity and wisdom of the step ; 66 converts were soon baptized by him (nearly one-half of the number at Toka), and thus the foundation of a Christian Church was laid in the district.

Sickness drove Mr. Williams to Bombay ; but returning after a short stay he found matters going on in an encouraging way, although the newly-made Christians had been persecuted. In several of the outlying villages native catechists and schoolmasters were now stationed ; while a catechist and schoolmaster remained at Nuggar under Mr. Williams, who by periodical visits exercised a careful supervision of the whole Mission.

In October every circle of villages was visited by the Bishop of Bombay in company with Mr. Williams, when 20 were baptized and 77 confirmed ; the addresses of the Bishop, delivered at various places, leaving an impression upon the listeners not easily to be eradicated [3].

In July 1874 Mr. Williams had to take sick-leave to England. The work, which he had extended nearly 100 miles east and west and 50 miles north and south, was carried on with vigour by his successor, the Rev. W. S. Barker ; but the pastoral oversight of Christians residing in 34 villages, scattered over a district covering 1,500 square miles, was a labour of no ordinary difficulty [4, 5, 6].

The Mahars occupy "a kind of Gibeonite position" in relation to the Hindu population, and have parts of the towns and villages set apart for their separate uses. Caste has a comparatively loose hold upon them, and they listen readily to the Gospel. Considering out of what "degradation" the converts had been brought, the Bishop of Bombay stated in 1875 that he had been

"often surprised to see what vigour and intelligence they show, how rapidly they advance in refinement, and what proof some among them give of sound and solid qualities. In the Ahmednuggur district I have confirmed nearly 200 Mahars within fifteen months. These represent the superintending work of only one European Missionary ; and, as converts are coming in at the rate of more than 100 a year, through the efforts of one overworked man, what might we not hope for if we had three or four men ?" [7].

Unfortunately, on the removal of Mr. Barker to Kolapore in 1877, Ahmednagar was temporarily left without an ordained Missionary ; and in February 1878 "the Roman Vicar Apostolic made a raid upon the Mission" and tried "to sweep" the converts, numbering 500, "*en masse* into the Roman fold." Through the instrumentality of two catechists and 16 other agents whom he had seduced, he succeeded

in baptizing 150 catechumens who were led by the disloyal agents to believe that he was the Bishop of Bombay. Under these circumstances the Rev. J. Taylor of Kolapore was hurriedly sent to Ahmednagar, which he reached on March 2, much to the joy of the faithful. Though "one against many," Mr. Taylor soon arrested the spread of the defection and won back the greater number of those who had been misguided and deceived, and who were "indignant at having been imposed upon." More than this, he found that there were numbers of the people "ripe for Christianity, and only waiting for some one to gather them into the Church." They had long had the Gospel preached to them by different Missionaries,* and their faith in Hinduism had been shaken. They had also been accustomed to visit the town of Ahmednagar, and Poona, Bombay, Nasick and Aurangabad, where they had seen and heard more of Christianity. Many of their relatives had there embraced the Faith of Christ, and returning had told them about Him. Hence they too had come to speak of Him with respect and formed a desire to be His.

From places 40 to 60 miles distant they met Mr. Taylor by the way and invited him to their villages. Begging for teachers and expressing a determination to be Christians, they gave in their names as candidates by hundreds and fifties. It was they who in their eagerness to be Christians were influenced by the Roman Catholics, and were in danger of drifting into Roman Catholicism if not rescued. The immediate result was that by the end of 1878 Mr. Taylor had baptized 1,927 (of whom 902 were adults) and 1,500 were under instruction. These people lived in 162 villages, and belonged chiefly to the Mahar and Mang castes.

The Bishop of Bombay, who was "well satisfied that these baptisms represent really solid results of Christian teaching," stated that "*No opening on such a scale as this has ever before been presented to Christianity in Western India*," and the Society readily responded to his appeal for the means to take advantage of it and to follow up the work on a large scale [9].

During his stay in 1878 Mr. Taylor received effective assistance from Mr. C. King, Dr. Machellar, and the Rev. N. Goreh [10], and in 1879 the Rev. T. Williams resumed charge of the work, being now supported by two clergymen, the Revs. H. Lateward and P. A. Ellis, and Mr. King, who after several years' voluntary lay help became (in 1881) an ordained Missionary [11].

Special attention was now devoted to the improvement of the native agents, who were "mostly very ignorant," and to supplement the oral instruction given to them and to the converts Mr. Williams started a periodical in Marathi entitled "the *Prakashta*, or enlightener" [12].

As the message was spread the work continued to develop, but in 1880, just as success demanded further effort, it became necessary on financial grounds to reduce the number of native agents, and in consequence the number of converts—3,000—had fallen to 2,660 in 1882. Still the work was as "full of promise and interest as ever," and in

* First of all by American Presbyterians, and more recently by C.M.S. and S.P.G. Missionaries [8].

one instance Mr. Williams "felt obliged" to advise some inquirers "to apply to the American Mission" because of his inability to provide for their instruction [13].

Meanwhile an incident had occurred which marked an epoch in the advance of Christianity, in at least Western India. The bulk of the converts were Mahars, who have strong caste prejudices with regard to the castes inferior to them, and when in 1879 a Mang orphan was received into the school the Mahar boys (on the ground that he was not baptized) refused to eat with him. As one by one declined they were sent away, until after thirteen had been thus dismissed, the remainder consented, and the thirteen were afterwards at their own request re-admitted. Some time before this the American Mission gave in under a similar trial, and in consequence their converts were (in 1879) almost all Mahars, and caste feeling was rampant among them, and doing serious mischief. The same thing at that time marked the work of the C.M.S. Aurungabad Mission. Christianity having "begun to be looked upon as the Mahar religion and to be wholly appropriated by them," the S.P.G. Missionaries made a stand, being prepared "to empty the school rather than yield on a point so essential to Christianity."

By this step a decided advance was made towards saving Christianity, not only from countenancing caste, but also from being regarded as itself a caste, "a danger not so manifest, perhaps, but many times more fatal." The fact that the majority of the converts in the Mission were Mahars was a great obstacle to the admission of higher as well as lower castes [14]; but in spite of the common idea that "to become a Christian is to become something very like a Mahar," it was reported in 1882 that "not only is it the low castes which seem so specially drawn to Christianity just now, but it is the higher ones, and even the Brahmans, who see their religion is worn out, and are tired of performing their irksome and useless remedies" [15].

In the previous year, moved by what was then not an unfrequent occurrence, the sight of Mahar boys sitting outside a Government village school "peering and learning all they could by hearing what the master said to the boys within" (the higher castes), Mr. Williams made it an opportunity of demonstrating to the Brahmans from their great caste Law Book itself that there is "not now a true Brahman to be found," and "that of all the castes in India, there is none . . . less pure by descent than the Brahman." In fact the lower the caste the purer it is as regards descent [16].

The occupation of Sangamner by agents of the S.P.G. in 1874 and again in 1878 (after having withdrawn in 1875) called forth protests from the C.M.S. Missionaries at Nasick and Junar, who regarded it as part of their field, although they had neither occupied nor worked it. In 1880 the local Committee of the C.M.S requested the S.P.G. again to withdraw [17]. The Home Committee of the S.P.G., to whom the matter was referred, considered (February 3, 1881) Sangamner "a very suitable meeting point for the C.M.S. and S.P.G. Missions, and that there need be no bar . . . to their co-operating with each other in evangelistic work." Wishing therefore "the two Missions to work side by side in a charitable and fraternal spirit," they sought a confer-

ence with the C.M.S., the result being that the following concordat was adopted by both Societies in March and approved by the Bishop of Bombay in May 1881 :—

"That as the best mode of meeting the difficulty at present existing at Sangamner, the S.P.G. will direct their Missionaries to strictly consider Sangamner as a terminus, and to offer any facility in their power to agents of the C.M.S. who might wish to occupy or visit that place"* [18].

It may be added here that at a conference between the American Dissenting Missionaries and the Bishop of Bombay and the S.P.G. Missionaries at Ahmednagar in January 1879, a provisional arrangement was made as to a boundary between these two Missions ; on hearing of which the Society, though "not wishing to interfere with the independent action of the Bishop," replied that it could "not pledge itself to any such arrangement" as was "proposed" [19].

The completion of a new church at Ahmednagar in 1882 (consecrated in September 1883), the removal of Mr. Williams to a new sphere of work [*see* p. 624], and his succession by the Rev. J. Taylor (in 1882), marked a new stage of progress in the life of the Mission. Mr. Taylor found many of those whom he baptized under such peculiar circumstances in 1878, alive and faithful, and ready to welcome him.

On the whole he was "much pleased" with the work, though a number of his old converts had left the district and some had fallen back from various causes, chiefly the lack of agents. The Mangs, hitherto excluded by the Mahar Christians, were willing and anxious to become Christians, and arrangements were at once made to receive many. Special efforts were also directed towards the Bheels,† but the chief aim of the Missionaries during 1882 3 was to look after the large number of scattered and half-taught converts and to build them up in the Faith, rather than to extend the field of their work. Already that field, which needed fifteen instead of five Missionaries, had been enlarged by having attached to it (in 1882) the Mission of Mangalvedha, formerly visited from Kolapore. Pandharpur, the capital of Mangalvedha, is the yearly resort of hosts of Hindu pilgrims, and with a view to making it the centre of an organised Mission the Rev. Narayan Vishnu Athawale, a converted Brahman, was transferred there from Kolapore in 1882 [20].

Pressing calls from other parts of the field led however to the partial neglect of Pandharpur during the next three years, and visiting the district in 1885 for the purpose of reviving the work the Rev. J. Taylor found that some of the converts had fallen away and would not come near him, while others were "positively rude" and asked him what he wanted coming there. Some however were grateful for what

* The Bishop of Bombay, who at first (in 1880) was inclined to the withdrawal of the S.P.G., stated after a visit to Sangamner in February 1881 : "Now that I have seen it no pressure, either at home or here, would induce me to consent to its being permanently severed from the Nagar field" [18*a*].

† The Bheels are "rather timid and lawless," but in 1890 two boys influenced by the Mission began a school at Kadgao "on their own account," and did "wonders" in a short time with pupils composed of all castes [20*a*].

had been done and anxious that their children should be instructed. Mr. Taylor took with him a few native agents to introduce them to the people. Work in the district is peculiarly trying owing to cholera, which rages severely during the annual pilgrimages, but when the native catechists reached Pandharpur and saw for themselves the innumerable devotees visiting the city daily, they were emboldened to desire to reside there, "feeling that they would have a grand opportunity of conveying the Gospel message to many thousands from all parts of India" [21].

The Central School at Ahmednagar was now training more boys than could be employed as Mission agents, and experience showed that unless the Mission could give them work they would either try Dissenting Missions or would be lost to Christianity altogether. In this case the difficulty was all the greater because the outcast Mahars (from which the Christians were still almost entirely drawn) have to live outside the villages and perform menial tasks for the villagers in return for certain doles and perquisites. The prospect of these low-caste Christians obtaining Government or railway employment was very unfavourable [22]; but the difficulty has to a great extent been overcome by the establishment of an Industrial Institution, which from small beginnings in 1887 has become an effective handmaid of the Mission, and has shown how one of the greatest problems of Indian Missionary work may be solved [23].

Revisiting Ahmednagar in 1886, after an interval of seven years, the Metropolitan of India was of opinion that, slow as progress had necessarily been, there was every cause to be thankful for what had been effected. But "looking at the present state of affairs from the point of view of what we should like the native Church to be" (said the Bishop of Bombay), "there is no fear of our being satisfied with ourselves, or of learning to think that we have not still all but everything to do" [24].

The reports of the Missionaries themselves confirmed this in the next year, one telling of the defection of a congregation through the instigation of a discharged teacher, another of converts sacrificing to the goddess of cholera during a visitation of that disease, a third of instability at another station, a fourth of Mahars refusing to associate with Mangs in church and school [25].

Until more effectual superintendence can be provided, a better state of things was hardly to be hoped for, the Rev. J. Taylor represented in 1888, adding:—

"The wonder to me is, not that our scattered congregations are so bad, but that they are so good as they are, when they see their *padre* so seldom; and if they are to be made better, they must have more missionaries to make them so. Considering that the vast majority of our converts are from the most degraded classes among the Hindoos—so low, indeed, that they are outside the pale of Hindoo society altogether—that they are dependent on the classes above them, still nearly all idolaters, for their daily bread, and that to break with them is to court starvation or banishment from their wretched homes in search of work, that they have to perform menial services of the most degrading kind, and are hereditary thieves and dacoits, the difficulties they and we have to contend with are incalculable. Add to this the fact that hardly one adult in a hundred can read—and that to teach people who have never been taught or had to learn anything before, whose minds are a blank or utterly dark, must be hard, when to commit the Lord's

Prayer or the simplest form of the Ten Commandments to heart is the work of months.

"When, then, I look round this district, and see what has been done during the last ten years, I think, however imperfect and backward things still are, and however far short our poor converts come of being what we should like to see, we shall be guilty of unthankfulness and scepticism if we do not recognise great changes for the better. During the past year alone I see much improvement in the villages where our best men are at work, in a greater readiness in the people to have their children baptized, to send their girls as well as boys to school, to mix less in what is idolatrous, to hold aloof from those under discipline. There have been fewer irregular marriages, and those who have been guilty in this respect have expressed their sorrow for it in several instances, and asked for the Church's marriage and blessing.

"Last year there was a much stronger caste feeling against the Mangs than now, and the efforts I have made to uproot it, by the introduction of Mang preachers and schoolmasters, kindly lent me by my old friend the C.M.S. Missionary at Amangabad, by fearlessly taking up work in Mang villages, and taking their children into school, has been bearing quiet fruit" [26].

The Missionaries have constantly to deal with such questions as the converts being called upon to play their musical instruments before the heathen procession on its way to the temple—they being by birth the village musicians—and to heap or kindle the fuel for the fire which is lighted at the vilest of Hindu festivals, the Shingwa or Holi. It may be imagined what it is for people whose ancestors have been practically slaves for centuries, to hold out in difficulties of this kind. To raise them from a state like this to some adequate conception of what their profession means they have (up to the present, at least) had nothing but, in some cases, visits once or twice a year from a European Missionary [27].

In the words of the Rev. J. Taylor, "Until our European staff is strengthened, the Missionaries almost despair of building up our converts as we should like to do, or taking advantage of the openings which are presented to us" [28].

(1892-1900.) A more serious hindrance than an inadequate staff has been the demoralising effect of our "unhappy divisions," as intensified by the Roman Mission which is seeking to root out the Anglican Mission* [29]. Another great hindrance, that of the marriage of Christians by heathen rites, shows signs of being overcome. Local Church Councils were introduced in 1895, with the object of suppressing this and other heathen observances, as well as encouraging regular offerings [30]. In spite of all difficulties the Mission has made great progress. The number of baptisms in one year (1897-98) exceeded the total number of Christians in all the other Marathi-speaking Missions of the Society in Western India. Practically a large congregation is added to the Church year by year, whilst the staff remains the same. Indeed, most of the Mahars (65,000) and Mangs (25,000) in the Ahmednagar Collectorate "are more or less willing to become Christians." The Bhils too are very desirous, in some villages, to become Christians, but it is difficult to deal with them until they obtain some definite employment. For generations they have lived by stealing and blackmailing the villagers; but latterly a few have

* Relations with the American Mission appear to have been less unfriendly, admitting of an arrangement in one case (Tisgaon), though in another (which concerned a few villages in Miri district) most of the Christians joined the American Mission in 1895.

obtained employment in the police and as watchmen, and a considerable number are now being educated in the Mission School [31].

The higher castes still hold back from open profession of Christianity, but they are ready to give a respectful hearing, and they seldom show much opposition. Caste prejudices, which keep *them* back from embracing Christianity, have also still a hold on the converts, which it is difficult to eradicate. In point of caste the Māngs are greatly despised by the Mahars, from which class the majority of the Anglican Christians have hitherto been drawn. Latterly a large number of Māngs have become Christians, and "it is quite likely that the whole caste may rapidly be converted." Owing to the hereditary hatred between them and the Mahars there will be great difficulty in welding them into one flock in Christ's Church [32]. The Māngs are the hereditary rope-makers of the villages—and also hereditary hangmen. Their customs, religious and social, are similar to those of the Mahars, with this great exception, that the Māngs eat pig, which is abhorrent to the Mahar. The Māngs are also the custodians of the shrines of the goddess of cholera, and the sacrificial offerings to the goddess (goats, fowls, &c.) are their perquisites. When catechumens are received, the first thing required of them is the destruction of their household gods—an act requiring no little moral courage. In some cases they have asked the missionary to do it for them; and it would make a fit subject for a picture if one could sketch all the awe-struck faces grouped round while the missionary throws down the sacred idol and breaks it into pieces before their eyes [32*a*]. Sickness* (alleviated by medical aid), drought, and famine have done much to break down the old faith. In 1897–98 numbers of people in village after village came forward saying that they had had enough of the old state of things. In some instances the determination to try the new way was evident by the pains many had taken to procure teachers, and most pathetic it is to hear of their unsuccess. They had tried here and there, and had at last to give up in despair, and "sat down tired," as they expressed it. The number of seekers grew to such an extent that a new difficulty arose—how to get them taught. Everywhere the missionaries were met by the same request, "Come and teach us," and the same answer had to be given, "We cannot promise, because we do not know if we shall be able."

The Rev. Keshari Prasad Shinde, a native missionary, in his work among the famine-stricken people, was strongly impressed with the love of the Christians for the dumb millions of India, and the indifference and apathy of the rich and educated Hindus and Mohammedans for the suffering of their own fellow-countrymen. The people have observed this, and their faith in Brahminism is shaken. They distrusted the Brahman officials appointed by Government to distribute relief, and applied to Christians for help in their distress. His house was daily crowded by hundreds of applicants of all castes and creeds, and his hands were full from morning till late in the evening in attending to their wants [33].

In the much severer famine of 1900 the special relief fund opened by the Society proved also of the greatest possible service.

* During a visitation of plague in 1899, when the daily mortality at one time reached seventy, all those in the Mission compound were inoculated, and not a case of plague occurred there afterwards.

Much credit is due to the catechists and other Mission agents, on whom falls, for the most part, the arduous responsibility of looking after and keeping up anything like Christian life among the Christians. Isolated amongst heathen surroundings, and with the minimum of aid and support in their own spiritual life, they are expected to teach catechumens, to preach to the heathen, prepare candidates for Confirmation, visit the sick, conduct services in the absence of a priest, in fact to do everything but administer the Sacraments.

In some instances, until better provision had been made (in 1897), the agents had to live in sheds, which "it would be considered cruelty to animals to house cattle in," and the Sacraments had to be administered "under the nearest tree or in a 'chowdi,' the common haunt of every wayfarer in the road" [34].

An example to all workers, European as well as native, was furnished by the life of the Rev. E. S. Browne, who was connected with the Mission for seventeen years, fourteen of which he lived in the Karegao and Rahori districts, amid great isolation and hardships, which he endured with fortitude and cheerfulness, though tried with long years of suffering from asthma and lung disease. Within a month of his ordination as deacon he learned that, as far as human foresight could discover, he had perhaps two years to live. He was urged to seek a less trying climate. His answer was that, if he had but two years to live, he would put into those two years the work that he might have done in five. The two years were prolonged to thirteen, and each year and each day of that time was spent in the spirit of its commencement. His medical skill was ever at the disposal of the sick and suffering, who came to him for relief from far and near. He saved many lives in this way, especially in outbreaks of cholera, which are frequent in the rainy season in the Ahmednagar districts, and on a dark wet night he has been known to go miles from home and cross a swollen river on a few sticks supported on gourds and kerosine oil tins, to save life [34*a*].

Provision was made in 1897–99 for extending the Mission Schools. They are regarded as "the backbone" of the Mission. Boarding schools have proved a more powerful agent for good than any other means at command, and the High school is the only one in Western India exclusively for Christian boys and taught by only Christian masters [35]. The Industrial School at the central station has been successful as a workshop, but, until recently, not financially so. Another Industrial School was opened in 1893 at Karegao [35*a*]. Much valuable translation work has been accomplished by the Rev. J. Taylor, who resumed charge of Ahmednagar in January 1900 [36]. Though still undermanned, Ahmednagar remains the most promising as well as the largest of the Society's Missions in Western India. With races that for generations have done no regular work, but have lived on other people, or by stealing and blackmail, the difficulties are immense, but, granted the means now lacking, there need be no despair of even these helpless outcasts, who form one-eighth of the population, becoming faithful members of the Church.

To one of the Mission workers a Brahmin doctor said, "What a work Missions are doing in this country! Your Christians are rising up, while we are going down; in another hundred years they will be at the top and we at the bottom" [37].

(VII.) DAPOLI, 1878–92.

In 1878 the Rev. A. GADNEY was transferred from Bombay in order to open a Mission in the collectorate of Ratnagiri, which at that time contained a population of 143,137, made up of Brahmans (8,514), Mussulmans (18,544), Marathas (18,576), and other castes and races. Dapoli, on the sea coast, possesses one of the best climates in India, but from having been a considerable station with a European garrison, it had passed into a small station for invalid pensioners. The centre of the Mission was fixed amongst the hills at the foot of the Ghats, six miles from the sea. The church, which had been built some sixty years before for the European residents, was "shut up and deserted," the three or four English families who remained having for many years had only an annual visit from a clergyman. While directing his chief efforts to the heathen and to some orphans whom he had brought from Bombay, Mr. Gadney (who took up his residence on March 1, 1878) managed to minister to the English also. Work attempted by the Presbyterians had been abandoned some forty years before, and the natives now would not at first approach the Mission; but when they saw that Mr. and Mrs. Gadney sought their good and intended remaining they listened to the preaching and invited and returned visits.

During the first eight months three children of heathen parents were baptized; and by the end of about another two years 200 children, boys and girls, were being educated and trained in four schools and an orphanage. Though Government had a boys' school, it had unsuccessfully attempted to open one for girls; and the Mission was well described by the Bishop of Bombay in 1881 as being "almost the sole educator and civiliser of the place." As yet however there had been only three adult baptisms [1].

By establishing a farm Mr. Gadney was enabled to provide industrial work for the orphans and for converts [2].

(1892–1900.) The Mission being beset by Brahminism, the work has been carried on under the greatest difficulties, but the opposition is more political than religious. In 1897 Mr. Gadney was threatened with death if he failed to leave Dapoli within fifteen days, and a catechist and two inquirers were beaten [3]. The importance of the district from a Missionary point of view may be gathered from the fact that were all the Ratnagiri people who are in service abroad* recalled to their homes in one day, "a great part of the work of the Bombay Presidency would at once come to a standstill." But the Mission staff is too weak to do much for the conversion of the 150,000 people scattered over the district. The educational branch of the Mission is the most promising, Dapoli being in a sense the educational Mission of the Society in the diocese, and specially noted for its High school. It was in this school that the Indian student (Mr. Paranjpye) who was bracketed Senior Wrangler at Cambridge in 1899 received the early part of his education. The school has also succeeded in overcoming caste prejudices where the Government schools had failed [4].

* The various Government offices, many regiments of the Bombay Army, the mills, domestic service, the railways, the vessels of several of the shipping companies trading with India, are recruited to a great extent from Ratnagiri.

(VIII.) DHARWAR, 1888–92.

Dharwar is situated in the South Marathi country. During a visit there in October 1888 the Bishop of Bombay was appealed to for spiritual help by a number of native Christians who had separated from the Basel Mission at Dharwar, Gadag, and Hubli, and for fourteen months had been pressing for reception into the Church of England. They professed no knowledge of the theological questions at issue between the Lutheran Church and the Church of England, "but appealed simply on the ground of their . . . spiritual destitution." Declaring themselves unable to submit to the practical discipline exercised in the Basel Mission at the arbitrary dictation of certain Native pastors who had the ear of the European Missionaries, they craved admission into the Church of England simply on the ground that they believed they would be differently treated under the rule of the Bishop. They requested that they might be allowed to state their case in the presence of the Rev. W. Nubling, the head of the Basel Mission at Hubli. That gentleman declined to be present at any such interview, but held a private conference with the Bishop, in which he made certain animadversions on the character of the persons concerned, not going however into any detail. The Bishop, who on two former occasions had declined to entertain their request for help when made in writing, now went into their case. He found that as a rule they were well educated and fairly well-to-do, and he satisfied himself that their grievances were substantially true, and that there was no case against the character of the persons concerned. He did everything he could to ascertain whether the breach between them and their Missionaries was capable of being healed. The Missionary in charge affirmed that if the Bishop gave them no encouragement they would return to their former allegiance. It appeared however that they had remained in a state of spiritual destitution, and indeed of practical excommunication, for over two years, and "they affirmed that nothing would induce them to return to the Basel Mission." Ascertaining further that if he did not receive them the Roman Church was ready to do so, and that one or two families had already joined that communion, the Bishop felt that the responsibility of promising to do what he could for them, great though it was, and unwillingly though he undertook it, was smaller than that of refusing and leaving them the choice between joining the Roman communion and remaining in a state of practical excommunication.

Mr. Paul Appa, a former catechist of the Basel Mission, who had retired voluntarily and had been thanked for his services, promised to help in providing for the spiritual needs of the people, receiving only his travelling expenses, under the superintendence of the Chaplain of Dharwar. Arrangements were made for his instruction in the doctrines of the Church of England, and the Rev. N. V. Athawale of Ahmednagar was transferred to Dharwar in December 1888, not with the intention of interfering between the Basel Mission and the people who had not separated from it, but simply for the spiritual supervision of the community above referred to. In this he is assisted by the Rev. J. Taylor the head of the Ahmednagar Mission [1].

When these facts were reported to the Society it decided (June 13, 1889) "to leave the question relating to the Dharwar Mission in the hands of the Bishop of Bombay" [2].

1892–1900.

In July 1894 the Society agreed to recognise the Mission as one of its ordinary stations, the work there having justified the original decision to come to the succour of the Christians, and the Bishop of Bombay having undertaken to hand over to the Society the buildings which he had purchased from Government for the Mission [3].

The Mission has three chief stations—Hubli, Betgeri-Gadag, and Dharwar. The Christians in these places are employed, some in Government service, some as clerks or mechanics on the railway, some as shopkeepers and some as weavers. They come from different parts of the country, and the chief languages spoken by them are Canarese, Marathi, and Tamil; a good number also know English, and teaching is given in all these languages.

In 1895 Mr. Athavale, owing to failing eyesight, was transferred to Ahmednagar, and the stations of Betgeri-Gadag, Dharwar, and Hospet* were placed under the Rev. C. S. Rivington, to whom the Society is greatly indebted for his honorary services in superintending and extending the work so well begun by Mr. Athavale. A community of Indian evangelists† located with him at Betgeri-Gadag has also rendered voluntary help. The record of the Mission is one of earnest efforts under the head of pastoral, educational, evangelistic, and literary work. At Dharwar, where there is a strong German Lutheran Mission, the work of the Society's agents is mainly pastoral, but a good deal of evangelistic work centres around Betgeri-Gadag. Some eight families rejoined the German Mission previous to 1894. In 1896 a boarding school for boys was started, and a Canarese version of the Prayer-book was published [4].

Hubli, the other chief station, was in 1895 placed in charge of the Rev. H. Lateward, who offered to give up his stipend if two or three missionaries would join him and live on a common fund. He has received much voluntary help from the native Christians, and one of the catechists (now deceased) could speak eight languages. Mr. Lateward has established friendly relations with Moslem teachers, and the religious and civil head of old Hubli informed him that all that the 22,000 Mussulmans in the town knew of their religion "is to wear a beard and perform ablutions." Female education is desired by the natives, and is encouraged by the municipality. Some of the non-Christians in the district are singularly interesting "from the amount

* Hospet is in Madras Diocese.

† This brotherhood, which is not connected with the Society, was formerly at Karli and then at Rahuri.

of Divine truth they have acquired, apart from the light of Christianity." One of them in the Hubli Mission district, who is rather in the position of an abbot to a small math or monastery, is known by the title of "Aroodh Swami." Swami is a title of respect, about equivalent to lord, and contains an implication of divinity. "Aroodh" appears to be a grade of sanctity obtainable among the sect of Mahant or "great men" to which he belongs. The most remarkable feature of his character is his complete freedom from spiritual pride, and this in a man who is deservedly treated with most extraordinary respect, even by men who do not pay him exactly divine honours.

Distinct from the above and situated in the Betgeri-Gadag district is a math which was founded by a Hindu priest of the Lingayet sect named "Anna Dana" ("bestower of food"), who, having quarrelled with his brother priests, left them about fifty years ago, and set up as a great saint. The study of a Bible given him by some German missionaries led him to seek baptism, but on being refused he composed a book about himself, the substance of the greater part of it being apparently plagiarised from some Lingayet Scripture, and some also from the Bible.

He persuaded his followers that he was an incarnation of the Son of God, and called himself Christ, but his life was a wicked one. After his death a tomb was raised over his remains in the math, and later on an image was placed over the tomb, and there he is now worshipped as a god. The Bible which the Germans gave him is held in special reverence, and is placed on the top of the tomb. The English missionaries visit the present Swami. Some of the adherents of Lingaitism are sunk in unusual depths of ignorance and superstition, but in 1899 a family of five were baptized [5].

During an outbreak of cholera in 1896, and of the plague in 1898, the Mission agents showed no fear, but at all hours were ready to render any possible service to their Hindu and Mohammedan neighbours.

In the Hubli district Mr. Lateward and a catechist were instrumental in saving many lives, and in a grateful letter written to a Bombay newspaper, the people of a certain village said that but for this help the whole village of 2,000 persons "would have been by this time silent" [6].

During Bishop Mylne's episcopate (1876–97)* the clergy in Bombay

* At the time of Bishop Mylne's resignation an attempt was made to injure the Society by the publication of statements in Ulster that the Society asks for money "on false pretences," and in the diocese of Bombay applies it "to the translation of the Life of Ignatius Loyola," the Jesuit missionary. It was added that this was being done at a time when a lack of funds was pleaded as an excuse for not continuing the translation of the Gospels. The accusation was shown to be untrue, the "Life" published being not Loyola's, but that of St. Ignatius, Apostolic Father, Bishop and Martyr, and published by the S.P.C.K. [34].

diocese other than the Government chaplains were more than doubled in number, many new churches were built, a great advance was made in education, and in the Society's Mission in Ahmednagar, the converts increased sevenfold.

Bishop Mylne's successor is Bishop J. Macarthur, who was consecrated in Westminster Abbey on Michaelmas Day 1898 [34*a*].

(*For Statistical Summary for Bombay Presidency see p.* 730.)

CHAPTER LXXVIII.

NORTH-WESTERN PROVINCES AND OUDE.

This district, which comprises (roughly speaking) the upper basin of the Ganges and the Jumna, and includes India's richest wheatfields and most of its celebrated cities, began to come under British rule towards the end of the last century, and in 1833 was constituted a Lieutenant-Governorship. The scene of the outbreak of the great Mutiny of 1857, it suffered more from this event than any other part of India. *Area* (including Native States), 112,388 square miles. *Population*, including Native States, 47,697,576; of these 40,929,713 are Hindus, 6,346,651 Mahommedans, and 58,501 Christians; and 33,798,213 speak Hindi.

The operations of the Society in the North-Western Provinces have been carried on in the districts of (I.) Cawnpore, 1833-1900; with (II.) Banda, 1873–1900; (III.) Roorkee, 1861–1900; (IV.) Hardwar, 1877–1900. These Missions originally formed a part of the Diocese of Calcutta, but by commission from the Bishop of Calcutta the North-Western Provinces were in 1893 placed under the charge of the Bishop of Lucknow, whose diocese territorially consists of the Provinces of Oude and Rohilkhand. The formation of the See of Lucknow was an object which the Society sought to accomplish as early as 1858, and in 1891 it granted £2,000 towards the episcopal endowment required [1]. The first Bishop, Dr. A. Clifford, was consecrated in St. Paul's Cathedral, Calcutta, on January 15, 1893.

(I.) CAWNPORE.

Cawnpore, or Khánpur (*the City of Krishna*), situated on the banks of the Ganges forty miles from Lucknow, was begun in 1750 by Hindu Singh, Rajah of Sachendi. The modern city, three miles to the east of the original town, now ranks in population (about 189,000) tenth among the cities of India, and, next to the great seaports, is the largest industrial centre in India. It is also a great agricultural centre, and the meeting place of four railways. The majority of the population are Hindus (the Mohammedans number 44,000), and Hindustani is the principal language in the city and Hindi in the villages.

Cawnpore was ceded to the English by the Nabob of Oude in 1803, and then became a military station. When in April 1809 the Rev. Henry Martyn was sent there as Military Chaplain he found no church of any kind and none even of the decencies of public worship. Besides ministering to the soldiers he undertook a translation of the New Testament into Persian and Arabic, and at the close of 1809 began publicly to preach to the Hindu and Mahommedan beggars who on stated days met before his house to receive alms. While his health permitted he laboured unceasingly among these outcasts, and the first Hindu convert at Cawnpore was baptized by him in 1810. In the same year he was invalided to England, but he died on his way there, at Tocat, on October 16, 1812. In his short life of thirty-one years he had been enabled to do much for God, and one native of Cawnpore, Abdool Messah, who had been led to Christ by him, became himself the means of converting many of his fellow countrymen, who with their children were admitted to baptism. The Rev. D. Corrie (afterwards Bishop of Madras) carried on for a time the work which Mr. Martyn had begun. But though their successors also did what they could for the heathen there was no regular Mission established at Cawnpore until 1833.

S.P.G. Period (1833–92).

In 1833 the Rev. J. J. Carshore was sent to Cawnpore as a Missionary from the Society at the request of the Rev. E. White, the Military Chaplain, and some of the English inhabitants who, first aroused to their responsibilities by Mr. Martyn's preaching, had long been anxious to have a resident Missionary [2]. In the previous year at a public meeting resolutions were entered into for a more systematic

management and support of a local Missionary Institution which had for some time existed at the station, and

"a considerable sum of money, derived in a great measure from Sacramental collections, was at that meeting vested in trustees, to be the funds of the Missionary Institution: the objects of which were, the maintenance of one or more catechists, and the establishment and support of schools for native youth."

Though professsing to be a Church Society and employing a Church of England Missionary, this Institution as originally formed was entirely unconnected even in name with any Church or established body; and as this might have led to embarrassment, if not to a change of principle, it was (at the instance of the BISHOP OF CALCUTTA during his visitation of 1836) reorganised as a corresponding Committee of the Society in England. In 1844 the Committee became an Association of the Calcutta Diocesan Committee of the Society [2*a*].

On his arrival at Cawnpore, Mr. CARSHORE found five schools organised and supported by the Chaplains and English residents, as well as by twenty-two native Christians. These twenty-two had been all instructed by a native catechist, Karim Mussah. Not long after Mr. Carshore's arrival eight more natives were converted and baptized by him, while eight were receiving Christian instruction from Karim Mussah. Twice in the week this little congregation met together in the Church Bungalow, and joined in the services of our Liturgy, translated into Hindustani. The five schools contained 170 boys, some of whom were instructed in English; but the want of competent teachers was much felt.

At that time the Hindu part of the population at Cawnpore bore a proportion of about three to one to the Mahommedan, the total number of inhabitants being 100,000. The Mahommedans, from their familiar though partial acquaintance with the Scriptures, were the most difficult to deal with in any attempt to evangelise them. One of them applied for "the Gospels of Thomas and Barnabas in Hindustani."

In addition to his work in Cawnpore Mr. Carshore visited the neighbouring towns and villages (Ryepore, Jooee, Bhurra, Routpore, Koora, Narrainpore, Oosmanpore, &c.), and at Bithoor, ten miles distant, he attended the annual fairs, where the Mahrattas and the Pundits from various parts of the country, who had refused any Hindustani copies of the Gospels, were eager to receive Sanscrit copies of the Sermon on the Mount from Dr. Mill's poem "Christa Sangita." On these occasions he addressed the natives and generally found them attentive, but the impressions made were seldom lasting.

"In their present state of ignorance," he reported in 1835, "no force of argument can effectually prevail. Reflections may be awakened in them by preaching; but the artful Brahmin is ever at hand with his poisonous opiate; and caste, that dire weapon of Satan, puts a check to every good impression, and silences the strongest convictions of their conscience."

By 1835 the congregation of baptized natives in Cawnpore had

more than doubled. Mr. Carshore's labours were greatly assisted by his native catechist, who taught the people, and disputed with the Brahmins in the bazaars and ghauts (landing-places) of Cawnpore.

In 1835-6 Mission schools were established at Rawatpore (a small town north-west of Cawnpore), Anwargunge (close to the southern boundary of Cawnpore), and Bithoor—the latter at the request of Mr. Carshore by the Mahratta General, Ram Chunder Punth (who acted as Prime Minister to the Peishwa, Bajee Row, when on his throne). This was at first attended only by Ram Chunder Punth's own sons and those of his near kindred.

From time to time new schools were established, while others were given up. In 1841 there were six in connection with the Mission, not including the Native Female Orphan Asylum, which was established at Sevadah, a suburb of Cawnpore, in 1835, by Mr. White, the Chaplain, and some Christian residents, for the children of the wretched Bundeelas, inhabitants of Bundlecund. At this asylum, where Mr. Carshore in 1837 undertook a weekly service, there were sixty-six girls. His brother coming to his assistance as catechist in this year, Mr. Carshore himself was enabled to devote more time to the superintendence of the Cawnpore Translation Society, established about 1837 by the Bishop of Calcutta in connection with the S.P.C.K., and which was designed to supply Hindustani translations of tracts and books suitable to the wants of the natives of the upper provinces. The departure of several of the families of two native regiments in 1837 decreased his flock greatly, and his heart was further saddened by the little progress the Gospel appeared to make amongst the inhabitants, whose gross ignorance and worldly-mindedness, together with the Brahmins and caste, still continued the formidable obstacles to their reception of the Truth. In 1840 Mr. Carshore was appointed to a Government chaplaincy [3].

He was succeeded in the Mission in 1841 by the Rev. W. H. Perkins, who at first took up his residence at Savadah in the Female Orphan Asylum, which his wife soon improved. Between 1838–40 sixty-two persons had been baptized, but the Christian flock was subject to great fluctuations by the removal of regiments.

If the presence of the soldiery exercised a demoralising influence on the native mind, the greater was the necessity for the manifestation of the Truth, and the people were ready to acknowledge that all are not true Christians who bear the Christian name. Great care was necessary in admitting native candidates for Christian baptism. It is difficult for one who has never known the trial to realise the sacrifice which some Hindus have to make in accepting Christianity.

One day while preaching in the bazaar Mr. Perkins met an aged Hindoo of the Writer caste, who read and spoke Persian fluently, and who from previous association with a Missionary at Mirzapore had obtained and read the whole of the New Testament. The following day he sought out the Missionary, and after due preparation he was baptized in 1843. At first he had not the courage to inform his heathen relatives of his change of religion, but on being urged he consented to do so. Mr. Perkins accompanied him to his house,

where they were received with kindness and civility, and word was sent to the relatives. While awaiting their arrival he sat under a tree silently caressing a little child. What must have been his thoughts as he did so!

"How often had he sat beneath that very tree, with children playing at his feet, and their parents standing round him to listen to his words, honoured and beloved alike by young and old. Well he knew that this was the last time the trees of his old home should shade him from the sultry sun—the last time its doors should be open to receive him from the scorching blast. Never would that little child, who clung so fondly to him, run into his arms again—never would the many dear ones come forth to welcome him. . . . .

"When all his friends and relations were assembled, Simeon rose up in the midst of them, and lifting up his eyes on them, he said, with quiet simplicity, 'Well, brethren, I am a Christian.' Not a word" (continued Mr. Perkins) "was uttered in reply by any one. Every eye settled on the apostate (as there esteemed) with a gaze of mingled sorrow and anger; the boy playing by him was called away, as if in danger of pollution by his proximity to his former friend; and all the persons present retired to a little distance and sat down. I interrupted the painful silence by the inquiry, 'Did you not know of Simeon's having been baptized?' 'Know, sir!' exclaimed one, with the greatest bitterness. 'Think you not we would have put a knife through his liver, rather than he should have lived to forsake the faith of his forefathers? He is the head of our family, and he has disgraced us all.' After some little time had passed, Simeon turned to me, and, with his eyes filled with tears, said, 'Well, sir, now I trust you are satisfied. Why should we stay here longer? We can do no good.' And being fully satisfied, and sensible that our work was done, I returned with my aged friend, now more closely bound to me than ever. . . . . It must be strong conviction and lively faith which can enable an upright convert to meet the pain of such a parting, the bitterness of which follows him into all his subsequent experience, and meets him at every step."

The manner in which the natives received the Missionary's public teaching varied greatly. At one time the abusive or impure language of a crowd of hearers sent him to his home, ready to say, "I have laboured in vain, I have spent my strength for nought." At another, their attention to his message rendered his vocation one of the happiest. The opponents were generally Mahommedans.

"The common people," however, in almost every instance, "heard him gladly," especially in the villages. Of one scene of his labours he wrote:—

"There is a ghaut* of some celebrity about a mile from the Mission, which I visit on Mondays. It is in many respects an interesting place, and its neighbourhood is thickly populated by the class of Brahmins called Gangá Puttrás.† A noble tamarind tree overshadows one of the massive buttresses of the ghaut, affording shade even at noontide; a pipal tree, at a few yards' distance, gives shelter to a marble image of Krishna, and to a few '*smooth stones of the brook*,' besmeared with red paint, before which I have seen many an aged woman devoutly bow, and, sprinkling the senseless stones with water from the river, mutter her vows for blessing on herself and her offspring. Two or three other adjacent temples, dedicated to Shivá, rear their heads on high; and in their narrow doorways some ardent votary is often seen to bow, pouring water fresh from Gangá over the stone emblem of Mahádeo (Shivá), and crowning it with the red and white flowers of the oleander, which if previously smelt at would be polluted. A broad flight of steps of masonry, the pious erection of the wife of a Banyá or merchant, named Soná Dárí, leads down to the river which laves the lower steps

* Bathing-place.
† "Gangá Puttrás," Sons of the Ganges, an unorthodox sect of the Brahmins.

with its turbid waters; and across the widely extended stream the independent state of Oude bounds the distant view. Here and there a needy Brahmin sits, reading or chanting some sacred poems, and ever and anon the sacred bell and conch sound from the temple near, indicating the moment at which the glory of Jehovah is given to another, and His praise to graven images. In the full moons, and the appointed feasts, crowds assemble here to bathe and worship; and in seasons when epidemic diseases are rife, troops of women congregate at this spot, to deprecate the anger of Bhawaní (wife of Shivá), and to seek protection or deliverance for their husbands and children. There is no place here I could so much wish to transport for a while to England to give the Christian public there some lively idea of the externals of Hindoo idolatry."

A thought which often pressed itself on the Missionary's attention at the burial of the baptized was that

"India is becoming more and more Christianized, even by the dust of those of the Lord's little flock who lie down in the tomb. It seems to be a taking an unalienable possession of the land; a sowing it, as it were, with a holy seed; a peopling it with those who though enrolled by one or two, shall, when the great summary comes, stand up—a great army."

Little could he then foresee the events which should give a fearful notoriety to Cawnpore, and sow Northern India thick with the bodies of Christians.

Mr. Perkins was joined in 1844 by the Rev. J. T. Sleicher, and in 1846 the headquarters of the Mission, including the Girls' and Boys' Orphanages—the latter of which had been established in 1843—were removed to Asrapur (Hope Town), where the Society had acquired a valuable property of 33 acres of land. (For lack of proper superintendence it became necessary in 1853 to dissolve the Female Orphanage and to transfer the few remaining girls to the C.M.S. School at Agra. The same course was pursued with regard to the Boys' Orphanage in 1856.)

In 1847 a Sikh convert named David became a teacher in the Mission, and in 1854 he was admitted to Holy Orders in connection with the Church Missionary Society's Punjab Mission [4].

In 1849 Mr. and Mrs. Perkins were obliged by failing health to resign. The Rev. J. T. Sleicher, assisted by the Rev. R. T. Blake, carried on the work until 1852, when the Rev. H. Sells succeeded to the charge. In 1853 Mr. Sells was joined by Mr. Watts (of Bishop's College, Calcutta), Mr. W. H. Haycock, Mr. Edgar (from Agra), and Manuel Thomas, a native preacher of great experience [5]. Mr. Sells' first report mentions the soldiers of Her Majesty's 70th Regiment as "steady contributors" to the Mission since their arrival in 1851. The Mission-school at his coming consisted of some 75 boys; only English was taught, and that through the medium of a heathen master. The introduction of religious text-books in Urdu and Hindi startled many of the boys, and this joined to the growing indolence of the master and the imposition of monthly fees reduced the number of attendants to thirty, inclusive of five Christians. A change of masters was followed by the happiest results.

The value of schools as a subsidiary aid to the Missionary was fully demonstrated at Cawnpore, and in the neighbouring villages also the people were anxious to have schools established among them. The number of the native congregation being reduced to thirteen by

the departure of the orphan girls [*see* p. 594], Mr. Sells invited a small colony of native Christians residing in the Colonelgung district of the city to settle at Asrapur. Most of them did so, and the small company of Christians met together daily (morning and evening) for reading of the Scriptures and prayer. Mr. Sells and Mr. Haycock followed the example of their predecessors in travelling through the villages and preaching at the time of the great Melas. At a fair held twice a week at Bara-Sirohi, about five miles from Asrapur, the Missionaries generally suceeeded in getting an audience of from 80 to 150. There was never opposition in this village, and one good sign was the presence, time after time, of the same hearers. Mr. Sells was already convinced that

"the great battle of Christianity in India must be not so much with idolatry in the popular acceptation of the term, as with the Pantheism and indifferentism at the root of all practical idolatry."

In 1854 Mr. H. E. Cockey and in 1855 Mr. W. Willis joined the staff. Mr. Haycock now (1855) arranged for the erection of a school at Shiooli, and began a tour through some districts of Central India which had been till then unvisited.

The following are extracts from his last report, referring to a tour in the neighbourhood of Cawnpore:—

"My spirit was much refreshed at a place called Machavia Burpur, where I got a congregation of about twenty persons; my conversation was principally with an old man. . . . He said—'Sir, all will soon be one; times change wonderfully. Many years ago, I was at Chunar. A Clergyman used to preach to the natives; people seeing him open his book, used to run away, afraid to listen, lest they should become Christians. You have come to this obscure village; no one has run away, but many have been attracted to listen to your words.' I was delighted to hear the old man bear witness to this sign of the times. Speaking on this subject to an aged disciple, I asked him what hope he saw for Christianity,—what signs of progress could he see? He replied,—'Many. The preaching of the Gospel has shaken the faith of the people. What was before done from motives of faith, is now done generally from mere deference to popular custom. The Brahmins and the women give the tone to public opinion. There is less enthusiasm, and a decrease in the attendance at popular festivals. The offerings have decreased; where the Brahmins got thousands before, they get only hundreds now'" [6].

This was the last tour made by Mr. Haycock. At the beginning of 1857 the work was going on steadily and well. Arrangements had been made for occupying Shiooli (20 miles distant) and Bithoor, where through the kindness of Mr. Greenway (a merchant of Cawnpore, afterwards killed in the massacre), the deserted Baptist meeting-house in the station had been acquired. Early in 1857 Mr. Sells left Cawnpore to begin an itinerant Mission at Saugor, little thinking what a fate awaited his fellow labourers. There were already, indeed, warnings—sure, though faint—of the coming storm. Six months before it burst over Delhi and Cawnpore, Mr. Haycock's Maulvie (Mahommedan teacher) told him that they would "soon feel the sharpness of the Mussulman's sword." On the night of the 21st of May, immediate danger being apprehended, the residents of Cawnpore were gathered together into the European barracks; the sepoys refused to assist in removing the treasure; Nana Sahib, under pretence of quelling the mutiny, brought in his own men, and, joining the rebellious sepoys, at once declared his intention of attacking the barracks.

The Chaplain of Cawnpore (Mr. Moncrieff), the Missionaries and their catechists, and all the native Christians who had not escaped into distant districts, perished in the massacre which followed.

The precise time and nature of the deaths of the Missionaries is not quite certain. The Rev. W. H. Haycock is said to have lost his reason, probably from sunstroke, and to have died in the early days of the siege. Another account simply says that he was shot down as he was entering the entrenchments. His mother perished in the general massacre. The Rev. H. E. Cockey, wounded in the thigh by a musket shot, survived to suffer with those who were so treacherously invited to proceed in boats to Allahabad, and it is believed that he was brought back among the rest who were not destroyed in the river, and endeavoured to snatch a few moments' respite before death to offer a common supplication in behalf of all present* [7].

Mr. Willis, who had left Cawnpore in April for ordination in Calcutta, received from Mr. Cockey a letter dated June 1, 1857 (*i.e.* a week before the outbreak at that station), in which occurred this striking quotation: "Veni, et ostende nobis faciem tuam, Dominus, qui sedes super Cherubim! et salvi erimus. Veni, Domine, et noli tardare; relaxa facinora plebis tuæ." On returning to Cawnpore, Mr. (now the Rev. W.) Willis wrote:—

"It was with a heavy heart that I entered the station, and viewed the sad spectacle of a once happy and prosperous town, now lying desolate and in ruins. There near the spot of the final massacre rest, enclosed in their common grave, the remains of our Christian brethren. Touching indeed are the brief inscriptions on the two monuments hard by! As I passed along the roads and saw the crumbling European dwellings, and the pretty Gothic church, gutted and roofless, I had little hope of finding much left of the Mission property at Nawabgunge. There were five buildings with their respective out-offices, together with three or four small houses for the Christians. All are more or less dilapidated, with the exception of the school-house. Of the three dwelling houses one alone was not burned; its doors and windows had all been carried away. . . . The little chapel has its walls standing but the woodwork and the roof are gone. The floor is overgrown with weeds, and covered with dirt and rubbish. A broken piece of masonry is all that remains of the font. . . . All the mission property has been plundered and burned . . . all gone. . . . It appears that before going into the entrenchments Mr. Haycock had entrusted the communion plate to one of the Zemindars on whose ground the mission premises are; the man . . . is now unable to produce the said plate. He has, however . . . agreed to give as compensation . . . Rs.200" [8].

This Zemindar further agreed to remit his share of the rent of the Mission premises for five years [8*a*].

As soon as the Society received news of the massacre of Missionaries in Cawnpore and Delhi it "determined, God being its helper, to restore those desolated Missions on a broader foundation than before." [*See also* p. 615.] Two public meetings were held in London, and by August 1858 nearly £19,000 had been raised for the extension of the Society's Indian Missions [9]. A portion of this sum was designed for the erection of a Mission Church to serve as "a memorial of our countrymen of all classes—soldiers, civilians, and

* Accounts differ as to whether the last prayers at the final massacre were offered by Mr. Moncrieff (the Chaplain) or Mr. Cockey, but a native Christian ayah, who escaped to Calcutta, stated very positively that Mr. Cockey was the Padre who read from a book at the last sad scene.

Missionaries," and it was intended to build the church over or near the well into which were thrown the bodies of the murdered women and children. For military reasons the Government forbade this and covered the well by a marble monument. Meanwhile the civil and military authorities in India had opened a subscription for the erection of a memorial church on the site of Sir Hugh Wheeler's entrenchments, in the centre of the cantonments; and eventually the Society's Memorial Church Fund was applied to the new church [All Souls'], and in return the Government made over to the Society, Christ Church, a spacious building, which though nearly destroyed in the Mutiny had been completely restored, and was situated in the centre of the city, close to the well. The transfers were effected in 1861, and the Rev. S. B. BURRELL was appointed to Christ Church by the Archbishops of Canterbury and York and the Bishop of London, in whom the appointment of the incumbent was vested in perpetuity [10].

£100 of the fund raised by the Society was reserved for a monument to its Missionaries and catechists, to be placed in Christ Church [11], but the accomplishment of this object was delayed (by oversight rather than intention) until 1892, when the money with interest [in all £304] was applied to the erection of a brass tablet in the Church and of Memorial School buildings. The whole of the work was executed in India, and the inscription on the tablet (in English and Urdu) is as follows:—

"To the Glory of God.
In Memory of
W. H. HAYCOCK, Priest,
and
HENRY EDWIN COCKEY, Deacon,
of the S.P.G. Mission to CAWNPORE.
Also of
M. J. JENNINGS, Priest, Chaplain, and
Founder of the S.P.G. Mission to DELHI;
also of
ALFRED ROOTS HUBBARD, Priest,
and
DANIEL CORRIE SANDYS, Catechist,
and
LOUIS KOCH, Catechist,
of the S.P.G. Mission to Delhi.
The Society for the Propagation of the Gospel in
Foreign Parts
Dedicates this Memorial of its brethren who
glorified God by their deaths
in the Mutiny of 1857.
'Here is the patience and the faith of the Saints.'" [12]

One of the victims of the Mutiny—Mrs. Greenway—bequeathed Rs.300 per annum to the Society [13].

On his return to Cawnpore early in 1858, the Rev. W. Willis re-established a school and gathered around him a few native Christians. It was not thought advisable to rebuild the Mission-houses at Nawabgunge, which were destroyed in the Mutiny, and until Christ Church was ready school and service were held in a Baptist Chapel lent for the purpose. In 1859 the premises and funds of the "Cawnpore Free School" were made over to the Society [14].

Under the Rev. S. B. Burrell, who arrived in August 1859, the work of reconstruction and extension made rapid progress. Daily service was established in Christ Church, where also (under the terms of the transfer) the Society undertook to provide an English service each Sunday for the benefit of the civil station. Bazaar preaching was begun at eight different places in the city, the prisoners in the district jail were ministered to, and (in 1861-2) the Orphanage was re-opened to receive 100 friendless children collected by the Missionaries during a period of famine [15].

The boys' section of the Orphanage was removed to Roorkee in 1875, and the girls' branch has been extended so as to include other pupils of a boarding and day school. In 1889 the 400 Christians then connected with Cawnpore were reported to be "all perfectly independent of the Mission in temporal matters and self-supporting" [16].

Through Mr. Burrell's exertions the Gospel was made known not only throughout the city of Cawnpore, but also to the heathen beyond, to a distance of 100 miles, in Oude, Rohilcund and other districts [17].

In 1868 the Rev. J. R. Hill (who had been assisting Mr. Burrell some seven years) baptized a Jamadar (petty officer) of Police and his family, who lived at Orai in West Bundelkund. In the Mutiny they sheltered and concealed some European fugitives several months, and it was then that they resolved to become Christians. After their baptism, with the exception of one brief period, they were "completely cut off from all Christian society and privileges" for nearly twenty years, and yet held fast to their profession without wavering. The man was no scholar, but the mother learned to read fluently her simple and expressive Hindi, and every Sunday for nineteen years she read to the household from the Prayer Book and New Testament. During that period when three of their children were seized (at different times) with fatal illness, they got some European Inspector or other Christian to baptize them, and on their death buried them in joy and hope of the resurrection. But the healthy children they kept against the time when some Missionary should come from Cawnpore; and in 1887 Mr. Hill baptized at Orai four who had thus been kept waiting—one for seventeen years [18].

In Cawnpore itself much of the time of the Missionaries has generally been devoted to education, and with great success [19]. Speaking of this branch of work in 1873 the Rev. H. Finter said:—

'Judging from what I have seen of the effects of Mission School Scripture teaching, I think there are very few of the students who reach the higher classes

that are not permanently affected by it for good, but while the obstacles to conversion remain as they are, we must expect very few converts indeed. Some few, who are more free from restraint than others, become Brahmos, but the great majority seem to be content with what is really, but in many cases almost unconsciously, a compromise between Christianity and Hinduism freed from its grosser elements" [20].

Passing over sixteen years—a period still of preparation rather than of actual conversions, but marked by changes in the staff not always to the advantage of the cause [21], we find the Rev. J. R. HILL reporting that the High Court of Allahabad had laid down that sixteen is the minimum legal age for a change of faith, and eighteen of release from natural guardianship, and that there had been an accession of six young Brahman converts from Kursawan, "the Brahman quarter of the city and hotbed of bigotry and intolerance." Remarking on this significant fact Mr. Hill said :—

"For how many years have your Missionaries passed through prejudiced Kursawan on their way to their schools, how many boys' names have they registered whose homes were in this ward—all, it seemed, in vain; the old Brahmans have continued to smile at us politely and sarcastically, the youths to jeer a little at our want of success; but now it has come, the spell at last is broken; quietly and unexpectedly the Cross of Christ has been imprinted upon the foreheads of the youths of Kursawan. One of the catechists journeying in a railway carriage with some of the old men of Kursawan was remonstrated with by them. We cannot tell, they said, what has come over our boys; we have known for some time that they do not care for the customs of their old religion, and prefer the Christian, and the Arya Samajis (the North India organisation corresponding to the Brahmo Samaj of Bengal) has not helped us, and now if we are insistent with them they say openly, We will become Christians" [22].

The labours of SAMUEL SITÁ RÁM, a converted Brahmin, deserve special notice. Baptized in the C.M.S. Mission at Lucknow, he afterwards came to Cawnpore, where he became distinguished as "a most interesting and efficient preacher," "a living power in himself and in his history upon his own countrymen, and as a Christian pastor, simple, firm, faithful." He died in 1878—four years after his ordination [23].

Another excellent Native Clergyman, the Rev. ROGER DUTT (transferred from Calcutta in 1885) was left in sole charge of the Mission until 1889, when the arrival of the Rev. G. H. and the Rev. F. WESTCOTT (sons of the Bishop of Durham) enabled the work of reorganisation and extension to be undertaken in a manner which had long been needed. The Church has been beautified, quiet days for devotion are now held, the Mission press is busy, lectures in English are given on grave subjects which occupy the thoughts of enquirers as well as of believers, the orphanages for boys and girls are lovingly cared for, the Industrial department is being developed, and the influence of the Mission has been further extended by the opening of College Classes in connection with the High School in July 1892. Indeed, speaking generally, the Mission, since the appointment of the Messrs. WESTCOTT, has been raised to a stronger and more hopeful position than it has occupied for many years [24].

1892-1900.

The Mission Staff.—In 1893 Mr. A. Crosthwaite joined the staff, and in 1896, by the self-denial of the missionaries, a brotherhood was instituted, consisting of the Revs. G. H. and F. Westcott, Mr. (now the Rev. A.) Crosthwaite, and the Rev. A. A. Blair [*see* p. 601] and Rev. O. W. Stallard, and (since 1899) the Rev. T. R. Underwood. This brotherhood* is not linked in connection with any special University, but looks to all for sympathetic help [25]. The increase in the staff soon made its presence and influence felt.

The death of the Rev. Roger Dutt, in 1899, deprived the Mission of one of the most gifted and worthy native clergymen in India, and one who was respected alike by Christians and non-Christians. Inclined at first to anticipate want of consideration at the hands of his English fellow-workers, who were his juniors both in age and in experience of Mission work, he gradually won their confidence and they his, so that when the local Mission Council was organised in 1896 he was unanimously elected by the other members Chairman of the Council [26]. He was succeeded (in the Mission) by the Rev. B. J. Lacy, who remains at present (1900) the only native clergyman in the Society's Missions in the North-West Provinces. The need of more native clergy† and of duly-qualified native catechists will, it is hoped, be supplied by the College at Cawnpore.

Education.—The educational work of the Mission is of an extensive character. The expenses in connection with this work—so far as those institutions are concerned in which the majority of the students are non-Christians—are met, in large measure, from fees and Government grants in aid. With the opening of College classes in 1892, the higher education of a growing city came into the hands of the missionaries. A movement having been set on foot to secure the foundation of a College on the part of the Arya-Samaj (a Hindu reform body which is "bitterly anti-Christian" [*see* p. 600]); in order to anticipate any such disaster, and to secure that the higher education of Cawnpore should be in the hands of the missionaries, the Mission College was raised to the B.A. standard in 1896, and to the M.A. in 1900 [*see* p. 795].

In 1898 it was affiliated to the Allahabad University up to the LL.B. standard in Law, thus bringing the missionaries into touch with students not previously members of the College. The Rev. G. H. Westcott was elected a Fellow of the University in 1894, and a member of the Syndicate in 1896. By the aid of the Marriott Bequest, new buildings were provided for the College in 1897, including a new hostel for Christian students. A hostel for non-Christian students, opened in 1896, is regarded by the missionaries as "perhaps the most effective part" of their work, in view of the opportunities it gives of influencing intelligent young men removed from the counter influences of a non-Christian home.‡

* The Cawnpore brotherhood unites with the Cambridge brotherhood, Delhi, in an annual "Retreat" [25*a*].

† In 1900 a scheme was submitted to the Society for the formation of a community of Indian workers, to be stationed in the Banda district [26*a*].

‡ At the close of a "Mission," held by Canon Lester in Cawnpore, in 1896, he gave an address to non-Christians in the College Hall, which was listened to by a large gathering of Hindus and Mohammedans with the greatest attention. Such a meeting would not have been possible in Cawnpore forty years ago.

The majority of the students are married men (or boys) who, with their wives, live with their father and on their father, and great pressure is brought to bear by the family and the caste on a member suspected of Christian leanings, and fear lest the baptism of a student may become the cause of their withdrawal from the College has naturally led to some of the students combining to neutralise the Christian influence of the College [27].

The policy of religious neutrality to which the Government is pledged renders the task of imparting moral teaching in Government schools very difficult. In this respect Mission schools can do a work which Government schools cannot, and a work which cannot but raise the moral tone of the country at large. This is recognised alike by parents and Government officials. "I should indeed be surprised," said the Director of Public Instruction in 1895, "if there was not a higher moral tone in Mission schools, where Christianity is taught by Christian teachers." And more than one Government officer has stated that he has found men educated in Mission schools more trustworthy than others. Education is, therefore, regarded as "a most important branch of evangelistic work." At Cawnpore, where "the whole character of the city has been changed by the Christ Church School," it was reported in 1895 that the Government no longer wishes to open schools on its own account, and therefore leaves the initiative to the municipalities and other bodies, and that various castes and religious communities are realising the desirability of opening special schools* for the children of those united to them by the bonds of caste or religion.

Pastoral Work.—The Society's obligation to hold at least one service on the Sunday for European residents at Cawnpore has, through the force of circumstances, developed into a more serious one. The Bishop of Calcutta (the then diocesan) ruled in 1892 that the clergy attached to Christ Church should be responsible for the pastoral charge of the residents in Civil Lines, the chaplain being at liberty to visit those who attend the Memorial Church situated in cantonments. This two-fold charge of English and Hindustani Christians—the latter a numerous body—is regarded by the missionaries as a true memorial of the Mutiny, and the arrangement has enlisted the sympathy, interest, and pecuniary support of the English residents in the Mission [28].

The introduction of Government Regulations for the arrest of plague, in 1900, served to show how great is the danger arising out of ignorance and the want of sympathy between Indians and Europeans. The fears of the natives, worked upon by disloyal persons, produced a state of feeling which threatened serious consequences. Hindus and

* These schools are likely in the future to prove far more formidable rivals to Mission schools than the Government schools of the present day, especially as it is largely to check the Christianising influence of Mission schools that they have been brought into existence. The time seems not far distant when every form of religion that exists in India will have its own distinctive schools. Meanwhile it is for Christians to use their opportunity for making Christ known through schools and Colleges before these institutions in India enter upon this stage of development And this is what is being done at Cawnpore in the Mission schools of various grades, which are maintained at a high standard of efficiency [27*a*].

Mohammedans forgot their differences, and, meeting together on the occasion of one of the chief Mohammedan festivals, drank *sharbat* together, and covenanted to stand together in resistance to "this new-found engine of oppression." The Mohammedans in deference to the religious feelings of their Hindu allies promised to refrain from killing cows. During the crisis the missionaries were invited to lay their views on the situation before the authorities, and time was spent in learning as accurately as possible, with the help of College students and other persons of education, what the real condition of the people was [28*a*]. [*See also* p. 628.]

Industrial Institutions—Orphanages, &c.—An Industrial Home has been established at Cawnpore with the object of training the boys of poor Christian parents in some useful trade, or (if suited for it) as Mission agents. Cawnpore offers many opportunities of employment to the children of the Mission, as it is a great manufacturing centre, and the managers of the factories in many cases are Church members and most willing to assist. The boys receive industrial training, and so become qualified for employment in the mills and fitting shops, while others are taught printing, and in the Mission press, which turns out work of a high quality, are prepared to earn an honourable livelihood. Boys have been received from Agra, Lucknow, Jubbulpore, Allahabad, Faizabad, Fatehgarh, and Delhi. The Principal of the Government Engineering College at Roorkee reported to the Government in 1899 that the Cawnpore Institution formed the most genuine industrial school he had seen in the N.W. Provinces and the Punjab. A small hospital for sick boys was provided in 1894.

The famine of 1896–97, in which the missionaries did much to relieve the sufferers, led to a great increase in the number of children in the Girls' Orphanage, and called into existence a new Orphanage for boys, which was dedicated on August 18, 1897. Under the existing law it is seldom that an orphan with a sound constitution finds its way into a Christian orphanage. The children received are often those whom no one else will have—the extremely weak constitutionally, with possibly a strong tendency to evil inherited from parents, and, consequently, while some of the rescued children turn out well, others prove unsatisfactory.* This has been the experience at Cawnpore. Much loving care is bestowed on their training, which, in the case of the boys, comprises four hours of schooling daily and four hours of manual work of some kind—printing, shoe and harness-making, carpentry, Durrie and Jharan weaving, &c.

Up to 1900 the industrial training of the orphan girls was mostly limited to household duties, any work requiring much thought or

* Complaints having been made at times as to the unsatisfactory character of native Christian employés, an inquiry was instituted by the Rev. F. Westcott in 1899 among employers of labour in Cawnpore and elsewhere. Out of the 293 Christian employés reported on:—

Employers of nine regarded Indian Christians as inferior to others.
Employers of 101 regarded Indian Christians as partly inferior, partly not.
Employers of 183 regarded Indian Christians as not inferior.
(The inquiry, of course, comprehended native Christian employés generally, and not those trained at any particular institution.)

Industrial training for the boys in the Mission Institution at Cawnpore is being continually developed.

exactness being beyond their powers. Recently shoe and harness making has been introduced with success [29].

Evangelistic Work (apart from the schools) has been regularly carried on in Cawnpore, but up to 1895 the staff was too weak to enable much to be done among the villages. This branch is now (1900) confined to the district lying between Cawnpore and Hamirpur, the headquarters of the work being at Ghatampur, twenty-six miles from Cawnpore. Work at Orai and Hamirpur has had little visible result, and a third station, at Narval, had to be abandoned owing to the want of efficient catechists.* At Ghatampur (which was occupied in 1891) a rest-house was erected in 1898 for the use of the superintending missionary (the Rev. O. W. Stallard), and an agricultural settlement was established in 1899 for the training of famine orphan boys in connection with the Mission† [30].

Women's Work.—This embraces schools, orphanage, zenanas, and hospitals. Not the least among the signs of the power which the Mission is asserting in Cawnpore is the now active and organized opposition which confronts it. There was a time when little account was taken by Hindus and Mohammedans of the Christian forces at work in the country, but an article in a local Mohammedan paper in 1896 showed that the progress of Christianity in the zenanas and schools was now regarded with alarm, horror, and shame by Mohammedans.

Among those baptized in the church at Cawnpore in 1898 were eleven women and girls who had been prepared for baptism by "The American Union Zenana Mission" [31].

The Girls' Orphanage has already been referred to [p. 599*c*.]‡ A small hospital attached to the orphanage was opened on July 13, 1898 [31*a*], and on November 9, 1899, a Zenana Mission hospital was opened by the Women's Mission Association in connection with the Society. The Society contributed to the erection of the building, but the W.M.A. is entirely responsible for the maintenance of the institution. It is a fundamental principle of the W.M.A. that none but fully qualified home-trained lady doctors shall be employed as heads in their medical work in India. The hospital is situated half-way between the Memorial Church and the Memorial Well, the two Christian monuments that mark the scenes of the former and latter sufferings of Christian women whose deaths will, it is hoped, be nobly avenged by Christian devotion shown in efforts to lighten the sufferings of non-Christian women. Separate wards are provided for Mohammedan and Hindu women [32].

The field in which the energies of Christian Indian women can be employed is vast. As hospital assistants and nurses, as zenana teachers and evangelists, they have a magnificent opportunity of reaching their own countrywomen and, by the message which they

* Up to 1897 no training school for evangelists existed at Cawnpore.

† A system of Mission rest-houses seems to be necessary for the effective working of the village stations. Gajner has been selected as the next centre. The agricultural settlement was closed in 1901.

‡ In 1900 Mr. Edward O'Brien Smith, of Simla and Calcutta, gave Rs. 7,000 to the Society, the interest of which is devoted to the maintenance of native Christian orphans at this Orphanage, as a memorial of his late wife, formerly (Miss Leech) Lady Superintendent of the Institution.

bring, helping them to a higher life. The year 1896 marked a real step forward in the training of these girls. Canon Body, of Durham, sent two of his trained lady workers—a deaconess (Miss Annie Scott) and a probationer (Miss Barlow)—to take charge of this special work. The Society and the W.M.A. provided the cost of the passages of the two ladies, who are working in the Mission without charge to the Society's funds. With the Society's aid a Training Home for Deaconesses was opened in 1900, the first probationer admitted being Miss Bose,* on the Feast of the Epiphany, and on Sunday, January 7, Miss Barlow was ordained as a deaconess by the Bishop of Lucknow [33].

The excellence and thoroughness of the organization and work of the Cawnpore Mission are producing striking results. The Mohammedans express great concern at the spread of Christian influence as seen in the various branches of the Mission—("What true Mohammedan can hear of these things and retain composure?")—[34] while the Arya Samaj† has considered the advisableness of opening a rival College at Cawnpore [34*a*].

* It is believed that Miss Goreh, daughter of the late Rev. Nehemiah Goreh, was the first Indian lady admitted to the office of deaconess.

† The Arya Samaj (with its headquarters at Lahore, and branch organisations in all the chief towns of the Punjab and the North-West Provinces), with uncompromising pride champions the cause of the East against the West, of India against the English. Dayanand Saraswati, the founder of the movement, who died at Ajmere in 1883, is acknowledged by all who met him to have been a man of commanding presence and intellectual ability. The name Arya is identical with that with which we are familiar in the term "Aryan language." Samaj is a Sanskrit word denoting "congregation." "Aryan Samaj" is, therefore, in meaning practically equivalent to Indian Church. The general principles of this Samaj is to return to the original faith of the Vedas, and to abolish caste, idolatry, infant marriages, and all other things in modern Hinduism which Christianity attacks; and though bitterly hostile to Christianity, the Samaj in many of these particulars is following the example of Christian missionaries, and in all acknowledging the power of the Christian faith. We may regret that the labours of missionaries should have led to such results, but can hardly question the existence of those results, or the fact that Missionary methods have been closely followed by those who are of and know the country. Sundays are utilised by members of the Arya Samaj in Northern India for religious services. Places of worship have been erected by this body of reformed Hindus in most of the large towns of the Punjab and North-West Provinces; in them services are held on Sunday, of which prayer, hymn-singing, reading from the Vedas, and instruction form a regular part, with the occasional addition of a weekly offertory! The influence of Christianity has made itself similarly felt in other parts of India.

The Brahmo Samaj treats Christianity as one of the religions that have prepared the way for its final revelation. The leaders of the Brahmo Samaj teach that there is truth in every form of religion, but that no religion is in itself sufficient for man's present needs. The time, they say, has come when men should select from the various religious systems of the world those elements of truth that are worthy of embodiment in the final religion, for the reception of which the world is now prepared. The organisation of this final religion is the task that they have set themselves. They acknowledge that in Christian teaching there is very much that is worthy of adoption, and for the character of Christ they profess to feel unbounded admiration. The movement itself has little influence outside Bengal, and its influence there has been considerably weakened by internal dissensions and want of moral earnestness and consequent inability to deal with practical questions.

(II.) BANDA, 1873–92.

Banda is an offshoot of the Cawnpore Mission. When visited by the Rev. S. B. Burrell in 1865 Bundelkund was almost unknown from a Missionary point of view [1], and though containing over two million inhabitants no Christian Mission was opened in the province until 1873, when the Rev. J. R. Hill was transferred from Cawnpore to Banda, the capital of East Bundelkund.

The establishment of the Mission was greatly promoted by Mr. F. O. Mayne, of the Indian Civil Service, who died in 1872. The Bundelos are a fine, manly race, and possess a respect for the religion of the English. Regular bazaar preachings and meetings for instruction and discussion were organised, and on All Saints' Day 1873 the first Christian native baptism that ever occurred in the city took place, the convert being a Mahommedan gentleman, the son of the chief Maulvai of the place and the trusted spiritual adviser of the former Nawab of Banda. Starting with a convert of his character and position it was hoped that the Mission would gather an abundant harvest, but as yet these hopes have not been realised [2]. But although only a few converts have been made [3], the Mission has exerted an influence which cannot be tabulated or tested by statistics [4]. On Mr. Hill's return to Cawnpore in 1885 the Mission was placed in charge of the Rev. Abdul Ali, a native who was ordained at Banda on November 2, 1879, and who died in 1892 [5].

(1892-1900.) After the death of Abdul Ali, who had won universal respect among the residents—Christians and non-Christians—Banda was superintended from Cawnpore until January, 1895, when Mr. Hill, who had returned to England in 1888, resigned his living there, and resumed charge of the Mission. One of his first acts was to re-open the Mission Poor House for the blind, lepers, and other destitute folk. Already the town was crowded with beggars actually starving, and during the great famine of 1896–97 further good service was rendered in relieving the distressed and in rescuing orphans, most of whom were sent to Cawnpore and Roorkee.*

In 1895-96 out stations were opened at Karwi (forty-three miles east of Banda), a great resort of Hindu pilgrims ; Mahoba, the old Hindu capital of Bundelkhand ; and Nowgong, the chief centre of independent Bundelkhand, and ecclesiastically outside Lucknow Diocese. In 1897 one of the Karwi readers visited and preached in the native states of Riwa and Mahiyar, among the fierce Thakurs. The first convert at Karwi, a Sádhú (ascetic) was subjected to violent persecution, but he remained firm, and witnessed a good confession. The Christian community at Banda, though never yet a large one, has, in some respects, been a remarkable one, being almost wholly indigenous, and numbering several members of rank and of high caste [6].

The state of Mr. Hill's health has made it necessary to arrange for his retirement from India in 1901, after some forty years' faithful and devoted service in the North-Western Provinces, and for the stationing of the Rev. A. A. Blair at Banda [7]. A proposal has been made for the formation of a brotherhood for the district [8].

* Some 16 boys were retained at Banda.

(III.) ROORKEE, 1861–92.

Roorkee is situated about 18 miles from Hardwar, where the Ganges emerges from the Himalayas. Hardwar is one of the most sacred parts of all that sacred river, and at the annual festivals many thousands of Hindu pilgrims pass through Roorkee on their way to the holy bathing place. Previously to 1861 (probably from 1856) Roorkee had been visited only occasionally by the Society's Missionaries from Delhi, but in 1861 the Rev. H. SELLS was stationed there, to open a Mission. A small native congregation was soon gathered [1], by 1864 the number of native Christians had reached 89 [2], and in the next year it was reported that "Roorkee, although a small place . . . contains a larger number of Christians than either Delhi or Cawnpore" [3]. Mr. Sells had now taken to itinerating, and the work of the station devolved on the Rev. R. W. H. HICKEY (appointed 1863). On his leaving in 1869 the Mission was carried on for some five years partly with the assistance of the Rev. Y. K. SINGH and the Chaplain.

In 1875 Mr. F. H. T. HOPPNER, of the Berlin (Lutheran) Missionary Society, having been ordained by the Bishop of Calcutta, was placed in charge of Roorkee, to which place the Boys' Orphanage at Cawnpore was transferred [5]. This institution has been excellently managed by Mr. Hoppner, the boys being trained to be industrious Christians [6]. In his general Mission work Mr. Hoppner has been no less successful. Up to 1890 he had baptized 275 persons, including several Brahmins and Mahommedans, and the number he says

"might have been trebled, but we have learned that it is not the quantity, but the quality, that is the test of the increase and advancement of the Lord's cause; we have made the experience that one real convert is worth ten doubtful ones, as the Methodists have amply shown again last year, when they baptized eighty-five sweepers offhand in one evening in the city of Roorkee, of whom not one single soul even remained faithful."

One of the Brahmins was not ashamed, even when an inquirer, to engage in hard manual labour for a livelihood, and at his baptism he took off his "Brahminical thread" and tore it in pieces before the whole congregation, in token that he had broken with Hinduism altogether. Along with him was baptized a man of the Shepherd caste, whom he had influenced to renounce Hinduism. Similarly a Moulvi of great learning, after receiving baptism in 1882, sought by diligent preaching in the bazaars to bring others into the Christian fold. [7].

According to a report of Mr. Hoppner in 1887, whenever a Mahommedan Moulvie now preaches in the bazaar he carries in his hand, not the Koran, but the Bible. Of course he uses the Bible for controversial purposes, but the fact is remarkable, and "the Gospel is

preached" [8]. Some of the Christian converts have been subjected to persecutions, the endurance of which on the part of a timid people represents a true form of confessorship [9]. In Mr. Hoppner's opinion

"the influence which the Word creates among the masses of the people must not be measured by these small visible signs of success. That has gone already far deeper into the hearts, and prepares them for the time when hundreds and thousands shall be seen flocking into the fold of Christ" [10].

1892-1900.

The Boys' Orphanage at Roorkee has been a blessing and a success. The boys, who comprise all classes and castes, learn trades in the Government workshops and iron foundry, and though surrounded and assailed from every side by Hindus and Mohammedans, they quit themselves well. Those who are scattered throughout India and British Guiana keep up correspondence with Mr. Höppner [11].

Zenana Mission work has been carried on by Mrs. Höppner and her daughters, their teaching being received with gladness in the zenanas. In the girls' school some opposition has been encountered from the Aryas. The death in 1899 of Mrs. T. E. Johnson (a married daughter of Mr. Höppner) threw "the whole native city" into mourning, and on the day of her burial many Hindu and Mohammedan ladies showed their sorrow and respect by a rigid fast [11*a*].

Mr. Höppner's record has continued to be that of a patient and strenuous evangelist. An account of his twenty years' work at Roorkee, in 1896, showed that his converts comprise all classes and castes: of Hindus, there are Brahmans, Chhattries, merchants, cultivators, servants, and sweepers; and of Mohammedans there are Syeds, Moulvies, learned and unlearned zemindars, cultivators, merchants, and servants. His first adult convert, baptized in April 1877, was so persecuted and harassed by his Hindu and Mohammedan workfellows that he became disheartened and went away. It was thought he had gone back into heathenism or lapsed into Mohammedanism, but after nine years a man presented himself at Roorkee with a wife and two children, saying he was that Nathan whom Mr. Höppner had baptized. He had emigrated to British Guiana, had there been confirmed by the Bishop, had married and worked there so long; but, as he was often sick and could not bear the climate, he had come back with his wife and two children to his native land.

At the end of his twenty years' labours Mr. Höppner could testify that the Word of God had been preached almost daily to large and small crowds in the bazaar of Roorkee and in the bazaars of Jawalapore, Khankal, and Hardwar, the three great resorts of pilgrims. Among those to whom he had preached freely and fully have been the students in the great Government College, who, when their education

is finished, go forth into all parts of India, and must be expected to talk to their friends and comrades of the strange things which they had listened to from the lips of the White Preacher at Roorkee. Already it is seen that prejudices are giving way gradually, and the truth is establishing itself. The converts have shown remarkable steadfastness under trial and persecution [12].

The reception of a convert of the sweeper caste to Holy Communion in 1894 occasioned some caste feeling in the Roorkee congregation, but it was successfully overcome,* and further converts have been made from that caste [12*a*].

The principal branch-stations of Roorkee are :—

(1) *Hardwar* [*see* p. 603*b*].

(2) *Jawalapore*—where evangelistic, school, and zenana work is carried on.

(3) *Shahpore*—where a small Christian congregation has sprung up in the last twenty years.

(4) *Moradabad*.—Here, about 1890, a Jat and his wife were converted through the influence of a former Brahma Christian teacher in the Orphanage school, Roorkee, on his return to Moradabad, and many more have since been gathered in through the same agency.

In recent years Mr. Höppner's evangelistic efforts have been ably seconded by the Rev. T. E. Johnson, who joined the Mission in 1894. Mr. Johnson is so impressed with the need and the promise of more evangelistic work in the villages, that (in 1899) he suggested the formation of a Community or Brotherhood of at least four members, who should visit regularly the 1,000 villages to be found in the district† [13].

A valuable and extensive property known as the Sherwala Kothi was purchased by the Society in 1897, for the purposes of the Mission, and a large church is being erected on the site [13*a*].

* The feeling in this case was one of pride rather than aversion—the man having taken up his former occupation of sweeper instead of, as was usual, relinquishing it.

† The subject was brought before the Society by Mr. Johnson, personally, during a visit to England in July 1901, with the result that £2,500 (to be spread over four years) was voted (from the Bicentenary Fund) for the establishment and maintenance of the brotherhood, which is to consist primarily of former students of St. Augustine's College, Canterbury, and natives of India.

(IV.) HARDWAR, 1877–92.

In connection with the Roorkee Mission a catechist was stationed at Hardwar in 1877. In 1878 eight adult converts and two infants were baptized—the firstfruits of Christianity in this "most idolatrous and bigoted place of Hindu superstition." The labours of the catechist are supplemented by visits from the Rev. F. H. T. HOPPNER, and few stories of Mission method are more interesting than Mr. Hoppner's accounts of his preachings and disputings at the great fairs there [1].

1892–1900.

Besides the annual fair, a great *mela* or gathering occurs every twelfth year, when some 2,000,000 pilgrims collect—a great city suddenly springs up, as it were. The English magistrates were much tried in past years by the disorder that occurred, and more than once cholera has broken out in the assemblage, and been carried by the returning multitudes over half the country. Of late years, therefore, the great *melas* have been controlled by the Indian Government. Wide thoroughfares lined with booths and tents are laid out, bridges of boats laid down, and a force of some 500 police, and a troop of native cavalry in reserve, and 1,000 sweepers (scavengers) are employed. The excitement is great as the auspicious time fixed beforehand by the Brahmans, for the worshippers to dip in the sacred stream approaches; and the preparations for it are great. Marshalled by the police, each sect has its place in the great procession down to the steps. Each group is distinct in colouring and character; all have the mark of their special god painted on their forehead. Here is a party with flags, and their musicians play English tunes on English brass instruments; the next has only native music, but most ride on horses; a third group has elephants; a fourth carries a bedstead in their midst, on which lies a deformed calf of diminutive size—their bells make wonderful music; a fifth is a sombre group of hermits with ashes over their naked bodies, and staffs and leopard or panther skins (almost their only clothing) in their hands or over their shoulders, and so on. In spite of the precautions taken, the sects have sometimes fallen out, and the police and soldiers have had to quell their combats. The railways now bring the people with much less discomfort and expense than when they travelled all the way on foot; but the numbers attending all the great places of pilgrimage are decreasing.

Mr. Höppner has baptized several who came to Hardwar as pilgrims, and even some of its Brahmans; and thus patiently and increasingly the missionaries up and down the country are converting these Hindus, in whose religion the duty of bathing daily (if they live near enough) in the Ganges, and at great festivals once in their life at least (if they live in remote parts of the country), has superseded the duty of offering sacrifices for sin [2].

(*For Statistical Summary for N.W. Provinces see p.* 730.)

CHAPTER LXXIX.

CENTRAL PROVINCES (INDIA).

THE SAUGOR AND NERBUDDA TERRITORIES, annexed in 1818, were with the Nagpur province organised under the name of the Central Provinces in 1861. Including subsequent additions the *area* is now 115,936 square miles, about one fourth being under cultivation. *Population*, 12,944,805; of these 10,489,342 are Hindus, 1,592,149 Animistic (Aboriginals), and 13,308 Christians; and 7,277,344 speak Hindi, 2,127,908 Marathi, 1,188,402 Gônd, and 1,602,732 Uriya.

THE Society's operations have been carried on in the

NERBUDDA AND SAUGOR TERRITORIES, 1846–8, 1857.

In 1846 the Society opened a Mission among the Gonds (an aboriginal people) in the Nerbudda district. This step was taken on the recommendation of its local Committee in Calcutta, and on the promise of local support from the Chaplains of Jubbulpore (Rev. F. H. DAWSON) and Saugor (Rev. J. BELL) and other British residents, sufficient to maintain a school and provide for other contingent expenses. The Saugor and Nerbudda Territories, a land of valleys and hills, were then estimated to comprise an area of 30,000 square miles, and to be inhabited by three millions of people, "to whom the glad tidings of salvation" had "never been proclaimed." The Mission was entrusted to the Rev. J. R. DRIBERG and Mr. HARRISON, who were encouraged by the friendly reception accorded them by the petty Rajahs and by the readiness of the people to receive instruction.

The Missionaries had been directed to make Saugor their headquarters, but the place proved unsuitable for the purpose, and the local support (diminished by the departure of the Chaplains and other British residents) not justifying a change of site, the Mission, after an existence of eighteen months, was withdrawn in 1848, but with the hope of renewing it. A grammar and vocabulary of the Gondi language, with a translation of the Parable of the Prodigal Son, by Mr. Driberg, were published in 1849 [1]; and in 1857 the Rev. H. SELLS of Cawnpore (who had made a tour in Central India in the cold season of 1855–6) was appointed to Saugor to open an itinerant Mission in the neighbouring district; but, shortly after his arrival, sickness compelled his return to England [2].

In the meantime [1854] Jubbulpore was occupied by the C.M.S. About 1869, at the suggestion of the local Secretary of the S.P.G. in Calcutta, Bishop Milman employed some private funds at his disposal in opening a new Mission among the Gonds, the centre of which was at Hoshungabud, under the Rev. — HADEN. This Mission the Bishop

in 1870 desired the Society to adopt, but lack of funds prevented its doing so [3].

Since 1885 the Calcutta Board of Missions has, however, assisted in the maintenance of a Tamil Mission established in connection with Christ Church, Jubbulpore, about 1883. By means of a Tamil catechist work is carried on among the native soldiers and the domestic servants in Jubbulpore; the adjoining villages (including Hoshungabud) are visited, and the Gospel is preached also to pilgrims on their way to Benares [4].

Arrangements are now being made for the establishment of a Bishopric for the Central Provinces, towards the endowment of which the Society has granted £3,000 from the Bicentenary Fund [5].

(*For Statistical Summary for Central Provinces see p.* 730.)

CHAPTER LXXX.

ASSAM.

ASSAM forms the north-eastern frontier of India, and comprises the valleys of the Brahmaputra and the Barak, with the intervening mountainous watershed. It was constituted a separate province from Bengal in 1874. *Area* (excluding some unsettled tracts), 49,004 square miles. *Population*, 5,476,833; of these 2,996,833 are Hindus, 2,294,506 Animistic (Aboriginals), and 16,844 Christians; and 2,741,947 speak Bengali, 1,414,285 Assamese, 197,330 Cachari, 230,303 Hindi.

THE operations of the Society, begun at Debroghur in 1851, were extended to the districts of Tezpore in 1862 and Mungledye in 1866. As early as 1842 proposals were made to the Bishop of Calcutta by Major Jenkins, a Government Commissioner in India, for Christianising the hill tribes of Assam. His predecessors, Mr. Scott and the Hon. Mr. Robertson, as well as himself, had advocated this measure "as a duty incumbent upon the Government." Hitherto their efforts had met with little success—the Government apparently fearing to interfere with the superstitions of their subjects; but some assistance had been rendered since 1826 for the support of schools, and there was now a prospect of aid for the establishment of a branch of the Moravian Mission, or of a Church Mission on the Moravian system. The Moravians had previously been invited to take up work in Assam, but were unable to do so; and in order to secure the object in view it would in Major Jenkins' opinion be necessary that the arrangements should be conducted by one of the great Missionary Societies of the Church of England [1].

In compliance with the recommendation of the Bishop of Calcutta, the Society left it to his discretion to appropriate a portion of the Diocesan grant to the purposes of the proposed Mission in Assam, but apparently nothing could then be spared [2].

In the autumn of 1842 a Government Chaplain was appointed to Assam; and the Rev. R. BLAND, who was occupying that position at Gowhatty in 1845, revived the subject of a Mission, and soon after sent a native of Assam to Bishop's College, Calcutta, for training, and promised to have collections for the endowment of an Assamese Scholarship at the college [3].

(I.) DEBROGHUR, 1851–61.

The effect of the appointment of a Chaplain was felt also at Debroghur, where the European residents in 1845 formed the idea

of building a church and endowing it, "so as to secure the services of a resident clergyman, who might also devote himself to the reclaiming of the wild tribes around." The foundation-stone of the church was laid in 1847, and in 1849 the first subscriptions were received for the endowment fund. By September 1850 this fund was producing an annual income of Rs.640. At that time the Bishop of Calcutta visited Assam, and was entreated by the residents to station a clergyman at Debroghur. Accordingly the Rev. E. Higgs was transferred there from Barripore in June 1851 as a Missionary of the Society. From the commencement the main object of the Mission was to convert the hill tribes around. It does not appear that the native population about Debroghur was to occupy the Missionary's chief attention—as their mixed character and the peculiar circumstances under which they had become mingled together did not offer so promising a field for Missionary labour as the untouched hill people.

Until Debroghur became the headquarters of the civil authorities and a military post it was an insignificant fishing village. The whole population in 1852, with few exceptions, consisted of the local corps with the usual amount of camp followers, a few shopkeepers from Dacca attracted by the European residents, and a few traders from Mairwarra. To one Missionary the majority of these were necessarily inaccessible, from the variety of tongues spoken and other circumstances.

Professedly the greater part of the Assamese were Hindus, but their observance of even the outward rites was very lax. All classes were followers of some particular Gossain, or Hindu priest, and numberless villages of Miris, as yet "unaffected by scruples of caste, and most willing to receive instruction in religion," were gradually falling into the hands of the Hindu priests, who were "often almost identified with the Deity, and this quite irrespective of the merit or talent of the man." The Mahommedans were equally eager in making proselytes, but in reality the mass of the people in Assam had "no religion at all"; they lived "almost as though there were no God," they seemed to think that religion was "no concern of theirs," they "were called by a certain name" and that was "enough for them." Mr. Higgs had not a doubt that the whole of the Miris would "at once declare themselves as our disciples" were they sure of regular visits and instruction from Christian teachers. Whenever he entered their villages they entreated him to supply them with Christian books and a teacher, and frequently deputations waited on him at Debroghur with the same request. For these he could do no more than visit them occasionally, but many of the Abors were brought under instruction.

These hill tribes used to visit Debroghur occasionally, and in 1852 Mr. Higgs induced some 60 of them to form an agricultural settlement on land granted by Government about 3½ miles from Debroghur in order that he might the more readily and surely teach them. At first it was difficult to manage them; their wants were almost numberless and their complaints endless. Water was their "great abhorrence," and Mr. Higgs had to be present every day at noon to see that they all washed themselves. They also required to

be taught how to sow and to plant out their rice, but within two years they became independent of any assistance, and by 1858 the colony had advanced beyond anticipation, the village had become more cleanly and orderly, and the people (increased to over 80) more prosperous and decidedly advanced in civilisation. In 1855-6 Mr. Higgs, urged by two chiefs, twice visited the Abor Hills, about 80 miles north-west of Debroghur—a feat which had never been performed before (so far as appears) by any European or any resident in the plains of Assam.

In the latter part of the journey the route lay in many places over sheer precipices, which were scaled by means of gigantic creepers fastened to the trunks of trees at the top. The people were surprised at his accomplishing the task, and when they learned from his guides of a heavy fall or narrow escape "they would," said Mr. Higgs, "come back and look at me from head to foot, with the greatest sympathy depicted on their faces, and then stroke me with their hard, rough hands all down the face and back and along the arms. This . . . was their manner of showing affection." They showed much curiosity as to the country he had come from, and there was a story generally current that a certain king called "Billy-pots-Sahib," supplied the British with guns &c. and strength and power to use them. In this king's country, which was "situated underground somewhere," a man was born in the morning of a day, at noon he had reached middle age, and at night he died." Mr. Higgs concluded that Billypots was a corruption of *Bilate Desh*, about which they had heard strange stories and had added some fancies of their own.

The kindness and affection which the Abors showed Mr. Higgs was remarkable, and immediately after they met every day they invariably introduced the subject, "Teach us your religion. How will you teach us? How are we to worship God properly?" Daily also they lamented "that they certainly did not know how to please their gods; heavy misfortunes came upon them, and continually seemed to increase; their prayers and sacrifices were in vain; no help came, no alleviation."

Their ignorance of Assamese and Mr. Higgs' slight acquaintance with the Abor language added to the difficulty of imparting instruction. They listened to the reading and exposition of the Gospel, and one old chieftain gave up a furious fit of revenge because it was contrary to its teaching, but beyond the simple rudiments of morality they were unable to follow their teacher. They had hardly any conception of a Supreme God; the beings to whom they offered sacrifice and prayers were the Bhuts and Ghosts with which their imaginations had peopled the hills and valleys. On his leaving the people were greatly affected, and the Gain or chief with whom he had been staying cried like a child, and some time after visited Debroghur, at a most inclement season, to press him to come again [4].

Mr. Higgs devoted some attention also to the Assamese and Kacharees.The latter were regarded as more promising to a Missionary than any other natives in Assam, being distinguished for cleanliness, trustworthiness, and chastity. Though they had taken the name of

Hindus they still retained their own religion, and acknowledged "one Supreme Being, the Governor of the world, to whom they are bound they say to pray and by whom they will be judged hereafter." A large number settled near the Abor colony were frequently visited by Mr. Higgs, and as their apprehensions of the Gossains wore off he was welcomed gladly, and some children came to school [5].

Mr. Higgs' ministrations extended to the European community at Sibsaugor, where a warm welcome always awaited him, and in 1856–7 contributions began to be raised for erecting a church [6].

During the Indian Mutiny Debroghur was for several weeks in great peril, and from 1858 the claims of his European congregation (increased by the addition of a Naval Brigade) appear to have absorbed most of Mr. Higgs' time—at least, nothing further is recorded of Mission work among the heathen by him, and in 1861 he resigned the Society's service but remained at Debroghur in the capacity of a Chaplain to the Calcutta Additional Clergy Society [7]. Later on Debroghur became a branch Mission of Tezpore [8].

(II., III.) TEZPORE with MUNGLEDYE.

S.P.G. Period (1862–92).—In 1861 the Rev. R. Bland, Chaplain of Gowhatty, appealed to the Society on behalf of certain English residents to adopt a Mission at Tezpore originated by a Captain Gordon about 1850. The Mission was designed for the hill tribes north of Assam, but that object appearing impracticable, the enterprise was directed towards the Kacharees of Durrang. The property of the Mission included a tea barrie, a parsonage, and a church ("the Epiphany"); and the Missionary, the Rev. C. Hesselmeyer, was a German Lutheran. Towards the support of the work some assistance had been rendered by the C.M.S. and other friends in England, but that Society could not take up the Mission, which was now on a "precarious footing." In connection with the Mission there were about 50 native Christians, 12 Village Schools, and a Normal Class for training teachers.

Urged by the Bishop of Calcutta to adopt Tezpore as part of a scheme which he advocated for the establishment of a chain of Missions through the north-east and east parts of the Diocese of Calcutta down to Singapore, the Society in 1862 consented to do so, and Mr. Hesselmeyer, having been ordained by the Bishop, was placed on the Society's list [9].

In 1863 Mr. Sydney Endle was sent from England to assist in the work [10], which consisted in ministering to the numerous Europeans scattered over an extensive district, as well as pastoral and evangelistic work amongst the natives of the hills and plains.

Among the Kacharees a system of vernacular schools was established, and several converts were made, including some at Boorgoomah; and in 1866 the Bishop of Calcutta admitted thirteen native Christians to confirmation, "the first that ever were confirmed in Assam" [11].

Mr. Hesselmeyer's labours were crowned by a translation of the Prayer Book into Assamese (1868 9) [12]. On his death in 1871 he was succeeded by Mr. Endle, who since December 1866 had been stationed at Mungledye. In this district Mr. Endle itinerated in the villages during the cold season (December-March). In every case he was received with great attention and respectfully heard; "indeed" (reported he in 1867) "there is little or no active opposition to the spread of the Gospel truth in Assam, as Hindooism has no real hold on the minds and affections of the people." The great foe was "ignorance of the most debased character." Other great obstacles are the apathetic character of the Assamese and the practice of opium eating [13].

The ignorance Mr. Endle has sought to overcome by establishing schools and training schoolmasters (with Government support), and by preaching at his headquarters at Tezpore. Since 1869 the chief burden of the Missions in Assam has been cheerfully and ably borne by him. During this period other labourers sent to his assistance have made only short sojourns in the country [*see* list on p. 917], and Debroghur has been occasionally reoccupied; but though for the greater part of the time Mr. Endle has been the only ordained Missionary, there are few Missions which under such circumstances can show such encouraging progress and prospects [14].

The indirect influence of the Mission is far larger than can be measured by the numerical account of conversions, and Mr. Endle expressed the opinion in 1887 that a time will come when, not one by one but in a mass movement, whole villages and towns will seek admission to the Church [15].

The testimony of the Rev. M. Rainsford, who joined the Mission in 1891, is to the same effect [16].

A grammar of the Kachari or Bara language was published in 1885 by Mr. Endle, who knew more of the structure of the language than the Kacharis themselves, and the work is prized by Europeans as affording them an opportunity which had never before presented itself of learning Kachari grammatically [17].

From a Missionary point of view Assam is closely connected with Chota Nagpur. For many years large numbers of coolie immigrants have been employed on the tea plantations in Assam. A large proportion come from Chota Nagpur, and in 1888 it was estimated that over a thousand of the latter were Christians. Though the immigrants go to Assam nominally for three or five years, more than one-half (from Chota Nagpur at least) do not return, but settle down in Assam [18].

As early as 1866 some converts of the German (Lutheran) Mission in Chota Nagpur were commended by their old pastors to the care of the English Clergy in Assam, and eleven Kol coolies were baptized by the Bishop of Calcutta at Debroghur [19]. The way being thus prepared the work has gone on increasing, but as yet the efforts of the Church Missionaries and Catechists have been inadequate even to provide for the spiritual wants of the Christians in the distant plantations, and it is felt that until resident native pastors are supplied from Chota Nagpur this branch of the Mission will leave much to be desired [20]. It should be added that the European tea-planters bear favourable testi-

mony to the character of the Chota Nagpur Christians [21], and that by their influence other coolies have frequently been drawn towards the Church [22].

1892–1900.

Kol Work.—A notable example of the Missionary zeal of the Christians was seen at Khámtigawáli, where a man named Iswar Dutt, who had been taught by the Rev. Dáud Sing, of Chaibásá, came as a coolie to a certain tea garden in which there were not more than two or three other Christians. When his day's work was ended he taught his neighbours the Christian Truth, with the result that in 1894 seventy-five of them were baptized, and in 1898 there was "a flourishing Christian colony" whose conduct was described by the managers of the garden as "very satisfactory." At Christmas 1894 a great number of native Christians assembled in Debroghur (or Dibrugarh) Church, many of them coming from a distance of sixty miles (having been granted several days' leave of absence for the purpose)—a striking object-lesson to the Hindus—and at this time (1893–4) conversions were frequent, both in the villages and in the gardens. In 1896 Chhota Nagpur supplied a native pastor for this Mission work. For the most part the coolies are ready and willing to take advantage of even a short hour's leave, whenever it can be obtained, for the purpose of attending service, though the attendance of children at school is not yet satisfactory.

The attitude of *planters* is on the whole favourable to Mission work, and in some cases they actively assist in the work of the Church, and encourage the establishment of schools and chapels on their estates. It is to the interest of planters to treat their labourers kindly, and on the whole they do so. The work in Assam is one capable of great extension, and full of opportunities for drawing people to Christ and to His kingdom, especially from amongst the immigrants from Chhota Nagpur. The chief centres of the Kol work are Solábári in Tezpur (under the supervision of the Rev. S. Endle, and a native pastor, the Rev. S. Tirki, from Chhota Nagpur in 1899), Attabari in Dibrugarh (under the Rev. M. Rainsford and a native pastor, the Rev. P. Sarwán, supplied from Chhota Nagpur in 1896), and Silchar in Kachár (under the chaplain). There are also native lay agents from Chhota Nagpur working in the Missions. The missionary and pastor at Attabári visit many settlements, such as Moriáni, Jorhát, Sibságar, Lakhimpur, &c. There are Baptist Missions working at Nowgong, Sibságar, &c., and a good many Assamese and Chhota Nagpuris belong to their congregations [23].

In 1898 a community of from between two and three hundred people at Nowgong, who had been "baptized and left to themselves by the act of the American Baptists," desired admission into the Church, and a catechist was placed over them [24].

Work among the Assamese and Kacháris.—"A very great and marked change in the mental attitude of the non-Christian masses towards Christ and the Truth, as well as towards those who *proclaim* that Truth," was reported in 1895. In villages where in former years

it was hardly possible to induce people to listen to any preaching the good news now finds willing and attentive hearers.

The direct efforts to reach the non-Christians have been mainly in the part of the country known as the "Kachári Duars." The mass of the population belong to the Kacháris, an aboriginal race, in many ways quite distinct from the Hindus and Mussulmans. With much less quickness of apprehension than the latter, they have certain simple primitive virtues of great price—truthfulness, honesty, and straightforwardness (while the special national sins of the Assamese are untruthfulness and indolence)—and there is good reason to hope that the great mass of this interesting race will sooner or later be drawn within the fold. In dealing with them the difficulties are not so much moral and spiritual as intellectual; for as a rule their language is quite distinct from Assamese and has a very limited vocabulary, and it is not always easy for the teacher to find words to express ideas that rise above the sphere of mere everyday bodily wants. Schools are therefore looked to as the chief means of reaching this interesting race, and efforts in this direction are bearing fruit. The people are at last beginning to see that the missionary comes to the country for their good, and not for his own; and in this way one great obstacle to the spread of the Gospel is now being rapidly removed.

Among these simple villagers Mr. Endle for some thirty years has been accustomed to spend four months annually, preaching from village to village. Preaching tours take place during the cold season, between October and March. At that time groups of forty or fifty people can be found in a field and addressed by the missionary. In such a group Mr. Endle frequently finds one or two of the old pupils of his school. He sits down in the middle of a group, and begins to talk. He asks about the rice, then speaks of the Giver of it, and goes on to teach his hearers about the God of Love. As hardly five per cent. of the people can read or write, simplicity is necessary in teaching, but parables and illustrations are useful.

The object of Mr. Endle's teaching of the heathen, whether in school or elsewhere, is to lead up to baptism, but there is no hurry in baptizing. The catechumen makes certain promises, comes to church regularly, sitting apart from the baptized, and waits for six months, or even in some cases for two or three years, before being admitted to baptism. Caste restrictions prevent "house to house" visits.

The results of Missionary efforts are "thoroughly sound and good, and give fair promise of being substantial and permanent." On the whole, Mr. Endle is fairly satisfied with the state of the Asiatic congregations, which would "compare not unfavourably with that of an agricultural parish at home." They value the means of grace. It is quite a common thing to find men and women coming from a distance of eight to fifteen miles, over very bad roads, and under a fearful sun or heavy rain, in order to attend the Holy Communion, and "it is rare indeed that anyone comes empty-handed." The weekly offertory, adopted years ago, is maintained; and few omit to make their offering, small though it may be, before leaving church. In a few cases baptized people have gone back to their old non-Christian life; but on the

whole the Christians show a marked difference from their unconverted neighbours, worshippers of idols.

Mr. Endle has made a special study of the Kachari language, which is widespread. As only few Government officials know this language, the Government have availed themselves of his knowledge, and for many years a grant has been made from the Public Treasury to the Mission for *educational* purposes among the Kacháris.

Besides the village schools, there is a central one at Tezpur for training village schoolmasters. An industrial department is much needed. Several of the schools suffered in 1897 from a mysterious malady known as "Kála Azár" [25].

Work among the Planters.—This has been carried on at Tezpur and in the districts of Darrang, Mangaldai, and Nowgong, &c., at the numerous tea factories, in which the European residents tend constantly to increase in number. Some of the planters are settled from fifty to one hundred miles from a church. (In 1874 one planter told Mr. Endle that he had not heard the Prayer-book Service for seventeen years.) The attendance of the planters at the services now provided for them is not all that could be wished, and communicants are as a rule but few. Still the work has a special value, for it reminds the European settler, whose life is one of great temptation to the grosser forms of evil, of his duty as a Churchman, and it is sometimes possible through him to reach the native workers under him. Natives occasionally attend these English services. Mr. Endle was (in 1897) to a great extent relieved of his share of this work by Mr. (now the Rev.) R. Payne.

In the disastrous earthquake of 1897 there was no loss of life in the Society's Mission, and the material losses were not severe. A church at Solábári, which was destroyed when half-built, has been rebuilt by the Society's aid [26].

In 1900 the Society made provision for a considerable extension of its work in Assam. At present the special need of the Mission is not so much a large numerical increase of converts as a building up of the existing Christians in the faith through the agency of a native ministry which should be developed on self-supporting lines. In Mr. Endle's judgment "very great injury has been done in time past to the nascent Indian Church through the needlessly heavy outlay on Native Missionary Workers," the result being to pauperize and demoralize the native Church [27].

The Bishop of Calcutta aims at establishing a Bishopric in Assam [27*a*].

(*For Statistical Summary for Assam see p.* 730.)

CHAPTER LXXXI.

PUNJAB.

THE present province of this name forms the north-west corner of India, through which the Aryan invaders entered [*see* p. 469], and comprises the central regions watered by the confluent streams of the Sutlej, the Beas, the Ravi, the Chenab, and the Jhelam, which make up the Punjab proper (= "Five waters") annexed in 1849, and the adjacent N.W. and S.E. districts since acquired, extending from Peshawur to Delhi. The Jumna western districts (Delhi, Hissar, Umballa, &c.) were transferred from the "North-Western Provinces" [*see* p. 590] after the Mutiny of 1857. *Area* of the Province, 148,966 square miles (including Native States 38,299 square miles). *Population* (including Native States, 4,263,280), 25,130,127; of these 12,915,643 are Mahommedans, 10,221,505 Hindus, 1,870,481 Sikhs, and 53,909 Christians; and 15,748,443 speak Panjabi, 4,157,968 Hindi, 1,899,922 Jatki, and 1,057,853 Pashtu.

THE operations of the Society in the Punjab, begun at Delhi in 1854, have been extended to the surrounding districts for a distance of 100 miles.

DELHI AND THE SOUTH PUNJAB MISSION, 1854–92.—Among the English congregations at Delhi in 1850 were a few members who grieved to see the Church doing nothing for the mass of heathen and Mahommedans with which they were surrounded. With a view to removing this reproach they sought the co-operation of the Society. A Baptist Missionary (Mr. Thompson) had laboured there thirty years with great industry and ability, but since his death there appears to have been no Christian evangelist whatever in the field. For many reasons—such as the number of its population (150,000), its *prestige* as the once famous capital of the Moghul Empire, the circumstance of the Urdu language being spoken there in the greatest purity, and the consequently wide influence it naturally has in the minds of the Mussulmans of India—Delhi, with its 261 mosques and nearly 200 temples, appeared to be a suitable place for a Church Mission. The Society required a material guarantee of support before entering on the undertaking, and by 1853 a sum of Rs.24,656 was collected in India (chiefly at Delhi) and in England by the promoters, foremost among whom were Mrs. J. P. Gubbins (who raised the first Rs.1,000), Mrs. Ross, and the Chaplain of the station, the Rev. M. J. JENNINGS,* who is regarded as the founder of the Mission. The Society in December 1852 added £8,000 from its Jubilee Fund, and the whole was invested in Calcutta, the interest only being applicable to the purposes of the Mission [1].

The Lieut.-Governor, Mr. Thomason, who evinced much interest in the case, recommended the establishment of a Missionary College under "very superior people," as it would "require great discretion successfully to attack Mahomedanism amongst so able and bigoted a population as that of Delhi." The suggestion was adopted, and in

* Mr. Jennings had long been in India, and had left substantial proofs of his zeal in the churches at Cawnpore and Landour, which he had been instrumental in building. He appears to have been appointed chaplain at Delhi at the beginning of 1852.

1853 the Rev. J. S. Jackson and the Rev. A. R. Hubbard, both of Caius College, Cambridge—the former a Fellow—were selected for the Mission, "the great object of which" was declared to be

"to propagate the Gospel among the native inhabitants of Delhi and to afford the youth especially those who are engaged in acquiring secular education at the Government schools an opportunity of obtaining a knowledge of Christianity."

For this, pecuniary co-operation on the spot would be necessary; and it was further laid down that

"whatever methods may be from time to time adopted, as most likely to be efficacious for the desired end, whether preaching to the heathen, delivering of Lectures on the Christian Religion, establisl ment of schools for children, or classes for the instruction of elder students, the Missionaries will bear in mind that their great work is to be the conversion of souls, and the establishment of a Christian Church which may eventually be carried forward by the agency of a native ministry" [2].

For the better attainment of this object the Missionaries were further directed to abstain as much as possible from ministering to European Christians.

Arriving at Delhi on February 11, 1854, Messrs. Jackson and Hubbard found there an influential Auxiliary Committee under the patronage of the Lieut.-Governor, and the nucleus of a Mission consisting of about a score of native Christians, who were assembled every Sunday in the Station* Church by a teacher in the Government College. Two of those Christians were recent Hindu converts, baptized by Mr. Jennings on July 11, 1852, viz. Ram Chunder, Mathematical Teacher in the Government College; and Chimmun Lal, the Sub-Assistant Surgeon of Delhi, both eminent in their station and of age and circumstances which tended to place their conversion above suspicion. Ram Chunder had long been persuaded that the Brahmans had no claim to be teachers of religious truth. He looked on most of them as men who encouraged the popular superstition simply for gain, and he supposed that the same was the case with the Christian Clergy, though at times it seemed strange "that many Englishmen of undoubted intelligence and honesty went to the Church." But one Sunday on passing the Church he looked in and was struck with amazement to see "all the people kneeling and appearing as if to them God was really present."

"It was an entirely new conception to me" (he added), "and when I came away I was so much impressed that I determined to read the New Testament. I did so; read it carefully and studied it; and at length I was quite satisfied that Jesus was the son of God."

Both converts proved a great gain to the Mission and remained "faithful unto death."

The month before the Missionaries arrived a book was published in Delhi by a learned Moulvie (Rahmat Allah), which was intended to neutralise their efforts. Thirty-four years previously the *Padishah* had directed all the Moulvies in North India not to enter into any controversy with any members of the "Foreign Mission." Notwithstanding

* St. James' Church, built at the sole cost of Colonel James Skinner, C.B.; consecrated in 1836 [3a].

this contemptuous silence the Gospel had made its way, and it was now found necessary in the Padishah's own city to write what was considered an elaborate refutation of it. The book (a large volume in Urdu) consisted of a collection of the objections brought against the Holy Scriptures by European and American unbelievers, and the author was reported to have made a vow that he would "exterminate Christianity out of India" [3].

But though the Mahommedans had had the upper hand in India for such a long period, they had brought it neither unity nor peace, and in spite of the aggressive nature of their faith they had made little progress with the Hindus.

"They may have made many individual converts" (Mr. Jackson added), "but they have left the mass of the people uninfluenced; and at best, under the most favourable circumstances, it was but a feeble ineffective step towards truth, and one that, in fact, makes the reception of the gospel more difficult than before" [4].

Besides the varied home (Mahommedan and Hindu) population of Delhi, many people of various countries were still brought together there—Persians, Cashmerians, Afghans, Bengalis, &c. [5].

During their first three years at Delhi the Missionaries were engaged in studying the Urdu language and the Mahommedan and Hindu systems of religion, also in managing a school, holding service daily in the Station Church for the native Christians, and in baptizing a few converts and preparing others for baptism. Among the latter were three women of Dr. Lal's household, who at Mr. Jackson's first visit were too timid to sit in the same room with him. He was therefore "taken on to the house top, and the women sat in a room which opened on to the roof, but was shut off from it by a curtain across the doorway." He then began to teach the unseen catechumens, but it was some time before he could get an answer to assure him that he was understood. The efforts of the Missionaries were ably seconded by Mr. Jennings, who succeeded in paying the whole expenses of the Mission without further help from the Society. By the Bishop of Madras, who visited the Mission in December 1856, it was regarded as

"among the most hopeful and promising of our Indian Mission fields. The intelligent and well-informed converts, holding as they do, high and important positions independent of the Mission; the superior nature of the school, with its 120 boys, among the best I have visited in India; and the first rate character for attainments and devotedness of the Missionaries and schoolmasters, are making an impression which is moving the whole of that City of Kings."

A similar opinion was expressed in March 1857 by the Bishop of Calcutta, who confirmed the first twelve converts. The establishment of a Training College for native Missionaries and of a chain of Missionary posts, including a branch at Roorkee, and other extensions were under contemplation when the Mission received its first check in December 1856 by the departure of Mr. Jackson—a step necessitated by illness. Shortly before this Catechist D. C. Sandys had been added to the staff, which was now joined by Catechist Louis Koch. The school soon doubled its numbers, and Mr. Koch, writing three days before the outbreak, reported that his class manifested no reluctance whatever towards the Scriptures, and never seemed satisfied

till they understood fully what they read. Such was the state of the Mission up to the morning of May 11, 1857 [6].

On that day the Mutiny broke out in Delhi, and the Rev. M. J. Jennings and his daughter, the Rev. A. R. Hubbard, and Catechists Sandys and Koch were among those who perished in the indiscriminate slaughter of Europeans. Mr. Sandys was shot down near the magazine. Messrs. Hubbard and Koch were killed in the bank. Ram Chunder concealed himself for two days and then escaped from the city, but his brother convert, Chimmun Lal, was killed "because he denied not that he was a Christian." The wife of the latter, who escaped, showed great firmness during the rebellion, refusing the offer of her relatives to reconvert her to Hinduism [7].

No sooner had the Society received news of the massacre of its Missionaries at Delhi than it resolved

"to plant again the Cross of Christ in that city and to look in faith for more abundant fruits of the Gospel from the ground which has been watered by the blood of those devoted soldiers of Christ" [8].

For this purpose the Rev. T. Skelton, B.A., Fellow of Queens' College, Cambridge, was sent from England in 1858, but before his arrival in Delhi in February 1859 the work of reconstruction had already been begun by a small band of native Christians. Led by Ram Chunder and T. K. Ali, they had by their own unaided efforts started (with fifty-six pupils) what became by the end of 1859 a flourishing school of 300 boys, in which instruction was imparted in English, Persian, Urdu, Hindi, and other secular subjects and in the Christian faith. This Institution now became known as "St. Stephen's College." The name of "St. Stephen" was also chosen for the native church to keep in mind the memory of those who had followed his example, but at first there was no more suitable building available for service than "a range of stables, fitted up a little to serve the purpose of a place of worship." At Mr. Skelton's first service here there were five people present, but by December 1859 there was an average congregation of twenty-five, besides inquirers. During the same period three Mahommedans and nine Hindus of the upper castes were baptized, public preaching was begun in earnest, as well as work among the Chamars. By occupation the Chamars are shoemakers, and they rank as the lowest of the Hindu castes with the exception of the Sweeper [9].

In 1860 Mr. Skelton was joined by the Rev. R. R. Winter, central Mission buildings were purchased by the Society, and daily evening prayers established therein; a school church was erected for the Chamars residing near the Delhi Gate; an orphanage was formed (the boys being passed on to Cawnpore in 1865); new schools were also opened, and a connection was formed with three female schools originated and supported by a Deputy Commissioner of Delhi and his friends [10].

From the time of his baptism until his death in 1880 Ram Chunder was the most prominent Christian in Delhi. During this period

'he faithfully served his Divine Master by his tongue, his pen, his purse, and his Christian example. He was equally honoured and respected by Hindoos and Mohammedans, as well as Christians. There was not one respectable native who did not know him by name at least, or did not praise him for his blameless life."

Such was the statement of one of those baptized mainly through his instrumentality in 1859, viz. TARA CHAND, of whom (on his confirmation shortly after) the Bishop of Calcutta reported that he united "to general ability and special mathematical powers a really remarkable knowledge of St. Paul's Epistles, far better than I have seen in many candidates for Orders whom I have examined, whether at home or in India" [11].

After instruction at Bishop's College, Calcutta, Tara Chand rejoined the Delhi Mission as a deacon in 1863, and for 23 years he remained connected with it, devoting himself to educational, evangelistic and translation work [12].

In the same year Mr. Skelton was transferred to Calcutta and the headship of the Mission devolved on Mr. WINTER, whose administration continued till 1891 [13].

Possessing the true Missionary spirit and remarkable powers of organisation, and working "on principle and not haphazard," he aimed

"by a careful preparation of men's minds, to lay deep and broad those foundations on which may be built a strong and all-embracing Church for the future—a preparation which will lead not to the growth of an ignorant Christianity in place of an irrational superstition, but . . . to the lasting elevation, spiritual and mental, of the people of India, and make them better men and better citizens" [14].

The headquarters of the Mission as selected by Mr. Skelton were almost in the heart of the city—a desirable situation in every way; but experience showing that the Mission forces were too much centralised it was determined not to gather the Christians into one centre but to leave them scattered over the city to be "small centres of life to their own neighbourhood" [15].

After various Mission agencies had been gradually extended over all parts of Delhi the city was divided into eight "parishes" or districts, all bound together, yet each the centre of its own work and organisation. Each of these districts was placed in charge of a head catechist, who lived among the people, and became responsible for the work among both Christians and non-Christians. Under him were "readers" and school teachers. On Sunday all the workers joined in the morning service held in the central Church of St. Stephen [16].

This Mission Church, designed by the Society as a memorial of our countrymen of all classes—soldiers, civilians, and missionaries—who perished in the Mutiny, was begun on March 27, 1865 [17]; and at its opening on May 11, 1867, the anniversary of the massacre, many Hindus and Mahommedans came to listen to the Service [18].

Practically there are three divisions of Indian humanity each demanding a separate mode of approach, *i.e.* the men of the better classes, the secluded women of the same, and the low-caste people of both sexes; and the hard problem was how to reach the minds of these people and make them care for the messenger and the message, so that the work would not be a mere scratching of the surface, but such that would reach down to the heart of human feeling. In such cases Mr. Winter felt "we should try to come before the people, not merely as the preachers of a new religion, a capacity in which they care for us little enough, but as friends and sympathisers, and that we should aim at benefiting *the whole man*" [19]. Since Mission Schools

were "almost the only means of reaching the better classes," and "without influencing the minds of the young it appears a hopeless task to elevate a nation," much attention was devoted to education. St. Stephen's High School, in the chief street of the city, was developed until, with its branches in the several districts and nearly 1,000 pupils altogether, it formed a great sphere of usefulness not only in the actual teaching given, but in the friendship formed with the boys, by visiting them in their homes, talking with them out of school, and by treating them *mutatis mutandis* as we would English schoolboys.

A man of the right sort would thus impress his mind on a large number of boys and young men as they passed through the schools, and

"this" (added Mr. Winter) "is a special way of storing up forces which will steadily gather strength, till they influence the minds of future generations, and thus form a preparation for the future acceptance of all that is manly, vigorous, and vitalizing in the religion of Christ" [20].

For the benefit of Christian boys a boarding house was added to the High School in 1876, and in 1879 the re-establishment of a Bible-class for Christian young men and of a class for reading literature was reported.

In 1864 the College Department of St. Stephen's was affiliated to Calcutta University, and lectures were given to educated young men [21]. A further development of the institution, dating from 1881, is noticed on page 790.

Closely bound up with the real success of schools for boys, so that the two should ever go hand in hand, is the education of women [23].

In 1842 no Indian Bishop had summoned Christian women to aid in this work; and when in that year a lady offered herself for work in India Bishop Wilson of Calcutta replied

"I object on principle to single ladies coming out unprotected to so distant a place with a climate so unfriendly, and with the almost certainty of their marrying within a month of their arrival. I imagine the beloved Persis, Tryphena, Tryphosa, Julia and others who laboured much in the Lord, remained in their own neighbourhoods and families, and that no unmarried female would have thought of a voyage of 14,000 miles to find out a scene of duty. The whole thing is against the Apostolic maxim, 'I suffer not a woman to speak in the church.'"

But one of his successors, Bishop Milman, repeatedly stated his conviction "that without the education and enlightenment of the female sex the difficulties of gospel work and the conversion of Hindoos and Mahommedans seem almost insuperable," and in 1873 three Bishops appealed for *women* "to educate, to nurse the sick in hospitals, to befriend the widow and orphan, to occupy that wide sphere of charitable effort and devotion which only women of sacrifice can fill" [23]. In the Delhi Mission the education of women is carried on in a variety of forms, by Zenana teaching proper—*i.e.* teaching secluded women and girls in their own homes—schools for very young girls, normal Schools for training native and European women as teachers, an Industrial School for poor Mahommedan women, and schools for the European and Eurasian children of the station [24].

The residents who, in recognition of many mercies from God,

established between 1858–60 the three female schools already referred to [p. 615] intended them as a step towards the training of native female teachers for the daughters and young wives of native gentlemen and merchants in Delhi. In 1863 Mrs. Winter introduced the Zenana system. Owing to the variety of castes it was not possible to collect the proposed female teachers in one building for training, and the plan adopted was to choose several respectable elderly Pundits admissible into native houses, and promise them 6*s*. monthly for each woman they trained, each pupil pledging herself to become a teacher hereafter. When, by means of these Normal School classes, women of good caste were trained they were sent into the zenanas of such native gentlemen as would receive them. But for years the teachers had to "creep in with the consent of the head of the house," their visits a profound secret to the nearest relatives, and they were smuggled away again before there was any chance of remark from prying neighbours [25]. But silently and steadily the work grew; the Ladies' Association in connection with the Society in England came to Mrs. Winter's aid, and, in 1878, 500 women and 300 girls were receiving instruction in zenanas or schools throughout the towns of the district. Old pupils of the Boys' High School holding influential positions were naturally looking to the Mission for the education of their wives and daughters, offering to introduce the ladies to their friends, and nothing except want of funds prevented the teaching of 8,000 women and girls at once. The female staff then consisted of fourteen European Missionaries, ten native Christian mistresses, four parochial Mission-women, and twenty-six Hindu and Mahommedan teachers, and in addition an active body of associates—European, Hindu, Christian, and Mahommedan, warm-hearted women and busy men—grudged no time or pains [26].

Remarkable testimony to the efficacy of the work done in Zenana Schools generally in Northern India is afforded by a proclamation issued to the Mussulman population of Lahore in 1885 by "The Society for the Promotion of Islam." The following is an extract:—

"Oh, Readers, a thing is taking place which deserves your attention, and which you will not find it difficult to check. Females need such education as is necessary to save them from the fires of Hell. The Quran and the traditions teach this necessity, and two great philosophers say, 'Home is the best school'; but to make it so, women must be taught. We are doing nothing, but are trying to destroy our children. Although we are able to teach our own girls, yet wherever you go you find Zenana Mission Schools filled with our daughters. There is no alley or house where the effect of these schools is not felt. There are few of our women who did not in their childhood learn and sing in the presence of their teachers such hymns as '*He to Isa, Isa bol*' ('Take the name of Jesus'), and few of our girls who have not read the Gospels. They know Christianity and the objections to Islam, and whose faith has not been shaken? The freedom which Christian women possess is influencing all our women. They being ignorant of the excellencies of their own religion, and being taught that those things in Islam which are really good are not really good, will never esteem their own religion" [27].

At Delhi prior to 1877 a refuge for fallen women was opened—then the only one of the kind, of the Anglican Church, in the Presidency. Women of all religions were admitted and their caste was not interfered with, but they generally became Christians and married respectable husbands.

Little however would be done "to win the hearts of the people" if ignorance and degradation were the only kind of suffering relieved. In 1863 Mrs. Winter began medical work of a simple kind in the zenanas, which led to the establishment of a regular Female Medical Mission in 1867. Combining as it does the attendance of women and children of the better classes in their own homes with the treatment of others in the dispensary (where the average daily attendance has reached 100), this agency has come to be regarded as the distinctive feature of the whole Mission at Delhi, and it has elicited the substantial support of the Government and municipalities as well as of the S.P.G. Ladies' Association, and "the boundless thanks" of the native women. To give full efficiency to it native women are trained as nurses, and the languages used by the staff embrace Hindi, Hindustani (or Urdu), Bengali, Persian and Arabic [28]. The work is professionally successful, and in a long chain of slowly working causes Mr. Winter knew "nothing more likely to win the hearts of people to Him 'Who went about doing good, and healing all manner of sickness'" [29]. [*See also* pp. 817–18.]

In memory of the 23 years' labours of Mrs. Winter, who died in 1881, new buildings were erected in 1884–5 under the name of "St. Stephen's Hospital for Women and Children." The foundation-stone was laid on Jan. 18, 1884, by H.R.H. the Duchess of Connaught, and the building opened by Lady Dufferin on Oct. 31, 1885. The site and Rs.5,000 were given by the Government; a considerable sum also was contributed by native chiefs [30]. Speaking of Mrs. Winter's work the Bishop of Lahore said in 1882: "There are few perhaps to whom the healing and saving of the *bodies* as well as *souls* of our fellow-men could be such a *passion* and such a longing, burning desire" [31].

The third division of the Mission, the lowest classes, consists mainly of people of Chamar origin, who form nearly the only portion of the adherents on anything approaching to an independent footing, distinct from the large number of Christian Mission agents and their families, and occupy in this respect, relatively to the rest of the work, somewhat the position of the Shanar Christians in Tinnevelly. The Chamars are scattered over the city and neighbouring villages of Delhi —some as far as 30 miles down the road to Agra. The desire of some of these people, from what motives cannot be said, to attach themselves to Christianity dates from the year before the Mutiny. Some in the city had been taught even before the outbreak, both by the Society's catechists and by Baptist teachers. On Mr. Skelton's arrival at Delhi in 1859 several came under the instruction of himself and his catechist in the neighbouring town of Shahdera, or "The King's Encampment." During the subsequent four years of his teaching among them at Purana Qila, or "The Old Fort," and in the Delhi Gate quarter of the city, a small number, not more than half-a-dozen men, received baptism, and these continued, as members of the Church, to live worthily of their Christian calling. A considerably larger number joined the Baptist Mission. The movement increased during the winter of 1860–61, owing to a famine and to the help organised for the starving poor by English liberality. So far as the baptismal register of those years bears witness hardly any of these were admitted to the Church. In 1863 the Christians were subjected to much persecution on account of their religion. Their

school-chapel had to be given up because of the opposition of the owner—a Mahommedan, and service and school had to be held in a small shed built of straw on the top of a house. There was now almost a complete lull in the movement for several years, though the Rev. L. Tara Chand moved to a quarter of the city largely inhabited by these people, where the "Bangish ka-kamra," once the habitation of an adventurous Frenchman, was rented for him; in it a room was fitted up as a chapel, services were held, and there seemed a fair prospect that quiet and steady work would be carried on among them, and also that Tara Chand's well-known ability would attract the Mussulmans and upper-caste Hindus of the neighbourhood to Christianity. From 1866 to 1874 inclusive, some twenty-six of the Chamar men were baptized, but rarely were they followed by their wives and children. The Missionaries were long blind to the ill-effects of this; because, as Mr. Winter said, they did not sufficiently grasp the enormous difference of life and social customs between these people and high-caste converts: in the latter case, the history of all Indian Missions showed either that the wife, after a few years of opposition, joined her husband and was baptized, or that if she did not become a Christian she had no influence in entrammelling him again in heathen customs. This led to the supposition that eventually the heathen Chamar wife (and children) would accept her husband's faith; but as a matter of fact, while hundreds of them accepted baptism their wives continued heathen, dragging them back, keeping back their children, betrothing and marrying them to heathen boys and girls, and thus the baptized husband was left a solitary Christian unit in the midst of a heathen family, being hindered in his religious life by his own most intimate surroundings. The men helped to maintain the supposed analogy to high-caste converts; for when, in subsequent movements to Christianity, they were asked where the women were and why they did not come forward, the invariable reply was, "Oh, they will follow us; where we are, there they are; they are more ignorant than we; have patience, and they will come too." This was self-delusion; the men seldom tried to influence the women at all. They were glad for themselves to receive some of the benefits of Christianity and at the same time to keep up their connection with the old caste or brotherhood by means of their wives.

Another point which led to the possibility of their doing this with less conscious insincerity than appears on the surface was that they looked on Christianity merely as what they called a "panth," a path of religion, and not as a brotherhood: they have many of these non-Christian "panths" or sects, these they can follow without bringing their women and children, they can believe in them without being outcasts, and their faith in no way interferes with domestic and social customs connected with idolatry.

To return to the historical account of the growth of this congregation. Several catechists had been working steadily among them, notably Babu Hira Lal, and gradually from 1873 and onwards, more of them began to be drawn again towards some parts of the Christian faith, if not to the Church; a few were baptized and left (as was customary) mainly in their own old quarters. This, with the growth of branch schools for Hindu and Mussulman boys, and petty schools

for Chamars, led to the formation of the parish system in the Delhi Mission. The Chamars were effectually brought under instruction at that time, by not only the teaching of the catechists, but by the day-schools for boys and evening classes for young men, in all of which they then showed a greater interest than afterwards, it seems: a change brought about partly by their changeable disposition and partly from an idea that their boys would all grow into Munshis and teachers on substantial monthly salaries.

All this however served to prepare the way for the tendency towards Christianity which came over them in 1877–8 and the beginning of 1879, again in conjunction with the distress of scarcity, though this time only little was done in the way of help to the people. In these years considerable numbers were baptized from nearly all the city districts and several neighbouring villages, the people again promising that their wives and children should follow, and again failing to fulfil their promises. These were by far the largest accessions to the Church of England the Mission had had, and the result was the most unsatisfactory, many of them keeping up or forming heathen betrothals and marriages, and many failing to perform even the minimum of Christian duties, and in spite of warnings and their own professions at the time, neglecting to have their children baptized or their wives taught [32].

Thus far the Missionaries had wholly abstained from anything approaching to a segregation policy and had left the converts entirely among their own people, in the belief that this was in every way the highest and truest line. But during 1882–4 this conviction was qualified by sad experience, and as the Christians were unable to resist the mass of heathenism in which they lived, a modified form of segregation was, on their appeal, tried in 1884. A square of eight houses was built in the Daryaganj district of Delhi, and there in the midst of their old caste fellows a Christian settlement was formed, the occupants of the houses being required (1) to observe Sunday as a day of rest; (2) to use Christian rites exclusively at times of birth, marriage and death; (3) to abstain from the use of charas, a drug similar to opium. At first the experiment appeared to succeed, but ere long troubles arose, and finally, when required formally to choose between Church and Chamarship, five men openly denied their Lord and eight families definitely broke the bond with Chamarship and stood forward as Christians only [33].

It soon became evident that action of a deeper and more general character than bringing Church discipline to bear on a few overt offenders here and there was necessary; that the Church if she is to be a living body at all must either make her nominal members conform to her rules or put them out of communion till they repent and come back.

In 1887 therefore the Native Church Council of the Mission, presided over by the Bishop of Lahore, laid down the three following points as the lowest standard possible for Church membership: –

"(1) That all Christians with unbaptized children bring them for baptism, and put their wives under instruction with a view to their baptism as soon as possible; (2) that they form betrothals and marriages for their children only

among Christians; (3) that they attend no 'melàs' or ceremonies in connection with idolatrous practices."

The Bishop desired that all who failed to fulfil these conditions should be considered excommunicate without special reference to himself, and that they should be restored to Christian fellowship only after public confession in church. All, in effect, turned on the pivot of marriage, as that involved the whole question of the relative superiority of the two brotherhoods, the Christian Church and the heathen caste.

It was determined to deal very gently with the people, owing to their ignorance. The question was therefore put before them for discussion in each parochial centre, whether in the city or villages. The result was that in the twenty centres 700 persons remained firm, while 290 lapsed. The latter were mostly men, as from the nature of the question very few of them had wives or children who had been baptized [34].

It should be added that the lower classes of Delhi are particularly accessible to the Missionaries, whose visits they welcome as they sit over their long day's work, shoemaking, weaving, &c. For their sons, elementary schools have been planted in each division of the city, and by this means a real though modest work is being done for Christianising and generally elevating these much neglected classes, of whom it could be said in 1883, "Government neither teaches, nor except in one small instance, helps those who teach." The boys leave while young, to help their fathers, and therefore the local catechist frequently holds afternoon or evening school for grown-up young men, after which they attend evening service in the little chapel. These simple and short services form a prominent part of the work amongst these people. They are attended by the heathen around, who thus at once get direct teaching and become acquainted with Christian worship. Thus mutual prejudices are lessened and the building up of the Church and the gathering in of outsiders go on hand in hand.

"This" (said Mr. Winter) "is how we try to get at the masses: masses indeed, and yet, singular to say, if with an effort of imagination thou follow them into their clay hovels, the masses consist of units, every unit of whom has his own heart and sorrows" [35].

In addition to the above agencies public preaching has been systematically carried on since 1863, though sometimes checked (as in 1866) by the opposition around. Whatever may be said against street preaching, it (in Mr. Winter's opinion) "supplies a link in the long chain of our duties to the heathen," "reaches a class touched by no other part of the operations," and "enables every one to know that on a certain day in an appointed place he can go to hear something about religion." Above all (in the case of the Delhi Mission) it is "nearly the only thing that brings *holiness*, as distinguished from ceremonial worship or caste duty, before the mass of the people."

Long experience had convinced Mr. Winter that the present function of bazaar preaching is "not so much to set before the people Christian doctrines as to *prepare* them for them . . . to stir them up to some elementary knowledge of the difference between righteousness and sin," of which they receive but scant instruction in home, mosque, or temple [36].

In 1890 the street preaching met with a degree of opposition never experienced previously. A wave of this feeling seemed passing over North India at the time, but such opposition is not altogether a bad sign, as it often arises from a sense that the work is beginning to tell, and that some active steps are needed if the Mahommedan position is not to be seriously invaded. In Delhi there is special reason for hoping that this is the case, for the opposition, though violent, was confined almost entirely to three or four persons who seemed to set themselves deliberately to break up the preaching. The general crowd often showed itself decidedly on the side of the Missionaries and the general attention was greater than before. Still in the open street even one man, if he is sufficiently determined and shameless, can make preaching almost impossible, and therefore it is necessary to have some place where the Missionaries can be more masters of the position, able to impose some kind of rules on the discussions, enforce silence at times, and secure for those who really wish it the opportunity of listening in quiet and comfort.

This want has been met by the erection in 1891 of a Preaching Hall, in which, besides the accommodation of a large audience, provision has been made for the sale of books and for the reception and instruction of inquirers.

Among these in 1890 were some Maulvis (one a prominent teacher in an important Mahommedan school), and at their invitation one of the Missionaries, the Rev. G. A. Lefroy, visited their mosques to discuss in a more friendly way than is possible in the bazaar the differences of their respective faiths. Lengthy discussions on some of the deepest subjects were carried on, and on almost every occasion Mr. Lefroy "met with all possible courtesy and for the most part fairness."

Although no direct acceptance of Christian teaching resulted, Mr. Lefroy viewed such meetings as of "very high value," and to strengthen his position he began to acquire a knowledge of the Koran in the original [37].

In connection with the public preaching the catechists and other agents of the Mission meet once a week to talk over their work with the Missionary [38]. As some of these are in the position of the future clergy, and are the chief means of reaching the masses of the people, much depends on their faithfulness and intelligence, and all means used for their improvement are of the highest importance for the future of the Church. With a view to raising an efficient body of native preachers and teachers, a class (since largely developed) was begun in 1863, and for many years their instruction formed a special part of the duties of the Rev. Tara Chand [39].

While due care has been shown for the city of Delhi the surrounding districts have not been neglected. In 1863 a civilian then residing at Hissar pressed upon the Missionaries the wants of that part of the country with its many large towns (especially Bhiwani), where there was "no Mission work of any kind whatever." A preaching tour was therefore undertaken in that direction, commencing from Rohtuck and going through the towns of Meham, Hansi, Hissar, Tusham, Bhiwani, Beree, and others.

"In many cases" (said the Missionaries) "they gave us a most hearty and often hospitable reception, and appeared much struck with the message we came to give

them, so much so that frequently both men and women would come to the tent, and sit whole hours listening to instruction. Their chief complaint was that we left so quickly that they could not fully take in all they heard" [40].

In 1864 a systematic plan of itineration was set on foot with a view to planting branch stations at the large towns extending 80 to 100 miles from Delhi [41]. The work spread rapidly; in 1874 there were five branch Missions with their sub-stations, and scarcely a year passed without a new branch Mission being taken up or an extension of one of the older ones [42].

Converts leaving Delhi and settling in the villages or visiting their relations have stirred up their friends to seek instruction, and in some instances have themselves imparted it. One Christian man who had gone to a place ten miles off was lost sight of for a time, but though far from being intelligent or particularly enlightened he taught the people about him such truths as his mind had laid hold of, and nine adults were baptized from his village in 1876 [43]. In 1880 there were forty towns and villages occupied by native agents, besides a far larger number visited by them, and work had been begun among the native women at Simla [44].

Of the many stations comprised in the Delhi and South Punjab Mission extending north and south 125 miles (from Kurnaul to Riwarri) and east and west 110 miles (from Delhi to Hissar) [45], the first to receive a resident ordained Missionary was Kurnaul, where for the most part of seven years (1862–9) the Rev. J. C. Whitley (now Bishop of Chota Nagpur [*see* p. 499]) was stationed. The branch Mission at Ghazeeabad was in 1880 placed under the care of the Rev. Tara Chand [46], but as the C.M.S., who formerly had a Reader there, showed a desire to reoccupy, the S.P.G. agencies were made over to it in 1882 and Mr. Chand was transferred to Kurnaul, where he remained till 1886 [47].

He was succeeded in 1890 by the Rev. A. Haig [48].

Riwarri, first visited about 1864 [49], did not receive a resident ordained Missionary until 1883, when the Rev. T. Williams was stationed there [50]. In 1872 twenty-five Mahommedans prepared by native catechists were baptized in one day by the Rev. Tara Chand, and among the converts of the Mission was the Imam of the mosque [51].

Two years later at a confirmation held by the Bishop of Calcutta, the church being found too small to hold the congregation, the altar was moved out into the open air and the carpet spread for the people to sit upon.

"It was an uncommon sight" (wrote Mr. Winter). "On one side was the whole Christian community, about sixty souls, all but two or three gathered into Christ's Church within the last two and a half years; behind us was seated the heathen Rana of the place, or rather the representative of the old Ranas, with a crowd of native followers backed up by elephants, with their red trappings and painted howdas; and in the middle stood the Bishop and clergy in their robes, in strange contrast to all the surroundings" [52].

Under the Rev. T. Williams (1883–92) Riwarri has become the centre of much vigorous evangelistic work. The villages in the district are inhabited by many different classes, but he gives the preference to the Jats—a fine, free, outspoken and industrious race. All however are friendly to him and are well disposed to listen. For some years the

Government officers in the neighbourhood exercised a beneficial effect by their interest in Mission work as well as in the temporal welfare of the people, and more than one has earned the title of "padre" from the people in appreciation of their life and action. Mr. Williams pays much attention to bazaar preaching, in which his knowledge of Sanscrit stands him in good stead, as he is able to confute his adversaries by reference to the originals, and for this purpose he takes to the bazaar one or more of the volumes which treat of the subject he wishes to handle. By mastering the Koran in Arabic* he has become a match also for the Mahommedans, who, though far fewer than the Hindus, are more bitter in their antagonism to Christianity. Visits from boys of the Government School in the town form one of the most interesting parts of his work. Some of them have been greatly affected by Christianity and openly assert their belief that idolatry will gradually give way to it [53].

The reins of all the departments of the work in the Delhi and South Punjab Mission are gathered up and held together by the Mission Council formed in 1880 for the general direction of the Mission and consisting of the whole body of ordained Missionaries [55]. The native Christian laity are represented in a Native Church Council established in 1875. This Council, of which the English Missionaries are also members, elects the Panchayat—a body which takes the place of churchwardens, and whose chief objects are to inquire into cases of discipline and to carry out practically the wishes of the larger body which it represents. The Council has worked usefully with regard to some of the crying weaknesses of the people and in other ways, such as starting a scheme by which each Mission agent is bound to make provision, by insurance or otherwise, for his family at his death, and thus relieve the Church of the disgrace of such persons receiving support from the Mission [56].

For the lady workers a Women's Council, of which three English Missionaries are members, was set on foot in 1881 [57].

After visiting the Mission in 1877, Bishop Caldwell reported:—

"We were very much interested in what we saw of the cities and Missions in the North-West . . . but of all we actually saw, the work at Delhi, carried on by Mr. and Mrs. Winter, of our own Society, gratified us most. We there saw what can be done, even in this part of India, by energy, earnestness, and determination, combined with perseverance. We found that no fewer than eighty-nine adults had been baptized during the previous year, and on Easter Eve, whilst we were there, ten more adults were baptized. We should regard such an ingathering with delight, even in Tinnevelly. Besides other sermons and addresses, it gave me much pleasure to give an address to the Mission agents employed in Delhi and the neighbouring country, who were assembled for the purpose, and who reached the large number of forty-four—a number reminding me again of Tinnevelly—not including the masters in the high school" [58].

On the following Christmas Eve in that year 224 natives were confirmed, 51 being baptized at the same time [59].

In the previous year the late Sir Bartle Frere wrote (Jan. 19):—

"I have been to call on Mr. and Mrs. Winter . . . and find them both much

* "It should be *dinned into the ears of every Missionary to India that he read the Koran in Arabic.* He will then find that he has the Muhammads in his power.' Report of Rev. T. Williams [54].

overtasked. I am much mistaken if you have not a larger Tinnevelly at Delhi in the course of a few years, but they want more money and more men, especially a man to take charge of Education work, and a Medical man to supervise and direct the Medical Female Mission, which really seems doing wonderful work. Delhi seems quite one of the most hopeful openings I have seen" [60].

Up to this time the Mission had been wholly maintained by the Society, and since its foundation 11 ordained Missionaries, of whom 2 were natives [*see* pp. 922–23], had taken part in the work—the chief burden of which, however, had been borne by Mr. Winter [61].

Soon after Sir Bartle Frere's visit to Delhi some residents at Cambridge conceived the desire to maintain a body of University men, who should live and labour together in some Indian city. The Society was not approached in the first instance, but subsequently on the advice of Sir Bartle Frere the Cambridge Committee were led to choose Delhi as the scene of their work, and a scheme was adopted on Nov. 1, 1877, by which the Cambridge Missionaries were connected with the Society, the headship of the whole Mission remaining with Mr. Winter.

"The special objects" for which the Cambridge Mission to Delhi in connection with the Society was founded [62] were,

"in addition to Evangelistic labours, to afford means for the higher Education of young native Christians and Candidates for Holy Orders, to offer the advantages of a Christian home to Students sent from Mission Schools to the Government College, and through literary and other labours to endeavour to reach the more thoughtful heathen" [63].

The first two members of the University Mission—the Rev. E. Bickersteth, M.A., Fellow of Pembroke College, and Mr. J. Murray, B.A., of St. John's College, arrived in India in 1877 [64]. Others have followed from time to time, and in all (up to 1892) the University Mission has supplied 10 ordained workers [*see* pp. 922–23], their chief support all along being provided by the Society [65]; of this number, Mr. Bickersteth has become Bishop in Japan, 2 have returned to England, one has died, and 6 remain on active service, though one of these (Rev. A. Haig) has (consequent on marriage) left the brotherhood and become an ordinary Missionary of the Society [65*a*]. The comprehensive system of education so admirably organised by Mr. Winter was entrusted to the Cambridge Missionaries, and most of their time has been devoted to objects included in their original programme [66]. Another branch of higher education was undertaken by them in 1881 by the advice of the Bishop of Lahore, and on the request of the Government, who now recognise the lack of the moral element in the purely secular system of Government education [67]. The University classes then opened with the Society's aid, under the designation of St. Stephen's College, were put on a more permanent financial footing in 1883 by liberal grants from the Punjab Government and the Delhi Municipality [68], and new college buildings were erected (partly by Government aid) in 1892 [69].

In June 1891 Mr. Winter was struck down by paralysis while visiting Simla, and on August 6 he passed to his rest in the Ripon Hospital [70]. The feelings of affection and of respect with which he was regarded by the natives of Delhi, both Christians and non-Christians, found expression on the occasion of his funeral at Delhi on August 8,

which was attended by large orderly crowds of genuine mourners—a sight which will long dwell in the memory of those present [71].

The fusion or partial fusion of two bodies of men the ordinary Missionaries of the Society and the Cambridge brotherhood in one Mission was an experiment, the difficulties of which were not few. The original scheme of 1877 had been modified or relaxed in 1879, 1881, 1883, and 1888, but the difficulties encountered in the conduct of the whole Mission had told on Mr. Winter's health [72]. While he lay on his deathbed he sent a message to the Society concerning the future management of the work, his sole object being, as he said, "to leave behind me a firm foundation of mutual love" [73].

The Rev. G. A. Lefroy, the head of the Cambridge Brotherhood, who in accordance with the wishes of Mr. Winter, succeeded him in the headship of the whole Mission [74], wrote in 1891 :—

"When he [Mr. Winter] came the city was still suffering under the effects of the Mutiny, and the Mission was in its infancy. For twenty years he and Mrs. Winter (for the names must always be coupled in speaking of the Delhi Mission) worked, frequently unsupported by any other missionary, with an energy, a self-devotion and a spirit of large-hearted philanthropy which never wearied. In 1881 Mrs. Winter was taken to her rest fairly worn out by the intensity of her work. For ten years more Mr. Winter was spared to carry on the work which had thus been initiated. Now he too has been called Home.

"The real testimony to the efficiency of their work, and their best memorial, is the Delhi Mission itself as it exists to-day with its compact and well-conceived organisation, its large band of workers of both sexes—European and Indian, evangelistic, educational, and medical and its many institutions and departments of work by which a very large number of the inhabitants both of Delhi itself and of the surrounding district are being in greater or less degree touched" [75].

Closely associated with Mr. Winter was another whose memory will long be a powerful influence for good in the Mission, viz., the Rev. A. C. Maitland, who for nearly seventeen years gave himself with his means and his "Christ-like character" to the service of the Church in Delhi. After the death of Mrs. Winter he made it his special aim to be a companion to Mr. Winter, a service for which he was peculiarly qualified [75*a*].

Up to 1877 the Mission formed a part of the Diocese of Calcutta. The subdivision of that diocese by the formation of a Bishopric for the Punjab was proposed as early as 1863 [76], but not effected until 1877, when by the aid of the Society, which provided over £2,000 of the Episcopal endowment raised, the See of Lahore was founded.

The first Bishop, Dr. T. V. French (*cons.* in Westminster Abbey Dec. 21, 1877), resigned his Bishopric ten years later in order to become a pioneer to the Mohammedans of Western Asia, and died at Muscat, in Arabia, on May 14, 1891, after some three months' devoted labour there. His episcopate included many memorable events—the Afghan War, in which he ministered to the soldiers ; a visit to Persia ; the erection of a Cathedral at Lahore—but it is as a great missionary that he will be chiefly remembered. At Delhi he devoted himself to detailed work, reasoning with individual inquirers, and visiting the outlying stations [77]. His successor in the Bishopric of Lahore, Archdeacon Matthew (consecrated in Westminster Abbey on the Feast of the Epiphany, 1888), described his charge as *the* Mohammedan diocese of India. There are more Mohammedans in Bengal, but the proportion

of the Mohammedan population is far higher in the Punjab and the other parts of Lahore Diocese [78].

(1892–1900.) Formidable as the Mohammedan problem is, it is far from hopeless. Of the eighteen* native clergymen in the diocese in 1894, eight were converts from Mohammedanism and as many converts were being gathered from among Mohammedans as from the Hindus and Sikhs [79]. With regard to Hinduism there are now no temples† in Delhi worthy of the name [80].

The Government regulations for dealing with the plague in India in 1897–98 served to draw the Hindus and Mohammedans in Delhi together to an extent which the missionaries would have previously thought not possible. [*See also* p. 599*b*.] Hindus fraternised in some Mohammedan religious observances, and Mohammedans in a Hindu festival of grossly idolatrous character. The union effected was based avowedly on resistance to the enforcement of the plague regulations; but there were two other things which had contributed to the restlessness and discontent: (1) The unceasing breaking up of all the old life, and thought, and social customs by contact with Western civilization, and the substitution of, in the majority of cases, nothing of real depth and power—only the veneer of an alien civilization.‡ (2) Two years of almost unparalleled national calamities throughout India [81]. One of these, famine, proved beneficial to the Mission cause in many parts of the Delhi district, numbers of people distinguishing between the help given by Government out of public funds, and what they themselves termed "the fund of our Lord Jesus"—that is, the relief sent through the Missionary Societies. As a rule no candidates were accepted for baptism until the scarcity was over. Apparently no effort was made by the Mohammedan community to organise relief [82].

* Of these only one was connected with the Society.

† Shrines are now built by only the mercantile classes; they are for the worship of Shiva, and are entirely phallic; they allow room for about four worshippers and the image. The most important point in Hindu worship as seen in Delhi is that of bathing in the sacred river Jumna. This takes place every morning, but only the more religious people go every day. Sunday is the favourite day, because the sun is still regarded by them as the chief deity in a visible form. The bathing is without solemnity, and the bathers are engaged in ordinary conversation. Some turn to the sun and pour water towards the sun from their hands. There is no common or united worship; large numbers of people are coming as others are going. The religious on returning to the shore ask a Brahmin to put marks on their foreheads, and then they go home, some of them visiting a temple on the way, and offering a few flowers and some water. The people are ignorant of their own books, and in 1893 it would have been hard to find five men in Delhi who knew anything of the Vedas. Much of the evil-living among the Hindus is directly due to Krishna worship. In the villages the people scarcely ever enter a temple, and practise no definitely religious ceremonies of any kind [80].

‡ One of the most powerful indictments of the Government system of "Religious Neutrality" in education in India is from the pen of a Hindu: "You have taught our children science and philosophy," he says, "you have enrolled before their eyes the ample page of history, rich with the spoils of time . . . you call this civilization, and you are proud of having communicated its impact to India. But are you aware what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, agnostic; they are beginning to look upon religion as (what one of your clever writers called it the other day) 'a dream of hysterical women and half-starved men'; they no longer believe in the divine source of virtue, but think that it is a proper balancing of profit and loss; they have become irreverent, disobedient, disloyal . . . you say you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the *ologies* of the day, but turn their back upon religion and morality as rags and remnants of a superstitious age. . . ."

According to Bishop Matthew in 1894 the difficulty of caste* is not now felt by the Church in North India. In the Delhi Mission a "mela," or outdoor social gathering of Christians held annually at Whitsuntide, is a great success. The rich and poor meet together in a social way without a thought of caste [83].

The removal of the residence of the Cambridge Brotherhood to the Society's compound in the heart of Delhi, in 1893, brought them into closer touch with the people than they could ever hope to gain while living outside the city walls† [84]. Apart from its many other advantages, the value of the community system in securing continuity of work has been marked in the case of the Delhi Mission, the staff of which has lost the following members since 1892:—

(1) The Rev. F. Sandford (deceased November 22, 1892), the first member of the Brotherhood who died while actually at work [85*a*].

(2) ‡The Rev. A. C. Maitland, who was moved by a visit to Delhi to join the Society's staff, and who in spite of ill-health was a strenuous worker, and gained great influence over many natives. His life was one of the most intense conscientiousness and devotion to duty, and the Society recorded its sense of the "generous devotion and zeal" with which he gave "his life, and powers, and private means" to the Mission for nearly twenty years; and his memory is cherished as "one of a conspicuous example of Christian life and character." For the last eight years of his ministry the Society was privileged to have his name formally recorded on its list as an honorary missionary, and on his death (July 22, 1894) he bequeathed to the Society about £12,000,§ the interest of which is to be used for the Delhi Mission [85*b*].

(3) ‡The Rev. R. Papillon (died September 26, 1895)—who was looked up to by the non-Christians as "a saint and devotee," and who was greatly loved by the Christians [85*c*].

(4) ‡The Rev. Y. K. Sing (died 1897), a native clergyman, and the oldest servant of the Mission, who had recently retired from active service [85*d*].

(5) The Rev. F. C. F. Thonger (died November 9, 1898—*see* p. 628*g*).

(6) The Rev. R. B. Westcott (died August 1, 1900)—the fourth son given by the Bishop of Durham to the Foreign Mission Field [85*d* (2)].

(7) The Rev. G. A. Lefroy, who, on the death of Bishop Matthew,‖ succeeded to the Bishopric of Lahore.

The simultaneous appointment of two missionaries to Indian Bishoprics, Dr. Lefroy to Lahore and Dr. Whitehead to Madras, marked an epoch in the history of Missions and of the Church in India. Dr. Lefroy's consecration at Lahore (on All Saints' Day, 1899) was the second instance in India¶ of a Bishop being consecrated in his own Cathedral. At his enthronement on the following day the Bishop,

* Railway travelling and city waterworks are proving powerful dissolvents of the caste system in India.

† As yet, of the hundreds of Englishmen who visited Delhi in cold weather, few had cared to inspect the Mission, and as recently as 1899 it was reported that an Anglo-Indian gentleman had declared at a meeting that he had lived many years in Delhi, and could assure his hearers that there was no such church as St. Stephen's there. A noteworthy exception to this is to be found in Colonel Jacob, C.I.E., State Engineer of Jeypore, to whom the Mission is indebted for valuable professional help in the erection and alteration of buildings [84].

‡ Not a member of the Cambridge Brotherhood.

§ £5,000 of this is not payable until after the death of Mrs. Maitland.

‖ Bishop Matthew's removal was a great loss, both to the Mission and the diocese. The last words of the Bishop's ministry were almost the last of his life. On the evening of Advent Sunday (November 27, 1898) he preached in Lahore Cathedral from the text: "And the Gospel must first be published among all nations." In his closing words he delivered the Advent message, and appealed to his hearers to prepare for the Advent summons: "If it came this night: even so come, Lord Jesus." He passed from the pulpit to his throne, and, while kneeling in prayer, was struck with paralysis, and died on December 2, 1898 [85*e*].

¶ The first was that of Bishop Whitley, of Chhota Nagpur consecrated in St. Paul's Cathedral Church, Ranchi, in 1890.

at the conclusion of his sermon, which had been in English, suddenly turned to the native Christians in the north aisle, and breaking out into Urdu earnestly besought them to strengthen his hands and support him in his responsible position, as he would never fail to remember them [85 *f*].

The Rev. S. S. Allnutt succeeded Dr. Lefroy as head of the whole Mission (Delhi)* [86].

As far back as 1882 the Bishop of Lahore stated that "the Delhi Mission almost requires a Bishop for itself, its hundred hands being stretched out in various ramifications of important work" [86*a*]. The various districts connected with the Mission contain altogether an area and a population equal to those of Ireland. In the last ten years there has been quiet progress all along the line but of a preparatory nature rather than of definite conversions. The following is a summary of the chief departments of the work:—

In Delhi—(I.) *Educational.*—The system is an elaborate one, ranging from the simplest schools to University classes.

(A) St. Stephen's College is "the most striking visible result" of the settlement of the Cambridge Brotherhood at Delhi. The task of building it up morally and materially since the withdrawal of the famous old Government College devolved primarily upon the Rev. S. S. Allnutt, who guided it with eminent success as its first Principal for twenty years. The College prepares natives for the B.A. and M.A. degrees in affiliation with the Punjab University. Instruction is given mainly in English. Though there have been few or no definite conversions to Christianity among the students to record, yet there are signs that a remarkable work has been done in raising the moral † tone of the young men who have enjoyed the teaching and watched the lives of the missionaries, and in giving them a loftier and purer conception of God, and enabling them to form a truer estimate of Christianity. In this way a preparation is being made for a large ingathering into the Christian Church. As the only College for higher education in the Punjab, St. Stephen's has an unique position and opportunities of personal influence; such institutions are still the chief means available for bringing the Gospel home to the minds of the upper classes of India. Religious instruction is given daily, and no pupils leave without having had the opportunity of benefiting in a high degree.‡ While, as a Mission College, the institution suffers from

* The members who have joined the Brotherhood since 1892 are: B. K. Cunningham, Esq., Revs. C. Foxley, F. C. F. Thonger (since deceased), R. B. Westcott (since deceased), G. A. Purton, B. P. W. French (youngest son of the first Bishop of Lahore), A. Coore, G. Hibbert-Ware, N. C. Marsh.

† Only a few years ago (1) the Director of Public Instruction in Calcutta said, in reference to the number of natives taking their degrees in Calcutta University, that "what India wants at present is not so much M.A.s and B.A.s as men who can be trusted with small sums of money"; (2) the Government of India issued a memorandum on moral training and discipline in the schools, and said it was called for "by the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation" [87*a*].

‡ *E.g.* (1) During the illness of Mr. Allnutt in 1893 a former student (not a Christian) wrote: "Not only I but thousands of his friends and pupils are praying day and night for his recovery, his welfare, and for his long life. May Lord Almighty hear our prayers!"

2. At the unveiling of the late Mr. Maitland's portrait an M.A. student, who had not been specially noticed as drawn to the truth, said, "I want to bear witness to the effect of Christian teaching in this place to me; and I speak not for myself alone."

3. At a meeting a Hindu abused Christianity, but another denied what he had said, and added, "I owe more to Christian missionaries than I do to any men."

lack of Christian students, and there appears to be little hope at present of drawing more students to the College, there has been real, undoubted progress on all sides and in all departments. On Mr. Allnutt's resignation of the Principalship in 1898, he was succeeded by the Rev. J. W. T. Wright. Connected with the College are: (*a*) A hostel for Christian students, which was temporarily closed in 1898, there being only one Christian boarder in the College. In the first four years (1886–90) of its existence the hostel had only seven occupants. (*b*) A boarding house or hostel for non-Christian students. The hostel is a valuable Mission agency, as it brings young men under Christian influence when away from home surroundings. Under a Christian native professor (Mr. Rudra) it has become "the heart" of the College work. (*c*) A club called the "Star of Delhi" (established in 1880) for lectures, debates, social gatherings, physical exercises, &c. [87].

(B) St. Stephen's, High School.—The school educates from 600 to 700 students of ages varying from six to twenty. About four-fifths are non-Christians, but all receive Christian instruction. There are instances in which Hindu parents have said, "We send our sons to your Mission school because, at any rate, you teach them to honour their father and mother." The school has had considerable success, in spite of the drawbacks caused by the marriage of boy students. In one class of ordinary-sized schoolboys, all but four out of thirty-five proved to be husbands. The Christian boys mix with the heathen and Mohammedan students in school, but live with the Clergy in a new boarding house provided in 1893 [88].

(C) *Training of Native Mission Agents.*—Every school where religious teaching is lovingly and wisely given is a sort of moral hospital, but the supply of Christian masters has been so small that the Mission, as recently as 1894, had still to "rely mainly on the services of non-Christians for all but the most important posts in our schools." In the opinion of the Principal of St. Stephen's College, unless these could be replaced by competent Christian teachers, it would be necessary to consider whether the continuance of the existing educational system could any longer be justified. His remedy would be the establishment of a training College somewhere in the Punjab. In the meantime classes are carried on at Delhi for the instruction of schoolmasters, catechists, and readers. The ordination of Mr. A. C. Ghose, on March 1, 1896, was, in a certain sense, the first-fruits of the native Church. He continues at present the only native clergyman in the Society's Mission in the Punjab [89].

(D) A Boys' Industrial Boarding School, in which orphans or other poor boys are given a simple education and taught the shoe trade. The work needs a practical head to make it successful. At present there is no prospect of its becoming self-supporting [90].

(4) On the death of Mr. Sandford, high caste Hindus asked to be allowed to carry his body to the grave, though to them death is a great pollution.

(5) Many young men have asked for Christian instruction of a more direct kind, and there is an appreciable approach of a wave moving the Hindus towards Christianity.

(6) A student refuses to marry a child, or to have any idolatrous ceremonies in connection with his marriage.

(7) A former student refused to avail himself of unfair help in an examination for an important post; and when his father, after his refusal to look at written answers to the questions, angrily read them out before him, the boy, strong in his sense of right as taught at the College, *voluntarily* failed when the examination came off.

(E)* Teaching in zenanas and in small schools for Hindu and Mohammedan girls in Delhi and three neighbouring towns. As head of St. Stephen's Home, where the lady missionaries live, Mrs. Scott proved a true "mother in Israel," doing more to consolidate and strengthen the life of the Home than can well be expressed. On her retirement from failing health, in 1897, after ten years' voluntary service, she was succeeded by Miss Byam [91].

(F)* A Boarding School for Christian Girls educating up to the Middle School Examination. The children are bright, intelligent, and happy, and are not living in a style which would unfit them for the position they are likely to fill on leaving school [92].

(G)* An Industrial School for Christian Girls of the Poorer Class was started in 1896. The training includes domestic work, cotton-spinning, and shoe embroidery [93].

An ordained deaconess was added to the women's staff in 1898 [93*a*].

(II.) *Evangelistic, other than Educational.*—(*a*) Preaching in the bazaars at various centres in the city and suburbs of Delhi. The street preaching has met with much opposition, and is a trial to the missionaries' temper and patience. One of the most troublesome opponents, a blind Maulvi, became a convert in 1892. Shortly after his baptism (April 16, 1892) he relapsed into Mohammedanism, but returned to the Mission a penitent, and after years of study he qualified as a catechist, and has manfully "endured hardness" while preaching in the bazaars the faith which he once denied.

The Bickersteth Hall (built in 1891) affords a splendid opportunity for preaching the Gospel, situated as it is in the very heart of the Mohammedan quarter. In his sermons and lectures the method adopted by the Rev. G. A. (now Bishop) Lefroy, who made this his special work, was to approach Mohammedanism on the plan of finding "common ground," and then, after seizing upon what is of good, seeing how much there is of evil.† Dr. Lefroy has reasoned for six hours at one time, often continuing the discussions with the Mohammedan champions until after midnight. Attention to Christianity is thus compelled. Sometimes the hall is "boycotted," but theological curiosity weakens the boycott, and there is reason to believe that the way has been prepared for important results. Once, on attending a meeting at a mosque to which he had been invited, Dr. Lefroy, to his surprise, found the mosque crowded, and about a dozen Moulvies seated. After two hours' discussion, the chairman said, "I have been reading the Bible for controversial purposes, but, unless you can make better replies to him, I am prepared to 'take the padre's hand'" [94].

* The Zenana Workers, Girls' School, and Female Hospital [p. 628*e*] are subsidised by the Women's Mission Association in connection with the Society.

† Some of the strong points in the Mohammedan's system are defined by Dr. Lefroy as: Belief in (*a*) one living God, (*b*) the resurrection, and (*c*) the fact of revelation, and the very high position which Mohammedans accord to our blessed Lord. Intermingling with these high truths are the following defects and errors, which go far to paralyse all their legitimate influence for good, and which have prevented Arabia and all other countries where the Mohammedan creed has had fullest and most unrestrained scope from taking that place in the world's history which might seem to be their due, or from contributing in any material degree to the enlightenment, progress or happiness of mankind:—(*a*) The fundamentally erroneous conception of God. Predominant stress is laid on the intellectual and metaphysical attributes of the Divine nature, almost to the exclusion of the moral. Unity, wisdom, power, these exist in fullest measure, the last seeming almost at times to be the ultimate fact of all about God. (*b*) The artfully mechanical nature of their worship. (*c*) The low views of Paradise and of its ss. (*d*) The low position of women in the Mohammedan system [94*a*].

(*b*) *The Chamars, or Leather Workers.*—The work among these low castes "has been, in many respects, of a most discouraging character," but after years of disappointment there has been an improvement since 1894. The people live from hand to mouth, and can only be gathered together for instruction at night. From 10 P.M. they are ready to gather together and to sit as long as may be desired.* On Whitsun Eve 1896, and again on Christmas Eve 1898, some Chamar converts were baptized by immersion in St. Stephen's Church, Delhi, which, in addition to the ordinary font, is provided with a large and deep one in the shape of a coffin, with this text running around, "Ye are buried with Him by baptism into death, wherein also ye are risen with Him." Its use for baptism had been rare. On this second occasion the Baptists† lent special garments used for the immersion of adults [95].

(*c*) Bible instruction given in private houses [95*a*].

(III.) *Medical Mission for Women.*—This department embraces a hospital, dispensary, and attendance on patients in their own houses, and the staff includes trained native nurses. Altogether some 18,000 cases are treated annually. Since 1892 the hospital (St. Stephen's), built in memory of Mrs. Winter, has been completed and enlarged, and in 1900 a Convalescent‡ Home was established in connection with it. The hospital is well provided and excellently managed, and its work has led to the conversion of many an afflicted woman.

The arrangements made for the nursing of the patients are admirable, and no small measure of the success is due to the efficiency of the Christian native nurses.§

It is remarkable that, though the natives themselves so commonly

* The Chamars are followers of prophets - half Mohammedan and half Hindu—the most prominent being Kabir, Nanak, and Rai Das -who arose about the middle of the sixteenth century, and whose religion may be described as a Pantheistic Monotheism. They talk of one supreme God, but directly they are face to face with any difficult moral problem they shade off into an extremely indefinite Pantheism.

The Chamar is an idolater as a rule, but one striking fact about his religion is the firm belief that without a Gūrū, or master, there is no salvation or knowledge of God. This belief is very helpful to the missionaries in preaching. The Chamars open their eyes wide when they are told that Christ is the true Gūrū, the door to the kingdom of heaven—the way whereby a man may find access to God.

† Baptists in Delhi share a common cemetery with the Church, and their relations with the Cambridge Brotherhood are of a very friendly character. On two occasions the Rev. S. S. Allnutt, with Bishop Matthew's concurrence, accepted an invitation to address the Baptist workers at their annual gathering [95*b*].

‡ "St. Mary's Home" is designed to provide a home for (*a*) convalescents, and so to relieve the overcrowded hospital, (*b*) the protection and instruction of women of high and low caste who have offered for baptism, (*c*) teachers.

§ It is in respect of nursing that Government hospitals in India are apt to fail. There is nothing in the creed of Hindu or Mohammedan to fit women for a work involving so much self-denial. Hardly for a relation will they undergo the drudgery or perform what to them is a degrading office—"dirty work" is the description given it by even good, earnest Christian natives. Most of the St. Stephen's nurses are converts, former patients; others are Christian widows, the remainder Christian girls anxious to devote their lives to such a Christlike service. Too shocking for publication would be a description of the sad scenes witnessed in many a Mohammedan zenana the terrible sufferings of little Hindu girls whose lives are ruined by their early marriage, and the ignorance and physical and moral filth combined with much religious formalism, of which the Medical Missionary—privileged to enter the door of a zenana never before opened to admit a Christian lady—may in Delhi get a terrible vision. The unsanitary condition of the native houses is beyond description, and the maltreatment of the women is the saddest thing which the staff are "obliged to be silent about." It was to prevent in some measure this fearful maltreatment and neglect that the class of native nurses was started. By planting one of them down beside a patient to watch and feed her night and day, and prevent the fearsome old mother-in-law, the filthy old family midwife,

attribute sickness to the power of some dreaded demon,* who must be propitiated, the healing power of the Christian doctor is put down to the right source. Often, in return for some service rendered, a patient will utter a fervent prayer that the great God may bless one with wisdom and power. Experience at Delhi also shows that the regular prayers and religious teaching given in a Mission hospital incline many native patients to have more confidence in the treatment there. St. Stephen's is becoming more and more widely known and appreciated, and women are brought from far and near for treatment, the patients including, among the higher classes, Purdah-Nashins (literally "sitters behind curtains"), *i.e.* women of better position who live in strict seclusion. A sum of £250, raised by friends of Bishop Lefroy, is to be vested in the Society as the nucleus of a General Endowment Fund for the hospital, the primary charge to be always the maintenance of a bed [96].

(IV.) *Pastoral Work.*—This is carried on among the native Christians connected with St. Stephen's Church and in the suburbs.

A step towards forming an indigenous and solid standard of opinion in the native Christian community was taken in 1899, when the question of regulating expenditure on marriages was submitted to the native Christians for settlement among themselves.

A point of marriage *law* of some interest was decided in the same year. A man having contracted a marriage with a Hindu girl, her parents on hearing that he was being prepared for baptism declined to hand over the girl. On this an old student of St. Stephen's College voluntarily carried the case through the law court, and obtained an order for the girl to be delivered up to her husband [97].

(V.) *District and other Stations.*—Itinerating work is carried on in the towns and villages of the district round Delhi.

At one place twenty miles from Delhi all the men in a Christian congregation of Chamars accompanied Mr. Lefroy on an evangelistic expedition to another village, though it involved the sacrifice on their part of two days' earnings [98].

The removal of the Boys' Industrial School at Faridabad to Goorgaon, in 1897, has increased the congregation at Goorgaon, and it is hoped that the school, besides fulfilling its object of training

and the foolish old family "medicine man" from administering their own messes alternately with one's own, quite astonishing results are often obtained.

In one home, where one of these nurses had saved the life of the patient, the ladies of the house began asking her one day "how it was that she, belonging originally to the despised Chamar caste of Hindus, should have, after only a few years, become so wise that not one of us, Khatris though we are, can ever hope to know so much, or trust each other as we trust you." Seizing her opportunity, the nurse brought out a Testament, telling them that she owed all she was to this book, which taught of ONE Who was perfectly loving, righteous, and wise; Who called all men, high and low, Chamar and Brahmin, to believe in, love, and serve Him with all their heart, and mind, and power, promising that if anyone tried to do this He, God, would Himself come and dwell with them, making them gradually more and more like Himself in goodness, wisdom, and power. So she pointed out that they had themselves just unconsciously borne witness to the truth of the Gospel, and far into the night she continued teaching, and reading, and answering their questions. On the next day all were wondering and impressed, eager for replies to many questions, and anxious to obtain permission from the men to learn to read and to hear more of this wonderful Book.

* "How is the demon?" was the correct question to ask a bright faced little lady patient in the Delhi Mission Hospital, to which she would reply, smiling: "*I* am much better, thank you, and I do not believe in demons any more." Yet when admitted, about two years before, she had been utterly depressed, believing her illness a possession of a demon [96*a*].

children of low-caste Christians in trades, will also supply Christian teachers for the Missions [99].

Rohtak (or "Jat-Land," as it has been called) is an agricultural district (sixty by forty miles) about forty-six miles west of Delhi, and containing 550,000 inhabitants. The Jats (*fem.* Jatni) are a sturdy, independent and intelligent people—lovable and attractive in spite of all their faults, and altogether as fine a race probably as heathenism can show anywhere. "What might not Christianity make of them?" Hitherto the only Missionary work done among them, apart from occasional tours from Delhi, had been carried on by a single resident native deacon, or catechist; but in 1894 a branch Brotherhood was established at Rohtak, under the Revs. H. C. Carlyon and F. C. F. Thonger. The chief work of the Mission is village itineration, and some 260 villages are visited annually. The eating of meat is a great obstacle to the Jats' acceptance, or even tolerance of Christian teaching, but the reception of the missionaries has generally been extremely friendly, and the work is full of hope and encouragement [100]. While working alone in camp, Mr. Thonger caught a sunstroke or sun fever, from which he died on November 9, 1898.

In Rohtak city (population 16,000) English services* have been undertaken at the station church, and street preaching has been carried on, and an indirect result of the Mission has been the establishment of a branch of the Arya Samaj.

Karnaul (1892–1900).—Apart from the medical, and zenana, and school work in Karnaul (and a branch dispensary opened at Panipat in 1898), the Mission has made little impression on the heathen as yet, beyond arousing the opposition of the Arya Samaj.

Mr. Haig retired in ill-health in 1898, and the isolation and work affected the health of his successor, the Rev. A. J. P. French, a zealous Missionary, to whose assistance Mr. Garabedian was sent in 1900 [101].

Rewari (1892–1900). [*See* p. 624.]

Mr. Williams continued his patient labours in a heathen wilderness, with little or no Christian society to cheer him, engaged in a continual yet cheerful struggle with ignorance and unbelief. He seemed never to have lost heart, but, with high courage, vigorously attacked evil in its many forms, preaching in the bazaar, or in houses, or at railway stations—wherever he could get people together, and his persistent itinerations made him to be an acceptable visitor to heathens and Mohammedans alike. Many, once hostile or indifferent, listened to him with respect in all the towns, and at least a hundred villages. He was received in a friendly manner, especially by the Jats, and some of his hearers began to understand that it was for the love of God and of their souls that he had come among them, and though as yet only a few have embraced Christianity, the seed has been sown far and wide. A new church (St. Andrew's, consecrated on St. Andrew's Day, 1893) has been a helpful object-lesson to non-Christians as well as Christians; all are told that the church is for them—that there, and there only, they will hear of the one God—the one without colour and shape, whom all now know of, and know to be other than Brahma, Vishnu, or Mahadu, or any other Hindu

* A new colony of railway people at Jind, thirty miles distant, has also been occasionally ministered to since 1898.

god; that the church (*girja*, as they call it) is the only temple in all the country round where the true God is worshipped; that all may come and see—all, whatever the caste or rank. One man brought his children from a distance of 140 miles to be baptized in the church.

Mr. Williams was an accomplished Oriental* scholar, and his methods of work were not those of the ordinary type. The peculiar features of his bazaar work were the display of Koran and Sanscrit works and the use of pictures. A picture of the Annunciation proved of extraordinary use, supplying a strong appeal to the Mussulman and Hindu—to the former because the Annunciation is described in the Koran with a fulness surpassing the account in the Gospels. The simple fact that Christianity is 600 years older than Mohammedanism† comes as a revelation to the masses, and on the authority of the Koran the Mohammedans can be forced to acquiesce in the unique mystery of our Lord's birth, *i.e.*, that He had no human father.

Mr. Williams also did much to expose the frauds‡ of the Brahmins, and thus to weaken the Brahmin domination [1].

The Mission lacks competent native agents—there was but one in 1897 [3]—but provision has been made for an additional missionary in the district—which includes Bhiwani, Hissar, Sirsa, Hansi, and many other stations [4].

Mrs. Williams has been a valuable fellow-worker, and her name, "Padre Saheb ki Mem Sahib," is known for miles around [5].

The zenana branch of the Mission has drawn forth much love and sympathy from the Hindu women, and one native gentleman was so struck by the conversation and manners of a native member of the staff (Miss Tara Chand), that after her death in 1899 he applied for a teacher for his children, saying he wished them especially to be taught Christianity, having seen what it had done for her [6].

At Hissar a school for girls has been recently closed, and the lady workers have been transferred to Rohtak so as to secure greater concentration of work [7].

It remains to chronicle the death from cholera of Mr. Williams, the devoted head of the Rewarri Mission, which took place at Srinagar on September 23, 1900, during a holiday visit to Cashmere. A successor of "such vast learning, capable of meeting both Hindus and Mohammedans on their own ground, and pushing the attack into the enemy's central positions," can hardly be looked for. His place is being temporarily filled by a member of the Cambridge Brotherhood at Delhi [8].

Simla.—At Simla there is a Bengali Girls' School for children, who have to be brought together afresh every spring after their arrival from Calcutta with their parents for seven months. Work is also carried on among the women [1].

* His valuable collection of Oriental works has been secured for the Society's Mission library at Delhi [8*a*].

† A somewhat aggressive sketch of Mohammed's life, by Mr. Williams, helped to produce a rigid boycott of missionary street preaching in Delhi in 1892 [1*a*].

‡ In this he had the aid of a Brahmin convert, who had spent years in British Guiana. By prompting the people to ask this man of the nature of the water of the three seas he had crossed, they were astonished to hear that they are all salt; because they all had heard from their Brahmin that the first three seas from Hindustan are respectively salt, sugar-cane juice, and *sharab*, i.e., intoxicating drink [2].

The deliberate falsification of the Vedas for an immoral purpose by Dayanand Saraswati, the founder of the Arya Samaj [see p. 690], was also exposed by Mr. Williams

(*For Statistical Summary for the Punjab see p.* 732.)

CHAPTER LXXXII.

BURMA.

THOUGH differing widely from India proper, Burma is reckoned as part of the Indian Empire. It occupies a strip of territory extending northward from the Malay Peninsula along the Bay of Bengal to the Chinese frontier, and comprising the three Provinces of Lower Burma—viz. Tennasserim and Arakan (ceded in 1826), and Pegu (annexed in 1852)—and Upper Burma (annexed in 1886). *Area* (excluding the Shan States), 171,430 square miles. *Population*, 7,608,552; of these 6,888,075 are Buddhists, and 120,923 Christians; and 5,556,034 speak Burmese, 674,799 Karen, 346,091 Arakanese, 226,488 Talaing, 179,166 Bengali, 174,102 Shan, 98,269 Hindi, 68,509 Telugu, 61,411 Tamil, and 36,548 Chinese.

The Burmese race occupy the valleys of the Irrawaddy and Chindwin, &c.; the Chins, Kachyens, and kindred tribes the mountain country in the north; the Shan and Shan-Chinese family the hills and valleys of the east. The literature of the country is extensive, but chiefly confined to translations of Pali works—Buddhistic, philosophical, and historical. Though the Shans (who are Buddhists) have their own language, the better class all know Burmese, and monastic education in Shanland is chiefly in Burmese; nevertheless the so-called Buddhist Scriptures have been translated into Shan, in which vernacular there is a various collection of fables, songs, and folk-lore, written and unwritten. The Chins and Kachyens and a host of barbarous tribes in the north and north-west are untouched by Burmese influence. They have no written language, and retain their own aboriginal demon-worship and propitiatory animal sacrifices. The Burmese also so far cling to their aboriginal demonolatry as to make propitiatory offerings daily to the anger of sprites, supposed to own every tree, hill, and dale, and to inhabit every cave, well, and river. Rarely, however, are these offerings mingled with blood. And Buddhism, which has long been the ancestral religion, has, with this qualification, all but universal sway.

The fundamental tenet of Buddhism is that all *existence* is full of sorrow, and that the whole universe is passing through a vast period of suffering, which will last millions and millions of years before the whole is reduced to *Nirvana*, or the absolute tranquility of non-existence. In the meantime, while these millions of existences are run through, man "is tossed on a sea of destiny, in the strictest sense without God in the world."

In spite of its atheistic hopelessness and childish superstitions, Buddhism is both astute and philosophical. While in theory it teaches purity it gives no religious sanction to morals, but encourages bodily pleasures, and is popularised by customs which make its sacred services a series of holidays and pleasure-takings for its followers. Indeed it is less a religious than a philosophical system. It is without any system of sacrifice or a priesthood in the proper sense of the word. The so-called priests are in reality only religious teachers or monks, dwelling in kyoungs or monasteries. All the Buddhist boys and young men at some time wear the robe and live in the monasteries.

The women are more devout Buddhists than the men, and science, art and knowledge are all saturated with Buddhism, the one bond of national life. Exclusive of the Shan states, there are some 18,000 beneficed Buddhist Clergy in Burma.

There is hardly a village or even a hamlet throughout the land which has not its pretty, well-built monastery in some retired nook, where the "Pŏn-gyi" passes his days in meditation and the study of the law; where the placid-faced images of Gau-da-ma stand, before which the pious Buddhist breathes forth his aspirations for "Neibban" (Nirvana); and where the youngsters, in the course of two or three "Leuts," get through their spelling-book and first catechism.

Here and there are a few "Me-thi-la-yins" or nuns, but they are not held in high repute, nor have they any practical influence in religion or education. In addition there are the unbeneficed clergy, the junior members of the Order of the Yellow Robe, who daily go forth with the mendicant's bowl and help in the routine of the monastery under their house superior.

The chief title to respect on the part of the whole ecclesiastical body is not learning or intellectual activity, but rather simplicity, gentleness, and quiet observance of their rule. "Incuriosity" or "indifference" is reckoned a great virtue, and as an instance of it, a copy of the Burmese translation of our Bible which had been presented to a distinguished monastery in Mandalay, and put in a good place in the well-arranged library, remained for years unopened; because, as the abbot gravely asserted, the book was printed in English.

The people however, who are happy, friendly, careless, indolent, and pleasure-loving,

have a high regard for religion of every kind, especially if its teachers show an ascetic life. Moreover there is no caste, the women are free from the restraints of the Zenana and Purdah, and Englishmen and English manners are in high favour and recognised as superior. The anger shown if a son or a friend becomes a Christian is only transient; and the renegade cut off from society, and denied fire, food, and water, soon finds his way again among friends. Fatalism and metempsychosis step in and say, "The present is but the result of the past, and in the myriad of existences to be lived this is but one; so what does it matter, it cannot be helped; let him please himself and take the consequences" [1].

The whole work of the Church of England Missions in Burma has been connected with the Society, whose operations, begun in **LOWER BURMA** in the District of (I.) Moulmein, in 1859, were extended to (II.) Rangoon in 1864; (III.) the Irrawaddy River Stations (Henzada, Zeloon, Thyet Myo, Prome) in 1867; (IV.) Toungoo in 1873; (V.) Akyab in 1889; and to **UPPER BURMA** in the districts of (I.) Mandalay, 1868 (with Madaya, 1886, and Myittha, 1891; (II.) Shwebo, 1887; (III.) Pyinmana, 1891; and to the **ANDAMAN ISLANDS** (for that group and the **NICOBAR ISLANDS**) in 1885.

Previously to 1877 Lower Burma formed a part of the Diocese of Calcutta. In that year it was created a separate See by Letters Patent under the name of "Rangoon," which included also the Andamans, the Nicobars, and the Coco Islands. To the endowment, which was provided by the Diocese of Winchester (£10,000), the S.P.C.K. (£5,000), the S.P.G. (£2,000), and the Colonial Bishoprics Fund (£3,000) (= in all £20,000), the pay of a senior chaplaincy was added by the Indian Government; and the Letters Patent provided the Diocese with two Archdeaconries and constituted it a part of the ecclesiastical province of Calcutta [2].

The first Bishop, Dr. J. H. Titcomb [consecrated in Westminster Abbey on December 21, 1877], resigned in 1881 in consequence of an injury sustained by a fall whilst visiting the Toungoo Mission; but his brief episcopate was distinguished for its organisation and development of Church work. In the first eighteen months alone the Missionaries to the heathen were increased from 4 to 12 [3].

His successor, the present Bishop, Dr. J. M. Strachan (consecrated in Lambeth Palace Chapel on St. Philip and St. James' Day 1882), brought to the diocese 21 years' experience as a Missionary of the Society in Southern India [4].

By new Letters Patent of April 14, 1888, Upper Burma (over which episcopal supervision had been exercised by the Bishops of Calcutta and, since 1877, Rangoon) was officially added to the latter Diocese.

Burma (1892–1900).

The number of clergy has been insufficient for the proper working of existing Missions, to say nothing of the calls for extension,* and the openings among the Chins, the Shans, and other tribes. A few converts have been gathered from the Chins and Shans, but no Missions have yet been opened in their country.

In 1896 two sons of a Shan sawbwa or chief were at Rugby, and a third at St. John's College, Rangoon.†

In the Karen field, the Missions continue to be more progressive than in other parts, though amongst the Burmese "there is not" (Dr. Marks says) "the slightest opposition to missionaries. I often wish that there was." Buddhism is the religion of despair. It is without God and without hope, practically atheism, and has no reviving power. Still it has the advantage of freeing men from caste, and it gives them an open mind to receive the Gospel when it is presented to them [7]. Indeed no country is "more open to Missionary work," and Poongyes have often handed over one of their best pupils to Dr. Marks for further teaching, though warned that this involved Christian instruction.

An annual Missionary Conference was instituted in 1896, at which the Mission educational system was vindicated by Dr. Marks, who says the Mission schools must be considered as the principal evangelistic agency of the country, especially in view of the fact that Buddhist monastic education is so universal in Burma [8].

The death of Mrs. Strachan on August 5, 1899, for nearly forty years a devoted worker for her Lord in India, was a loss which the whole diocese shared with the Bishop [9].

(I.) MOULMEIN (S.P.G. Period, 1859–92).

Moulmein is situated on the River Salwen, 20 miles from the sea and 130 miles from Rangoon. Its beauty has won for it the title of the Queen of Lower Burma [1].

On the whole of that long line of coastwhich stretches from the mouth of the Burrampooter to Singapore or in the adjacent British

* According to Dr. Mason, forty-two distinct languages are spoken in Burma [6a].

† A Shan prince under condemnation, for whose life Dr. Marks successfully interceded, and who visited England and was received by Queen Victoria, has pressed on Dr. Marks his country's need of teachers

The Rev. Dr. Marks and the Rev. J. Tsan Baw.
[*See* p. 651.]

territories of Chittagong, Arakan, Pegu, and Tennasserim, there was not until 1859 a single Church of England Missionary.

The American Baptists and the Roman Catholics had established Missions at various points;* but the Anglican Church had done nothing.

The first steps towards removing this reproach were taken by the Chaplains at Moulmein. The Rev. W. T. HUMPHREY started a "Burmah Mission" Fund there in connection with the Society in 1852-53, which mainly through the advocacy of his successor in 1854, the Rev. C. S. P. PARISH, was raised to Rs.11,168 during the next four years. The bulk of this sum was the gift of the British residents at Moulmein, Thyet Myo, and Rangoon; but among the contributors was a Madras sepoy, who on Christmas Day 1857 brought to the chaplain at Thyet Myo Rs.6, saying that this being the birthday of Christ, "he felt a wish to make an offering to His name"; that though not a Christian, he knew who Christ was and why He had come, principally from talking to an officer in his own regiment. The Chaplain thought Rs.6 a large offering for him, but he seemed bent on making it, and was "perfectly happy" when it was accepted [2].

Encouraged by the support elicited in Burma the Society determined to found a Mission in the country. Some of the British Residents pointed to the Kyengs, a mountain race in Arakan, as a promising field of labour; but the primary duty lay with the cities and provinces peopled with our fellow-subjects, whose religion is the Religion of Despair—for that is the true designation of Buddhism. Moulmein was selected for the first Mission, and the Rev. T. A. COCKEY was stationed there in February 1859. Previously to his ordination Mr. Cockey (a student of Bishop's College, Calcutta) had spent two years (1854–6) in Moulmein acquiring the language. In April 1859 the Rev. A. SHEARS, from England, took the principal charge of the Mission, which was directed chiefly to the east part of the town, the west and south-west quarters being occupied by the Roman Catholics and Baptists [4]. A small orphanage for Eurasian children, begun by a Rev. Mr. Hamilton, had been continued by Mr. Parish [5]; and Mr. Shears now (1859) opened a boys' school, which within two months was attended by 107 pupils (including a few half-Chinese, Anglo-Burmans, Talaings, Hindus, and Mahommedans), admitted on the distinct understanding that they were to be instructed in Christianity [6].

In 1860 Mr. J. E. MARKS arrived, and after being brought "to the brink of the grave" by sickness, recovered and took charge of the school, which under his management showed increasing signs of prosperity. The pupils included Burmese, Chinese, Mahommedan, and English boys, and in 1861 a grandson (aged 24) and a son (aged 30) of the old King of Delhi (then a State prisoner at Rangoon) were admitted [7]. Both day and boarding departments were now quite full, and while on his primary visitation to Burma in December 1861 the Bishop of Calcutta stated that he had "never seen in India a more promising school or one containing better elements of success" [8].

* The American Missions were almost entirely among the Karens, and little impression had been made on the Burmese by the Roman Catholics [*see* p. 633], though their staff was strong, Burma having a Bishop, three or four priests, and five sisters in 1857 [3].

The Poongyees also evinced great interest in the school, so that for two years at least scarcely a day passed without a visit from some of the yellow-robed community, and sometimes they came in such numbers that school work had to be interrupted [9].

On one occasion (in 1861) after twelve Poongyees had listened with much attention to the Bible lesson and witnessed the boys at their devotions, a conversation took place as thus related by Mr. Marks:—

"After school the Poongyee came to me to talk. He began by saying, that though he had frequently visited my Kyoung, I had only been once to his. I excused myself by pointing out to him the extent of my work in school, but I promised to visit him whenever I could. He then said, 'I heard you when you were praying, say, "O tah-w-'yah Pa yah th'kin" (O eternal God). Do you not know that nothing is eternal?' My questioner was a fine tall man, with a more intellectual countenance than any I have seen among the Poongyees. His followers and my boys crowded round to hear the disputation that ensued. I replied that my religion told me that all created things would pass away, but that the Creator was unchangeable, eternal. He said that God (Gaudma) was dead, and had attained annihilation. I replied, 'I am teaching these boys to pray with me to a living God, who is essentially eternal, and to cease to shikko (worship) to a dead Gaúdàmá, and to equally dead idols.' The Poongyee then with much earnestness repeated several times, 'Payah th'kin m'sheeboo,' There is no God, God is not. I have heard this expression before from some Burmans, but not from a Poongyee. My boys looked at me with astonishment, and at the Poongyee with something like horror. In that look I saw some effect of our daily religious teaching. A lively discussion followed, in which I was greatly assisted by my elder boys, and also by my moonshee, who happened opportunely to come in at the time. We parted most amicably, he promising to come again. When he was gone" (added Mr. Marks) "I joined several little groups of the boys who were arguing the matter over again amongst themselves. On the following day I had a Bible lesson to the first three classes on the same subject."

The influence of the school was extended by the opening of evening classes at the houses of the boys' parents (in 1860) [10], and in 1863 the translation of a great part of the Prayer Book into Burmese—a work begun by Mr. Cockey and continued by Mr. Shears—was furthered by Mr. Marks [11]. In the meantime the Mission had been warmly supported by the European residents at Moulmein and Rangoon [12], a girls' school started by Mr. Shears in 1860 had been revived and was succeeding admirably under Mrs. Shears when she was invalided home [13]; but both the ordained Missionaries had withdrawn—Mr. Cockey in 1860 and Mr. Shears (from illness) in 1862: the latter had preached in a Buddhist Kyoung at the request of the head Poongyee, and his visits extended to Beeling, Ngantee, Martaban, and Peloogyoon, Rangoon, &c. [14]; and it fell to him in England to baptize our first *Burmese* convert—Moung Shway Zahn—on May 24, 1863* [15].

In 1863 Mr. Marks having been ordained was transferred to Rangoon; and the Rev. H. B. Nichols, his successor, died of brain fever (within a year of his arrival) [16]. With the aid of the Rev. R. W. Evans, the Rev. J. Fairclough and others, the Burmese branch of the Mission was carried on until 1872, when, owing to the heavy expense of the school, the slight impression made on the Burman population by the Church services and preaching, and the claims of other Missions, it was discontinued [17].

While trusting that "good Christian fruit may come in time,"

* This was not reported by Mr. Shears until 1899. Zahn accompanied him to England and returned with Mr. Nichols. The baptism of Moung Shway Goh, a pleader, by Mr. Parish, the Chaplain, on September 15, 1863, still stands as the first baptism of a Burmese convert which took place *in* the Mission.

the Bishop of Calcutta (referring to a visit to Moulmein in 1870) was of opinion that "we must with patience wait for it." "The difficulties of Buddhism are extreme" (he added). "Every one, lay and clerical, speaks of them as even greater than those of Hinduism and Mahommedanism" [18].*

Moulmein was not wholly abandoned by the Society. Since 1860 excellent work had been carried on among the emigrants from South India by a Tamil catechist (David John) working under the superintendence of the Chaplain and of the Missionaries [19].

After Mr. Fairclough's removal the Tamil Mission (comprising in 1875 about 130 Christians), being left without efficient superintendence, became feeble.

In 1879, when the Society again stationed an ordained Missionary (Rev. James A. Colbeck) at Moulmein, there were "only three or four Burmese Christians of our Church in and about Moulmein; but the number of Tamils was considerable" and the orphanage for Eurasian children was doing a good work. For some time the European residents had been ministered to fortnightly by the Rangoon Chaplain, in whose absence Judge Macleod officiated in church and cemetery. They were now very averse to subscribing for a new Chaplain, seeing that they had always been provided with one freely by Government; but on the Bishop of Rangoon's appeal they promised to contribute Rs.150 monthly. Within two years of the Missionary's arrival forty converts from Buddhism had been gathered and a large school established. A church was being built on a site (25 acres, granted in 1861–2) which had lapsed to the Government but which was now re-granted; one clergyman and two native deacons had been added to the staff; and in the words of the Bishop of Rangoon, "Seldom in the history of Missions has there been so rapid and effective a revival of lapsed labour" [21].

On his resuming work at Mandalay in 1885 Mr. Colbeck left behind him a well-consolidated and organised Mission, comprising Burmese, Tamil, Chinese, and Eurasian Christians [22]. In 1890 candidates from three of the congregations were confirmed together, the service being trilingual—in English, Burmese, and Tamil [23].

(1892–1900.) The chief events to be recorded is the appointment of Dr. Marks to Moulmein as A.C.S. Chaplain (and Honorary Missionary S.P.G.) in 1895, on his resignation of the Principalship of St. John's College, Rangoon. His return to the place where he began his Missionary labours, thirty-six years before, was warmly welcomed, especially by the old residents, but their joy was of short duration, as in 1898 his health again gave way, and he was obliged to return to England. In arranging for his final retirement in 1899 the Society took into consideration "the great services which he has rendered to the Mission cause in Burma during the past forty years" [24].†

* The Roman Catholic Bishop in Burma, after twenty years' experience (1842–62), spoke "very despondingly" of the "want of success" of his work.

† In the *Gospel Missionary* for 1900 Dr. Marks has told the story of his life-work in Burma. This is only one of many ways in which he has continued to promote the Society's cause after his retirement. In October 1900 he left again for Burma, on a six months' visit, at the invitation and expense of his old pupils and other friends, one of his objects being to further the erection of a new chapel for St. John's College, Rangoon [24*a*].

(II.) RANGOON.

RANGOON, the capital of Burma, is a remarkable city. Tamils, Telugus, Bengalis, and other Hindus, Chinese, Armenians, Jews, Parsees, Mahommedans, mingling with the native and European and Eurasian population, give it a cosmopolitan character. Its natural surroundings are of great beauty, and it contains what is regarded by the Buddhists as the most sacred edifice of Burma—the Shway Dagon Pagoda, a building commenced 2,000 years ago, and supposed to cover eight hairs of the head of Gautma, the founder of their religion [1].

S.P.G. Period (1864–92).—The European residents at Rangoon had already contributed to the foundation of a Mission at Moulmein [*see* p. 631] when their Chaplain, the Rev. H. W. CROFTON, in 1858 suggested the opening of one in their midst, and this (after a visit of the Rev. A. SHEARS of Moulmein early in 1861) the Society in April 1861 resolved to do [2]. But three years elapsed before a Missionary could be found for the post, and meanwhile Mr. Crofton ceased collecting funds for the object [3].

Early in 1863 Mr. J. E. MARKS of Moulmein twice visited Rangoon for the purpose of superintending the printing of the Burmese Prayer Book on its completion [4] [*see* p. 632]; and during a fortnight's stay there in January 1864 he collected in five days nearly Rs.7,000 for the proposed Mission—Rs.600 from the Burmans themselves [5].

Having been ordained Deacon at Calcutta Mr. Marks was transferred to Rangoon, where in March 1864 he began work by opening a Mission school in "the Cottage." It was at first agreed to receive no European pupils, as what are now known as "the Rangoon Diocesan Schools" had been opened a fortnight earlier, but this "embarrassing" agreement was afterwards annulled by mutual consent. Meanwhile, with the assistance of ten old pupils and Mr. Kristnasawmy and a Burman * teacher (all of whom Mr. Marks had brought from Moulmein), the Native School rapidly filled—in nine months 220 boys had been received on the distinct understanding that they would be taught Christianity, and four had been admitted to baptism [6].

In December 1864 Mr. Marks left, dangerously ill, but after a few months' stay in England he returned, against the protest of the Society's consulting physician [7]. The Rev. J. FAIRCLOUGH and Mr. RAWLINGS soon joined him; and afterwards the Revds. C. WARREN, C. H. CHARD, and JAMES A. COLBECK took part in the work. In 1886 the school—then under the advice of Sir Arthur Phayre called "St. John's College"—was removed into "Woodlands," and in 1869 a site was purchased from Government and permanent teak buildings were begun. These have been considerably added to from time to time, Government and the people, both Europeans and natives, help-

* The Burmese make excellent teachers. The Rev. C. Warren reported in 1870 that he would not change his staff of native) assistants for an equal number of Europeans [6*a*].

ing liberally. With the exception of an interval spent at Mandalay (1869 to January 1875) and short furloughs, the institution has remained under the charge of Mr. Marks [8], who was described by the first Bishop of Rangoon in 1880 as

"one of the most skilful and successful of schoolmasters who . . . has . . . learned to speak Burmese like a native, and is not only known throughout the chief part of British Burma, but is so loved and admired by the Burmese as to possess influence over them wherever he goes. . . . In many ways, I found him quite a power among them" [9].

As an instance of this, during a visit to Mandalay in 1889 Dr. Marks was met at every station by old St. John's boys. One brought him Rs.50, another an emerald ring, others fruits, till his cabin was filled with presents. At Mandalay many welcomed him; each gave his history, and together they presented an offering of nearly Rs.500 for the Rangoon Orphanage [10].

At the close of 1871 the college had but 184 pupils; ten years later the number had risen to 500, and there are now 650 (300 boarders). Altogether nearly 10,000 boys have been admitted [11], and the old pupils cover the country as clerks and Government officers in almost every department. The variety of races represented in the college—Europeans, Eurasians, Armenians, Jews, Burmese, Talines, Chinese, Shans, Karens, Siamese, Arakanese, Khins, Bengalis, Tamils, Mussulmans, and many others—and the diversity of costume entailed by it, presents a scene like a large garden filled with many-coloured flowers. The scholars all learn together and play together happily, and national quarrels are unknown. Their ages vary from seven to over thirty, and they are of different ranks in life—princes and servants, gentlemen's sons and the poorest of the poor—all are equal in school and in play-ground. The College is famous for athletics; the native lads play barefooted, and are always willing thus to challenge teams of English soldiers or sailors at cricket and football. The College also furnishes two companies of cadets of the Rangoon Volunteer Rifles, with brass and drum and fife bands; and an efficient Fire Brigade of 250 boys with manual engine &c. always ready to go to fires, which in Rangoon (built mostly of wood) are frequent and destructive. A large number of the Eurasian boys are orphans—the children of European fathers who are either dead or have left the country. Towards erecting the orphanage department Government gave Rs.10,000, but its maintenance, requiring as it does £1,000 a year, causes much anxiety and care [12].

The College is conducted in accordance with the principles of the Society and in pursuance of a scheme drawn up by Bishop Cotton of Calcutta [13]. The boys are educated (chiefly through the medium of English) up to the matriculation standard of Calcutta University, but the object of the College is to teach Christianity to all of them [14].

How that object is being accomplished shall be told in the words of Bishop Titcomb:—

"The delight with which I first [in 1878] walked into its spacious hall and class rooms and beheld this mass of youths under *Christian instruction*, may be well imagined, especially in view of the fact that it has had to compete with our

magnificent Rangoon High School; which though built and conducted by Government at an enormous cost, upon the avowed principle of *non-religious instruction*, has been nevertheless fairly beaten in numbers by this Missionary Institution [15].

"What has it done for Christianity? Much, every way. In the *first* place, it has led to the conversion and baptism of seventy-five Burmans. In the *next* place, the forty Chinese converts who were last year received into our Church had all been prepared in this college by its Principal, through a Burmese-speaking Chinaman as an interpreter; and they now worship, when not in the jungles, in the college chapel. In the *third* place all the heathen boys, down to the youngest, receive daily instruction in the Bible from Christian teachers, the effect of which is that, although conversion may not take place during school-life, such boys nevertheless grow up enlightened with a foundation knowledge of Divine truth, which afterwards makes them much better qualified to receive the Gospel, either as impressed upon them by self-reflection over the past, or by the efforts of Missionaries in other places. In view of facts like these, who can question that St. John's College is doing true Missionary work? I have myself held weekly Bible classes there. Within the chapel of this college it has also been my privilege both to preach and baptize continually, and, the heathen boarders being present, I have never used the least reserve in endeavouring to make all my preaching of a Missionary character. Need I add anything further? If you wish one word more, let me only add that we have lately established a guild for uniting in Christian brotherhood young men who have been educated and baptized in this college, many of whom have been scattered in the jungles and are in danger of losing all Christian influence. It already numbers sixty members" [16].

The Guild of "St. John the Evangelist" was formed in 1878, and in the same year the Bishop found that an old pupil, then a Government official, had opened a Christian school at Thonzai, a village on the Prome Railway, entirely at his own expense [17].

The Bishop has described the work of the college as "grand" [18], and testimony to its progress and value has been received from many quarters [19]. [*See also* p. 791.]

As the offspring of St. John's College, other schools may be pointed out in Rangoon, on the Irrawaddy [pp. 639–40], and in Mandalay [p. 649] [20]; and in 1879 the Lambeth degree of D.D. was conferred on Mr. Marks (by Archbishop Tait) "in recognition of the services which he has rendered to the cause of Christian education in Burma" [21].

While St. John's College has accomplished so much for the boys and young men, similar (though less extensive) work has been done for the girls by means of St. Mary's School, in connection with the Society and its handmaid, the Ladies' Association. At this school, which was founded in 1865 under Miss Cooke, it could be said in 1869, "almost every race in Rangoon is represented in it" [22 and 23].

Indeed as far as educational work is concerned the Rangoon Mission was "in a very satisfactory condition" when Bishop Titcomb arrived in 1878, but "more direct evangelistic work in the city among the Burmese" was "by no means so well developed" [24].

Unyielding as Buddhism had shown itself elsewhere [p. 633], in the case of Rangoon the evangelisation of the natives was attended with special difficulties, from the fact that the city had become Europeanised —both its poongyees and its laymen, and the taste of the Burmans was so jaded by their adoption of English vices that before anything else could be done it was necessary to instil a moral tone. Thus reported the Rev. C. Chard in 1871 [25].

In the absence of a church for the Burmese, services were held daily

in St. John's College Chapel, which on Sundays was thrown open to all the Burmese Christians in Rangoon, and up to 1881 about 100 Burmese converts had been baptized there [26].

In 1877 Kemmendine, a suburban village between two and three miles from the heart of Rangoon, became the centre of a special Mission (St. Michael's) among the Burmese under the Rev. James A. Colbeck. Mr. Colbeck lived in a native Burmese house among Buddhists in a single upper room (which served him as study, bedroom and dining-room), in order that the lower room might be used as a chapel in which he conducted daily and Sunday services. Opposite Kemmendine is Alatchyoung (on the right bank of the Rangoon River), the two villages with Rangoon itself forming the area of Mr. Colbeck's Burmese labours [27].

In 1878 a Mission school and chapel were erected, and an increase in the number of baptisms was reported [28]. On Mr. Colbeck's removal to Moulmein the good work which he had planted was taken up by the Rev. J. Fairclough [29], and in 1882 the importance of the Mission was enhanced by the establishment of an institution for the training of Catechists and Clergy for the whole of Burma [30]. [*See p.* 792.]

Kemmendine is reckoned as an offshoot of St. John's College, as is also Poozondoung, another suburb of Rangoon, where the planting of a girls' school in connection with the Ladies' Association [31] has led to the foundation of a hopeful Burmese Mission. In 1886 Mr. Nodder was stationed there to conduct the work of the dispensary and to help in the schools [32]. He was replaced by the Rev. T. Rickard in 1888, and in 1889 the Bishop of Rangoon reported "the most striking and hopeful success" of the Society's Missions in the Diocese in the year had been "amongst that class which has for so long been indifferent to the claims of the Gospel, the Buddhists." There had been an increase of baptisms, "and large numbers of enquirers" were continually coming from the city and the country. A great change seemed to be taking place in "the attitude of the people towards Christianity." Along with a lessened hostility there was a growing desire to know what Christianity is. In Rangoon and the country Buddhists were being broken up into sects (there being at least nine in the city) and were drifting further away from "popular Buddhism." The converts were from the newer sects [33].

In 1890 Mr. Rickard baptized twenty-six Buddhists in one day at the village of Myoungbin.

Another important work originated in connection with St. John's College was that among the Chinese settlers. On arriving in his diocese in 1878 the Bishop of Rangoon learned that a Burmese lady had for about two years been paying for the services of a Chinese catechist by whose labours a goodly number had been brought to an earnest state of inquiry into Christianity. Many of these, though living six miles from Rangoon, employed as agriculturists, attended a service held for them on Sundays at St. John's College Chapel—forty generally being present. Dr. Marks' addresses on those occasions being in Burmese, were rendered into Chinese by the catechist; but when the Bishop now came forward to assist, his English had to be put into Burmese by Dr. Marks and the Burmese into Chinese by the catechist.

Dr. Marks was in the habit of collecting the Chinamen for week-day

instruction also, teaching them carefully the doctrines of the Christian faith through the clauses of the Apostles' Creed.

The sincerity of the catechumens was tested by a long delay, during which they never once asked a favour or begged one anna piece, but regularly Sunday after Sunday contributed to the offertories of St. John's College Chapel, and at last vindicated their fitness for baptism by tearing down from their own homes and quite of their own accord "every household god, and every mark of their old idolatry."

Even after this and their promising to support a Chinese clergyman of their own they were one by one further instructed and examined by Dr. Marks "in order that nothing might be left undone to secure their efficient preparation."

At length in 1878 thirty-six were admitted to baptism by the Bishop in the pro-cathedral, the service being conducted in Burmese, Chinese, and English. Such a sight had never before been seen in British Burma, and naturally excited great interest, the Chief Commissioner himself being present. On the following Sunday six more were baptized at St. John's College.

This was followed up by the confirmation of twenty-seven Chinese on November 17, 1878. At the same service, which was conducted in three languages as before, twenty-five Burmese and seventeen Eurasians were confirmed, and "In this way" (to quote the Bishop's words) "we were enabled to realise in a greater measure than we had ever felt before the visibility of the Church Catholic and the true organic unity of Christian brotherhood."

It is much to be regretted that the attempt to obtain a Chinese clergyman for this Mission has failed [35].

In this respect the Tamil branch of the Society's work in Rangoon has been more fortunate. The Tamils there are a numerous body, chiefly belonging to the poorer classes, and employed as household servants and gharrie drivers [36].

As early as 1867 there were forty Madras boys receiving instruction in the Mission school, and their parents were visited in their houses [37].

Until 1878 the Mission was worked by a Tamil catechist—under the supervision of the English Missionaries—and on Trinity Sunday in that year, to the delight of the Christians, then numbering 130, their countryman and teacher, Samuel Abishekanathan, was ordained deacon, this being the first ordination of the kind ever held in Burma. Hitherto they had met for worship in the cantonment and pro-cathedral churches, but arrangements were now made for the erection (on a site granted by Government) of a church of their own, "St. Gabriel's," for which they had raised Rs.1,000, and they now also undertook to provide a fair proportion of their pastor's stipend—a duty before neglected. The feeling of these Tamil Christians towards their Bishop was shown in a touching manner on New Year's Day 1879, when, to quote the Bishop's words,

"Sitting in my verandah about 4 P.M. I heard the sound of a violin, accompanied by singing, at our compound gate. Presently a long line of Tamils—men, women and children—advanced toward the house, with weird and wild-sounding hymns, to give their Bishop a New Year's greeting. On ascending the verandah, they all filed along the front rails in silence, and, when stationed in proper order, again broke out into a series of hymns. . . . This done they handed myself and daughters bouquets of flowers, and . . . read me a written address . . . in very good English, thanking me for the interest that I had taken in their

spiritual welfare and invoking every blessing upon myself, family and diocese. This was read by their deacon, Abishekanathan. I replied in affectionate and grateful terms. . . . the women then came forward and showered over me broken sprigs of flowers . . . also on my daughters until . . . the . . . floor was . . . covered with flowers. After this friendly greeting we all knelt down and asked the Divine blessing. I then distributed sweetmeats to the children in return for a cake which they deposited on the table, shook hands with them one by one, and bade them a hearty farewell. . . . With resumed procession and hymn singing . . . these simple-hearted people retired, under a pleasing conviction that their offices of Christian love had been duly and solemnly exercised" [38].

The work among the Tamils continues to make encouraging progress [39]. In 1891 Rs.7,000 were bequeathed to the Mission by a converted Brahmin who died a month after his baptism, but owing to some informality the Mission is not likely to benefit by the bequest [40].

1892–1900.

St. John's College lost the services of its founder in 1895, ill-health having necessitated his transfer to Moulmein. The occasion was marked by his election as an incorporated member of the Society "*honoris causâ*, in recognition of his eminent services in Burma." When Dr. Marks first went to Burma an experienced Buddhist monk, or Poongyee, said to him, "Teacher, you cannot divert the great stream, you cannot bend the full-grown teak tree, but you may bend the twig, and you may turn the rivulet." Hence Dr. Marks devoted his life chiefly, though by no means entirely, to the work of education, and altogether during the thirty-five years he was thus engaged in Burma no fewer than *fifteen thousand* children* came under him in the various S.P.G. schools begun and carried on by him. The majority of these have not become Christians, but all, it is believed, have been influenced for good, and amongst those who *have* been baptized, there has not been one apostate, and three have become ordained missionaries to their countrymen in Burma [41].

Under the present principal, Mr. J. T. Best, M.A. Camb., the College (1897–1900) fully recovered the position which it lost on Dr. Marks' retirement, and provision has been made for extending its usefulness by the establishment (in 1898) of a normal school for training native Christian teachers for the Society's schools in the diocese, of which the College is the central institution [42].

Referring to the Chinese converts mentioned on page 638 Dr. Marks stated in 1900 that "neither then" (that is in 1878) "nor ever since, by those Chinese Christians, nor by any others whom we missionaries have baptized, has a single case occurred where a convert has asked for pecuniary assistance. On the contrary, they have been our liberal supporters."

If the work amongst them, so happily begun, has not made commensurate progress the delay must be attributed partly to lack of missionaries 42*a*].

* 9,000 in connection with St. John's College.

KEMMENDINE has lost the services of the Rev. J. Fairclough—who died in England in 1897, after nearly thirty years' devoted labours in Burma—and the Rev. J. Shway Hline (died 1899), one of the St. John's pupils who accompanied Dr. Marks on his visit to the King of Burma at Mandalay in 1870 and lived and studied with Dr. Marks there. He did excellent work at Kemmendine, and was regarded as one of "the holy and humble men of heart" [43].

The Diocesan Missionary Conference, in 1897, advocated the closing of the Training Institution for Catechists at Kemmendine owing to "its immoral surroundings," but these have since been removed. All the missionaries complained in various degrees of the inefficiency of the Burmese catechist or the want of him altogether, and the Karen students get rather spoilt for their more simple life by mixing with the Burmese. The Bishop sees objections to the removal of the institution at present, but he is desirous of founding a separate training institution elsewhere for the Karens [44].

POOZOONDOUNG (RANGOON).—A new school building (for the branch Mission begun by Dr. Marks in 1879) was opened in 1900, and with it was amalgamated a rival school taken over from the Buddhist manager. The hospital and dispensary—the only one in a crowded district—continues its work with the professional assistance of Bishop Strachan, M.D. [45].

ST. GABRIEL'S (RANGOON).—In the Telugu and Tamil branches good work has been done by the Rev. T. Ellis and his lay helpers, and the existence of the Telugu congregation in the last ten years is mainly due to a catechist. The Burmese Mission has had special difficulties, but what at first seemed a hopeless task is now not discouraging. In the Chinese Mission the chief difficulty is the powerful influence for evil of the Chinese secret societies among the heathen Chinese [46].

(III.) IRRAWADDY RIVER STATIONS (S.P.G. Period, 1867-92).

In 1864 the Rev. J. E. MARKS of Rangoon, attended by ten of his school boys, visited the towns of Henzada, Myanoung, Prome, and Thyet Myo, on the River Irrawaddy. "Everywhere the Burmans were exceedingly anxious to have similar schools" to that at Rangoon "established in their towns and villages, and offered to contribute towards them." This, with the desire expressed by the Bishop of Calcutta (during his visitation of Burma in 1867) led to the establishment of schools by Mr. Marks at Henzada, Zeloon, Myanoung, and Thyet Myo under old pupils of his [1].

Henzada is a clean, peaceful town, reminding one of England. It has a large population and two pagodas [2]. The Mission School

was opened on September 19, 1867, in a house lent free of cost for six months, while the future building was being erected on a site of five acres of land given to the Society for the purpose [3]. In 1873 the Director of Public Instruction pronounced it to be "the best second-class school in Burma" [4]. Seven years later the first Bishop of Rangoon testified that it was a "first-rate S.P.G. Mission School" [5]; but his successor, Bishop Strachan, considered it advisable in 1890 to close it and to sell the material of the building [6].

Zeloon and Myanoung.—Schools were opened in 1868, but afterwards abandoned—the latter some time subsequent to 1877. Their failure may be attributed to the difficulty of securing suitable teachers and sufficient supervision by English Missionaries [7.]

Thyet Myo.—At the time the school was opened in 1868 Thyet Myo was the extreme frontier town of British Burma; and the Rev. C. H. Chard, who was permanently stationed there in 1871, was "struck with the extreme freshness of the character of the native inhabitants, the manly and sterling virtue of their character, and the deeper regard for things spiritual" as compared with Europeanised Rangoon. The ground had "scarcely been broken," and many listened to the preaching of the Gospel "with almost the freshness of a first hearing of it" [8]. As the centre of several large villages also, Thyet Myo was a good field for a Missionary; but Mr. Chard being hampered with Chaplain's duties (at least until 1877), the chief Mission work at the station has been connected with education. The boys' school was however almost entirely supported from the contributions of the Europeans, who also assisted Mrs. Chard in the Girls' School established by her in 1868 [9]. Both of these schools have been successful [10]; and on the withdrawal of the Missionary in 1878 the work of the Mission was entrusted to a native sub-deacon [11].

Prome.—The situation of Prome, on the brow of a narrow gorge through which the Irrawaddy flows, is lovely; and since it was taken by the British in 1825 it has been improved and beautified. It possesses a fine pagoda and an efficient Girls' School. The school, which is connected with the Ladies' Association, was opened by the Rev. C. Warren in 1871 [12]. In 1878 the foundation-stone of a church for the station was laid by the Chief Commissioner of Burma, the building being named "St. Mark's" in honour of the Rev. Dr. Marks. A catechist was stationed there in 1879 by the aid of a fund raised by the Diocese of Winchester [13].

(1892–1900.) In the absence of an ordinary missionary, Mr. C. R. Torkington, master of the Mission school at Thayetmyo, did much pioneering work in the district extending to Prome. Possessing a singular power of winning the confidence of the heathen, he opened a new and promising field among the semi-civilised Chins, many of whom he brought to baptism. He regarded Mission work among the Chins as more hopeful than among the Burmans. Mr. Torkington died in November 1898, and in 1899 the Rev. G. Whitehead was

appointed to Prome to reopen the Mission in that and Thayetmyo districts. At Prome the Deputy-Commissioner (J. N. O. Thurston, Esq.), who is also a sub-deacon, has helped to prepare European and Burmese candidates for confirmation. The Society's school at Thayetmyo has been abandoned and the building sold [14].

Bishop Strachan of Rangoon and Karen Clergymen.

(IV.) THE TOUNGOO AND KAREN MISSION.

Toungoo stands on the western bank of the Sittang River, midway between Rangoon and Mandalay, and in the centre of a fertile valley thirty miles wide Extending for miles to the N.E., E., and S.E. are the Karen districts. Beyond the Karens are Shans, then Chinese-Shans, and, lastly, Chinese.

Scattered over the Karen Hills lie the villages of the Karens, the great valleys being occupied principally by Burmese.

The Karens are a race of mountaineers of Tartar origin, in number 674,846, and consisting of a variety of tribes or clans.

Karen or Kayin is a Burmese nickname, and signifies "aboriginal," "barbarian"; but the hill tribes call themselves "the People" (pga ganyaw). Their government may be compared to that of the American Indians. Each tribe is the hereditary enemy of its neighbour. Each village is under a chief, and has its own elders or "Ancients," who are the depositaries of the (oral) law, both moral and political, civil and criminal, and are expected to teach the young people to do good, to avoid evil, and to commit to memory the national traditions. The Karens make knives, cleavers, and spears; but their chief occupation is agriculture. They possess neither monuments nor literature of any kind. According to some MSS. obtained by a Missionary of the Society (the Rev. J. Hackney) in 1889, "anciently the Sgaws and Pakus used to go up on to Nat Toung (Devil Mount) and sacrifice a buffalo to the spirit of the mountain every 3 years. There is a pool up there where they baptized themselves, then perambulated the pool 7 times, singing the song of Jehovah and Sausee. (Sausee, 'comb,' is the Karen name of the mountain)." These MSS. deal in detail with every tribe and sub-tribe, and bring forward evidence to show that the Karens are descendants of those Chaldeans who migrated to Thibet, and to connect this peculiar festival on "Devil Mountain" with the nations who, before Israel came out of Egypt, used to ascend Mount Sinai "to worship and make offerings to Sin the Moon-god, who it was supposed dwelt about Mount Horeb." Be this as it may, there is much to be said for the theory of a connection of some kind with the Jews centuries ago. For instance, the Karen equivalent for the Hebrew Y'HoVaH would be Y'HoWaH. Further, it is a *fact* that many of the Karen traditions agree with the Bible narrative, and this is attributed to their ancestors having been brought into contact with a colony of Nestorian Jews about Chingtu, in the hill tracts of China. Tradition says that when the Bway tribe endeavoured to establish a Karen kingdom near the site of Toungoo, and were driven by the Burmese into the mountains, "*in a personal encounter the king of Ava struck off the Karen chief's head, which retained sufficient vitality to call out, I die not. Within seven generations I shall return with white and black foreigners and retake Toungoo.*" The Burmese, though taking pos session of the fertile valleys, maintained only a shadow of sovereignty over the hill tribes, for, while inferior to the Burman lowlander in physique, the Karen is immeasurably his superior in his dauntless courage and warlike spirit. Secure in his mountain fastness and buoyed up with the prophecy that "*the white sons of God would bring deliverance and the long lost Bible,*" the Karen has ever shown a bold front and indomitable resistance to his oppressors. For their disobedience left by God (as they believed) a prey to ignorance, suffering and death (from which however deliverance was expected), the Karens' religion degenerated into the propitiation of spirits (not necessarily evil), and to a belief in giants, omens, soothsayings, and necromancings. Each man has his own guardian angel residing on the back of his neck. Sometimes it wanders forth at night and causes dreams, and its prolonged absence causes sickness and eventually death. No villages are to be found near Devil Mount, it being the seat of the goddess Tala, who presides over the crops. Her blessing ensures a good harvest, but her curse withers the crops, and the long-armed gibbons scream, and antiphon the warning from peak to peak throughout the land. Her curse is one for which the whole nation suffers, and a sacrifice is necessary. Of ghosts there are four classes: (1) The *Plupo*, or the shades of those who have died natural deaths and been properly buried; they go to the underworld and renew their earthly employments. (2) The *Sekar*, or ghosts of infants and the unburied dead. Shut out from Hades, they wander harmlessly about the earth. (3) The *Thera*, or shades of those who have died violent deaths; these sometimes seize the guardian angels, and thus cause mortal sickness, and therefore must be induced by offerings to release the captive guardian angel. (4) The *Tahmoo*, or spectres of wicked men and tyrants, and criminals who have suffered capital punishment; these appear in the forms of birds and animals, and torment the guardian angels. They must be appeased with an offering, and the unfortunate man must be sprinkled with charcoal. Another dreadful spirit is the rainbow (*Terquai*). It devours the spirits of human beings, and then they appear to die accidental or violent deaths. After finishing its meal it becomes thirsty, and when it spans the sky in the act of sucking up water, children cease from play and men from work, lest some accident befall them. It is unlucky to point at the rainbow, and the offending digit is immediately placed upon the body, with the usual formula, lest it should rot off.

As to omens and fancies: the crash of a falling tree, the sight of a snake or scorpion,

or the tapping of a woodpecker, is sufficient to deter a Karen from taking a journey; and to eat rice at the side of or behind the hearth might result in a death in the family. All walking-sticks and staves are consigned to the presiding deities of those huge granite boulders that overhang the mountain paths, the deity thus accumulating a large supply of these useful articles. To comb the hair facing the west is unlucky, and a calamity follows hard on the heels of the barking deer that happens to bark in a village; in the latter case the Karens generally leave the village.

It is remarkable that, while bound by this religion of fear and degradation the Karens "ever pray God to return to His people," and have a belief that He will return. And so [1] when Christianity was first preached to them, which was by American Baptist Missionaries in 1853, "they received it gladly, welcoming it as a deliverance from their old grievous bondage, and in some sort a return to a still older worship of a supreme and loving God, which their traditions and legends had not suffered altogether to be forgotten among them" [2].

S.P.G. Period (1873-92).—The Society's attention was directed to Toungoo in 1862, when the Rev. J. YOUNG offered to present a house there, in which he lived as chaplain for four years, for the purposes of a Mission. Such a Mission was not however possible at the time in view of the stronger claims of Rangoon [3].

About 1863 a schism occurred among the converts of those American Baptist Missionaries who had introduced, and propagated with great success, Christianity among the Karens. In 1870 the leader of the excommunicated (Mrs. Mason, wife of the founder of the American Mission) commenced a correspondence with the Chaplain at Toungoo, and afterwards with the Rev. J. TREW (1871) and the Rev. C. WARREN, offering to hand over all her converts, about 6,000 in number, with all their schools and other mission property, to the Church of England.

The Bishop of Calcutta commissioned the Rev. J. TREW to investigate the whole matter, and he after visiting the Karens in their mountain village in 1871, discovering that they were ignorant of the difference between the Church and the Baptists, and were actuated entirely by anger against the Baptists in desiring to join the Church, recommended that the Karens should be left alone to settle their quarrels, and that the Church should have an independent Mission in Toungoo to the *Burmese*, who had scarcely been touched.* For this work, which the Society had been repeatedly asked to take up, the Rev. C. WARREN was accordingly sent to Toungoo in 1873, where he established schools and made some converts, his first being Shans and Burmese—one of the latter was the son of a Buddhist Poongyee. The Baptist Ministers were indignant at Mr. Warren's presence, and on the other hand Mrs. Mason used her influence to get the Karen Christians to go to him. In this difficult position Mr. Warren acted with admirable discretion, "neither the solicitations of the one party nor the false accusations of the other" moving him from his determination "to do nothing whatever that could be an obstacle to the reconciliation of these people to their Baptist Teachers, and to receive none of them until even the American Missionaries themselves" should "be convinced that such reconciliation is past hoping for." And it was not till many of them were found to be drifting back into heathenism and others going over to the Roman Catholic Church that final consent was given in 1875 [4].

* While the American Karen Mission in 1871 included 27,000 Christians, their Burmese and Shan converts numbered only 21 [4*a*].

In addition to his Missionary work Mr. Warren was burdened with Chaplain's duties, and on June 3, 1875, he died from over-exertion and anxiety. Part of his time had been occupied from morning to night in receiving visitors, some of whom came from a distance of 800 miles; and it was his opinion that if the work were taken up liberally and energetically by the Society, in a few years it would "be the key to one of the most flourishing and extensive Missions in the world."

The Rev. James A. Colbeck now visited Toungoo for a few weeks, and the Chaplain, Mr. Brock, superintended the Mission until the arrival of the Rev. T. W. Windley later in the year [5].

A famine caused by rats (a great plague in the country), combined with weariness of waiting for an English teacher, caused Mrs. Mason's followers to be much separated. Some villages joined the American Baptists, some the Romanists, in others Christian worship almost entirely ceased [6].

Under Mr. Windley, who retained the headship of the Mission until 1882, when illness forced him to withdraw to England, the work among the Karens soon revived and became "pre-eminently successful." Assisted by the Rev. W. E. Jones and Native Clergymen, the scattered fragments of the Christians were consolidated, and a Mission in some respects like that of Chota Nagpur was firmly established [p. 496]. On September 7, 1878, a new church (St. Paul's, Toungoo) was consecrated, in which also four Karen teachers were ordained Deacons, and sixty-two persons were confirmed by the Bishop of Rangoon. In the Normal School opened in this year instruction was given in carpentering and agriculture, as well as book learning, more than one half of the cost of the school being borne by the Karens themselves.

The moral tone of the Christian Karen villages had now improved, and the police reports testified to there being little actual vice or crime among the people [7].

On the other hand the work among the Burmese was "almost at a standstill." The Burmese Christians showed no great interest in the Mission, and were credited with having "no great scruples in transferring their allegiance to the Roman or Baptist communities." The Anglo-Vernacular School, however, was full of encouragement. In this school almost all the races in British Burma were fairly represented —the indigenous Burmese (the majority), Indo-Burmese, Chinese, Hindus, Eurasians, Karens, and Parsees [8].

The distribution of medicines had assisted Mr. Warren in his work [9], and in 1879 a medical department was added to the Mission. In the same year a Karen translation of the Prayer Book was printed [10], and by the aid of a Mission-press progress has since been made in translating and compiling works suitable for the health of the body as well as the soul—a Handbook of Medicine being among the works published in Karen [11]. (For list *see* p. 808.)

The general unhealthiness of the Karens was illustrated in 1884 by the mention of two villages as containing scarcely a person who could be pronounced healthy, and in the natural order of things one of the communities would "soon die out" [12].

In 1881 new and extensive schools, with chapel and clergy house, were erected on a healthier site. There were now fifty-three Christian

villages and eight ordained Missionaries. The native Church had already sent out a priest and four lay-preachers to work among their heathen countrymen, and some 500 souls (including children) were yearly being added to the Church [13].

The character and progress of the work during the next three years may be gathered from the following extracts from the Bishop of Rangoon's Visitation Journal of 1884 :—

"We started at noon on the 12th of January. I was accompanied by the Rev. W. E. Jones, Rev. J. Krishna, and Messrs. Salmon and Hackney. Alas! the indefatigable head of the Mission, the Rev. T. W. Windley, is away in England on medical certificate. . . . We encamped on a Toungyah free from rank vegetation, and near a stream. The people soon made a comfortable room, the walls of which were formed by pendent plantain leaves, five feet long. Fires were lighted to keep us warm, and to frighten away wild animals; and sitting round these fires, the evening was spent in singing hymns. Next day being Sunday was a day of rest. We had matins and evensong, at which all in the camp, about forty in number, attended. On Monday we were early on the move. . . . We reached Wathocot about noon on Tuesday, and were soon busily engaged in making arrangements for the great annual conference to be held on the following day. The Karens are credited with being too fond of strong drink. They make a kind of wort from certain roots, which they mix with rice, and after fermentation a rice-beer called *koung* is formed. Some villagers use this regularly every day, whilst others indulge in it only on great festive occasions, when they are said to drink to excess. It is only right to add that I never saw any sign of drunkenness during the whole of my sojourn on the Hills. I was assured also that through the influence of Shans the vice of gambling is spreading a good deal. In fact, I was told that some Shans had actually put up a gambling shanty near Wathocot, on account of the annual gathering there. So in the evening I preached on temperance, and strongly urged the people to join the Church of England Temperance Society. At the close we were cheered to see ninety-seven men and women come forward and sign the pledge. Some of the names given in were rather striking. The Karens often name their children after some event or circumstance that may occur about the time of birth. . . . I met with people called Quinine, Lion, Rising Moon, Rice, Red Cheek, Sore Leg, Pig's-flesh, Chlorodyne; and a little girl called Bishop, after Bishop Milman. There is another girl on the Bghai side of the Hills called by the same name,* after Bishop Titcomb.

"*Wednesday.*—There was early celebration, with eighty-six communicants; and in the forenoon matins, when the annual sermon was preached by Shway Nyo. At it are assembled clergy, catechists, the headmen, and Christians, both men and women, from the villages within the Beku circle. Reports and statistics are laid before the Conference, and questions affecting the general interest of the native Church are discussed. The Missionaries have wisely left the whole almost entirely in the hands of the natives; but I doubt not that it will gradually develop into a Church Council, and that it will be found capable of being made very useful in the organisation of the native Church.

"At Wathocot, where the Conference was held this year, the native clergyman, Tay Whay, lives. He is also headman of the village, and by his social position, as well as force of character, he wields great influence for good. A large Conference Hall, capable of holding about 600 people, had been erected of bamboos, with a roof of leaves. There does not seem ordinarily to be much intercourse between the people of the respective villages; and these annual gatherings are looked forward to by young and old with much eagerness. There is a good deal of hospitality shown on the occasion. The visitors are the guests of the village, and are feasted right liberally. At Wathocot seven buffaloes, besides pigs, kids, and fowls, were slaughtered, and the women had been busy for days before beating rice so as to have it in readiness.

"The Conference was opened at 10.45 A.M. with singing and prayer. The Bishop was voted into the chair, two secretaries were elected, and a large number

* Literally "Nan-bisher" [14*a*].

of letters addressed to the Conference were read. These referred chiefly to the state of the congregations, of the schools, and of the village funds. After this the chairman gave his address, and the Conference was adjourned until the following day.

"I had . . . provided myself with a good supply of medicines. I opened my dispensary, and soon had a large number of patients. . . .

"This soon became a speciality of our visits, and we found people waiting for and expecting medical treatment at the villages when we halted.

"Before the Conference closed a very interesting event occurred. A deputation from the Moway Karens was introduced. They represented about 300 heathen who were desirous to place themselves under Christian instruction; they said they were willing to build their church and schoolroom, and to support their teacher. I gave the right hand of welcome to them, exhorted them to steadfastness, and promised them help. This is an important accession to the Christian Church. They are a comparatively wealthy tribe, and, by God's blessing, their influence for good will be great.

"*Friday.*—After matins I held a Confirmation, at which thirty-eight men and fifty-nine women (some very old, and nearly every one over twenty years of age) were confirmed. In the afternoon I had a private interview with each of the village teachers. I asked them pointed questions as to their own spiritual state and life, as to their work and reading, and advised and prayed with them. Then followed dispensary work. . . .

"*Remarks.*—The number of Christians and catechumens in the Mission is a little over 4,000, belonging to the Becu, Tunic and Pant Bghai, Sgaw and Moway Karen tribes. There used to be constant deadly feuds between these tribes, but the recognition of a common brotherhood in Christ Jesus has altered all this. There has been an increase of 2,500 during the last three years. The important question of self-support has not been overlooked. Besides building their own churches and schoolrooms, without any extraneous help whatever, they subscribed last year Rs.943. The four native clergy get Rs.20 per mensem, the half of which is paid by the native Church. The village catechists get only Rs.20 a year from the Mission; the rest of their income is made up by the people of the respective villages, and by their own labour. Thus it will be seen that these poor Christians are doing much to help themselves. At Toungoo there is a large Anglo-vernacular school, most successfully conducted by the Rev. J. Krishna; a Karen school, with forty-five boarders, and a printing-press, which is doing excellent service to the Mission. All that I saw on my visitation was hopeful and encouraging, and I trust that the visitation may, by God's blessing, prove helpful" [14].

Humble and devout, and contented with small remuneration, the Karen Clergy have proved eminently suited to the wants of the people [15]. On the occasion of the Bishop's visit in 1885 the three congregations—Tamil, Burmese, and Karen—had an united service in St. Luke's Chapel. One of the Karen priests celebrated, while another preached, another read the Gospel, and the Rev. J. Kristna [a Tamil] read the Epistle in Burmese. Between 70 and 80 communicated. At matins the Rev. A. Salmon said the prayers to the end of the third collect, a Karen deacon read the lessons, and the Rev. J. Kristna took the rest of the service in Burmese. The sermon was preached by a Karen priest, and translated into English by the Rev. A. Salmon [16]. In the villages of the Mission there are regular daily services, and as a rule a daily school [17]; but much remains to be done in the way of teaching the people to prepare themselves for Holy Communion and Confirmation. Six months of the year it is impossible to travel on the mountains on account of the incessant rainfall. The other six months have to be divided among so many villages that strictly pastoral work is almost out of the question. Therefore the best endeavours are being made to raise an educated Native ministry (*see* p. 792), and to

keep a high standard before the people by means of a vernacular newspaper, the *Pole Star*, and other publications [18].

The following description, by Mr. Salmon in 1886, applies to "nearly every village visited by the European Missionary":—

"He arrives, as a rule, towards evening. . . . At evensong he preaches according to circumstances, points out the weak points, and encourages catechist and people where there are manifest signs of earnestness for God and the Church. He bids them prepare for Holy Communion next day, and get their children ready for baptism. He generally finds that there are cases in which there is hesitation or unwillingness to communicate owing to a family quarrel or a money dispute. These are inquired into during the evening, the whole village witnessing round a big fire. It is seldom the meeting is broken up before an amicable settlement has been arrived at. The next day there is Holy Communion and Baptisms. . . . In the course of the day the village school is examined, and prizes (a Prayer Book or Hymn Book) awarded to the best scholars. The old and sick people are visited, and the latter doctored as far as the Missionary's knowledge allows. . . . There are numberless minor cases of sickness. For these a special hour is appointed at the Missionary's hut, and dispensing for an hour or two takes place. Not the least important part of the visit is, of course, the conference with the catechist, who generally has a list of difficulties both practical and Biblical. The visits over, the Missionary is, as a rule, ushered out of the village to the sound of a native band, consisting of cymbals, tomtoms, and buffalo's horns. It often happens that there are many heathen in the villages, and then there is much interesting work with inquirers, with those preparing for baptism."

The town work of the European Missionary is thus described:—

"Generally he has four hours a day lay preaching, one hour Scripture in the English school, one hour Bible or Prayer Book in the Vernacular school, and two hours with students preparing for the work of catechists or teachers. In addition to this he is in constant correspondence with the native clergy and catechists scattered over the hills, and has frequent visits from natives coming to town. He is the doctor, lawyer, and general adviser to all his people. He has a weekly newspaper to edit, often writing the whole of it himself, and correcting the proof. Then there are Prayer Books, school books, and hymn books to revise or write, and see through the press . . . daily morning and evening prayer, the preparation of sermons, and the care of nearly a hundred boarders in sickness and health" [19].

Up to 1884 female education was a thing practically unknown throughout the whole Mission. In that year a Karen Girls' School was opened, and hopes were given in 1888 of its producing a supply of village teachers and hospital nurses. During the same period the number of boys in the Anglo-Vernacular School increased fourfold, a regular training institution for catechists was instituted, and central schools were organised in various districts [20].

In recognition of tribal differences the Karen Mission has been divided into two sections, North and South [21].

In the Southern division a strange travesty of Christianity was reported by Mr. Salmon in 1888. The Karens of this district, for the most part, differ from those of the North in language, habits, tastes, and general characteristics. The new religion was started [in 1886] by Koh Pai Sah, an influential Karen timber merchant.

"He conceived the idea of combining some of the more popular of the ancient religious customs of the Karens with the teachings of Buddha and Christ, as far as he knew them. He soon became remarkably popular, and crowds of Karens flocked to the place he had built in imitation of a phongyee-kyoung (*Monastery*) and enrolled themselves as his disciples. The initiatory rite consists of taking a morsel of rice from the hands of Koh Pai Sah, and paying him Rs.30 in the case of a man, Rs.20 for a woman and Rs.15 for a child. The new disciples under-

take to eschew strong drink, and to keep the Christian Sabbath, when they have services in imitation of the Christians. These latter, however, are very peculiar, and seem to resemble more a Burmese poay (*theatrical performance*) than an act of worship, and are principally carried on by the younger people, the old ones looking on in great amusement. They have hymns in praise of Koh Pai Sah, but the tunes are Burmese. Although its adherents number some thousands already, it does not seem likely that this new phase of religious life will last long, as it has not the elements of stability in it" [22].

A year later "Koh Pai Sah-ism" was reported to be on the increase, but likely to degenerate before long into Buddhism [23]. When "the bubble was about to burst" Koh Pai Sah "fled for refuge to the Baptists, and adroitly gave out that his system had been merely a preparation for Christianity," and they might profitably follow him into the ranks of the Baptists.

But they did not do so. A few retained the rosary, many adopted Buddhism—several chiefs engaging the services of Buddhist Poongyees as private chaplains—but the majority relapsed into their old "devil worship" [23*a*].

Toungoo (1892–1900).

As contrasted with the Burmese work, the Karen Mission-field presents a solid body of Christians, among whom apostasy is practically unknown (though some lapse to the Baptists and some of that body join the Church). There is a general feeling among the Christians as to the claims of the Church upon their time, their scanty purse and their heart. Again, the moral condition of the people is infinitely higher.

With the exception of a settlement opposite Toungoo town, and a few hamlets on the plain, the work in both North and South districts is entirely on the mountains and largely pastoral, though heathen are still numerous in some parts. The difficulties of the work are accentuated by the smallness of the villages and their distance from one another, and by the scanty resources of the Mission and the weakness of the staff [24].

Since 1892 death has removed the Rev. Tarrie (1892); the Rev. P. R. L. Fisher (1897), the "Physician Fisher" of the Karens; the Rev. J. Kristna (1897), a Tamil who had shown wonderful power as a schoolmaster; the Rev. Martway, an ex-Baptist minister, who, as the oldest Karen priest of the Church in Burma, won universal respect and love, and who died in the jungle of heart disease on December 1, 1897; the Rev. A. Salmon, the master-builder of the Mission, distinguished as missionary, teacher, school manager, physician, dispenser, translator, printer, chaplain, friend and adviser to the Karens far and near, and who sacrificed his life in his devotion to his work, dying in the Southern Hospital, Liverpool, on May 5, 1899, a few days after landing in England; and the Rev. John Ter Der (1900), a wise and faithful Karen priest [25].

Within the same period eight Karen clergy have been ordained—Aquaáh, the son of a native magistrate, in 1896, and the other seven at Toungoo, on December 21, 1899, the native Church providing one-half the salaries.*

As a body the native Clergy have done excellent work—*e.g.* (*a*) by one man's labour Thelepah, a notorious village of "thieves and drunkards" became as quiet and well-conducted as any in the whole district; (*b*) a pioneering visit to Swaper in 1898 brought such crowds of Bway warriors and others to enquire about Christ that the missionary had to steal into the forest to obtain an hour's rest, and before he left the people had begun building a large chapel; (*c*) at Lerballo the heathen crowded to the services, and insisted on being taught the Karen translation of "While shepherds watch'd their flocks by night"; (*d*) an aged priest undertakes one tenth (Rs. 100) of the total cost of a permanent teak church [26].

The principal Karen† tribes (*see* footnotes) are:—

(1) The Pwos,‡ occupying the coastline about Martaban and the Irrawaddy delta up to Pegu.

(2) The Sgaus,§ who inhabit the highlands east of the Sittang Valley to Toungoo and west to Pyinmana.

(3) The Bways,‖ who dwell in the highlands between the Sittang and Salween [27].

* Though the Karens are extremely poor it is the rule that they should build their own chapels, and supply house and rice for their catechists and schoolmasters, and in the larger villages they build a rest-house for the missionary.

They also give offerings for the maintenance of the schools and hospital at the head-quarters of the Mission in Toungoo [26*a*].

† "Karen" is the English corruption of the Burmese Kyen, a term applied to all the tribes (excepting Shans) occupying the mountain ranges and highlands of Burma. The Rev. J. Hackney adds that the Karens may safely be said to belong to the northern Turanian family, which is sometimes called Ural-Altaic or Ugro-Tartaric. All the peoples of Burma, of both sexes, smoke tobacco, the Karens (even children four years old) using the pipe [27 and 27*a*].

‡ There are five clans of Pwos: (*a*) The *Pezau*, who sacrifice a black bullock to the lord of the earth; (*b*) The *Khooto*, who shave the head, leaving a lock on each temple; (*c*) The *Shoung*; (*d*) The *Hashoo*, a tall and warlike clan; (*e*) The *Karoon* or *Gaikho*, a fierce and turbulent people who would never allow ponies or elephants to enter their villages. When a slave-owner died it was customary to bury a slave with the body [27].

§ The Sgaus are sometimes known as "White Karens." They have three clans: (*a*) The *Monepga*; (*b*) The *Pakus*, whose dress is distinguished by a narrow band with figures peculiar to each village; (*c*) The *We Was*, whose women have only lately learnt weaving [27].

‖ The Bways are peculiar for the substitution of priestesses for priests, men being strictly excluded from sacrificial duties. Their many clans include: (*a*) The *Ghekos*. When a chief dies a slave is bound near the grave and becomes a free man the moment he bursts his bonds: (*b*) The *Hashwes*; (*c*) The *Prays*—half-naked treacherous savages; (*d*) The *Shoungs*: (*e*) The *Khatas*, who shave like the *Khootos*, are quiet and inoffensive, and know not drunkenness. Their sense of shame is said to be so acute that on being charged with a serious offence of any kind, the accused retires to the jungle, digs his grave, and strangles himself. They have no idea of a life beyond the grave, and they do not weep for those that die, because they say death is inevitable; (*f*) The *Yinaalines*, who send their children off to shift for themselves at the age of eight or ten; (*g*) The *Red Karens*, who are incorrigible kidnappers, slavery being so rife that one-third of the people are serfs or slaves. The usual price of a young man is seven bullocks. The Red Karens are wild, nomadic, and turbulent, given to cattle-stealing, and averse to steady agricultural work. They claim to be part of a Chinese force who overslept themselves and were left behind. This would refer to the invasion under the Emperor Tching-tsing in A.D. 1300. They offer as many as eight or ten bullocks at some of their sacrifices; (*h*) The *Bway Tata*, who eat dog's flesh; (*i*) The *Tsawkoo*, a clan of Ishmaelites, every

At the Annual Festival of the Mission held in Toungoo in 1896, representatives of the following races were to be seen kneeling together before the altar: English, Eurasian, Burmese, Bghai, Paku, and Sgau Karens; Armenian, and Tamil [28].

Similarly at the Annual Church Conferences there will be the union of members of Karen tribes which until the reception of the Gospel were at deadly feud. The Annual Conference has grown into a great institution amongst the Karens. It helps the native Christians to realise that they are members of the same body, and it is becoming more and more a valuable agency in the development and organization of the native Church.

The people of the village in which the Conference is to be held make great preparations, as they have to feed and entertain generally about 1,000 visitors for from four to six days. The discussions are of a practical character, and show how, amid many failures and discouragements, these mountaineers, so recently won from barbarism, cling to and love their Church [29]. Witness the last words of a native, who died while in the act of preparing timber to rebuild the church at Leh-Peh-Eng, in 1894: "Though I die, do you, my son, and the people of the village, finish the work of building God's House." Witness also the steadfastness of isolated families in the midst of Nonconformists, gathering together in twos or threes for little services to themselves [29*a*].

Owing to internal dissensions, no Church Conference was held in 1896 in the Southern district, where the work is among the Pakus. The Pakus are more backward than the Bghais in education. During the next two years great anxiety was felt owing to a schismatical spirit among a small number of Karens. Happily schism was averted, and at the Annual Conference in 1899 the rebellious villages, after three years' wearisome waiting, resumed payment of their yearly offerings. As yet the people have little idea of discipline: and insubordination, not infrequent amongst the catechists, led to the suspension of the licence of an earnest but misguided native clergyman in 1898 [30].

The Karen Mission-field is divided into three portions, each under an European missionary, assisted by a staff of native clergy and catechists. There are nearly 5,000 baptized Karens, who are scattered over sixty-four villages, the entire population of each village generally being Christian. Many of these villages have their village schools undre village schoolmasters, and little bamboo churches with the regular ministration of the Word and Sacraments, under the pastoral care of the native clergy.

In visiting a Christian village the English missionary on arrival has to shake hands with the entire population—young and old. After a short rest he receives visitors, enquires into irregularities, and then holds evening service, which everyone endeavours to attend, the

man's hand being against his neighbour, and thieving a fine art from the cradle. No traveller is safe in their territory; (*j*) The *Mopghas*, who are the honey gatherers. The monopoly has been theirs for centuries; (*k*) The *Padoungs*, bordering the Shans, whose language they speak; (*l*) The *Bway Katus*; (*m*) The *Manomanaws*; (*n*) The *Lawas*, who are great ironworkers. The Burmans call them cannibals, and most tribes regard them as aboriginals [27 and 27*b*].

people, who are good singers, joining heartily in the singing and responses. Later in the evening the magic lantern is shown: "No more effectual way of propagating the Gospel among such people as the Karens can be imagined than by means of these lantern exhibitions." The next day begins with a celebration of the Holy Communion; the school is examined; and then comes one of the most important duties—that of administering medical aid to the sick and ailing.* The people suffer terribly from all sorts of diseases, and frequently half to two-thirds of the inhabitants of a village have to be treated. Before leaving for the next village there are usually a few grave questions to be enquired into, for the people are not as yet far removed from heathenism and superstition still abounds.

In visiting a heathen village the missionary and his Christian followers sing a hymn, have a few simple prayers, and say the Creed. Then a lesson of Scripture is read and explained, and then comes a general discussion. It being understood that they are anxious to learn about Jesus Christ and His "way," the question arises, are they ready to build a place of worship in which to receive instruction and learn to pray together? If so, will they keep Sunday specially as a day of rest and worship, and will they give up all their ancient superstitious ceremonies, incantations, charms, &c., and destroy all the visible emblems thereof? Some wish to delay and do these things at a more convenient season, others can hardly bear the idea of giving up their cherished modes of propitiating evil spirits; but if there happen to be one or two strong-minded men in favour of receiving a teacher or catechist—this conclusion is usually come to after a time—then an arrangement is made for sending a catechist, and for his maintenance.

Before leaving, the Christians go round to each house and bring out for destruction all the emblems of their old superstitions—chicken-bones, jaw-bones of pigs, withered branches of trees, leaves, &c. It only now remains to get the heathen to decide to send their children to be taught daily by the catechist. This is frequently a most difficult matter, but in course of time the difficulty disappears [31].

Notwithstanding many difficulties, the Mission shows steady and healthy growth. In January and February, 1899, the Bishop of Rangoon held thirteen confirmations in the hills, and confirmed 660 Karens. Among those confirmed were three Red Karen—the first of that clan to receive confirmation.

As already shown, the Red Karen (or Bway Mootaws) are most difficult to deal with, but once won it is believed that they will make good Christians. As the result of pioneering by native clergy seven villages in 1894 promised to build chapels and to receive teachers, and in 1896 a beginning was made. To add to the difficulties of the work there are three different languages in the seven villages, and there were no books of any kind in the Red Karen tongue. But here again

* A hospital ("St. Luke's") was founded at Toungoo in 1899, principally for sick children in the Boarding School, but sick Karens from the mountains are also admitted, and not a day passes without visitors craving remedy. In the first two years over 800 cases were treated in this hospital [31*a*].

is seen the value of Medical Missions. The first question a Red Karen asks when told about Christ is "Who will heal my diseases and those of my friends and relations?" They are accustomed to connect their illnesses with the influence evil spirits are supposed to have over mankind, and to propitiate the demons with offerings and incantations [32].

The headquarters of the Karen Mission are at Toungoo, in the Northern division, which is in charge of the Rev. H. Kenney. Here there are large day and boarding schools, with over 400 scholars, about one-third of the boys and half of the girls being Christians. All nationalities are admitted; many of them being Karens who have been sent down from the hills for education. Of these some go back afterwards to their homes, and are the great hope of the Karen Church; some, having shown themselves to possses a vocation for the sacred ministry, undergo a more prolonged training, and are passed on to the Theological Seminary at Kemmendine, Rangoon. Under Mrs. Salmon's and Mrs. Kenney's training a number of young women have been rescued from a semi-savage life, and have gone forth as village teachers, and some to be trained as nurses to their fellow-countrywomen, while in many centres others are shedding a great influence for good on those around. The Mission press, entirely worked by old Karen pupils, publishes a religious newspaper (circulating amongst the hills), Prayer-books,* and lately an admirable series of Bible lessons for each Sunday in the year, of great service to the native clergy and teachers.

The Rev. J. Hackney, who has charge of the Southern division, reports that in spite of lack of funds the Church is growing rapidly, and projecting her outposts into distant and difficult mountain regions where it is almost impossible for the Missionary in charge to follow [33].

* A third edition of the Prayer-book was issued in 1893. Many of the poor Karens have been known to deny themselves in order to buy copies, which are sold at 2*s.* each [33*a*].

(V.) **ARAKAN** province, covering an area of 18,000 square miles on the north-west coast of Burma, is noted for the beauty of its scenery and the richness of its resources. At the capital—Akyab—500 miles from Rangoon, the American [Dissenting] Mission once planted a station, but surrendered it, and at the time of the Bishop of Rangoon's visit in 1879 there was "no witness for Christ among the Arakanese whatsoever," nor among the mountain tribes in North Arakan. The names of these tribes are the Khamies, the Mros, the Chyoungthas, the Chaws, the Khyens, or Chins, all of whom are of Taramian descent. They are robust, well-made, and happy, if not intellectual-looking; and though cruel, excitable, and turbulent, they have also the character of being generally honest, truthful, and temperate. They have no priesthood or caste. Like the Karens their religion is simply nature-worship, or rather the worship of what they believe to be spirits dwelling in the streams, trees, and woods [1 and 1*a*].

S.P.G. Period (1864, 1889–92).—In 1864 the Rev. J. E. Marks

spent a fortnight at Akyab, ministering to the Europeans, who had long been without a clergyman [2].

At the time of Bishop Titcomb's visit in 1879 there was a good church, parsonage, Government school, and hospital; but the English Chaplain stationed there by the Calcutta Additional Clergy Society (the Rev. S. Myers) had just been withdrawn. Sufficient local support was however forthcoming to enable the Bishop to replace him by the Rev. J. CLOUGH in 1880 [3].

Since 1889 the Rev. J. M. NODDER, a Missionary of the S.P.G., has been engaged at Akyab in opening up what the Bishop of Rangoon described in December 1890 as "a most useful and promising work" among the Arakanese, as well as in ministering to the English [4].

(1892–1900.) Mr. Nodder was driven from his post by fever in 1895, and a successor has not yet (1900) been appointed. During his short stay "Mission work did not make much progress" [4*a*].

UPPER BURMA (formerly known as Independent Burma), of which Mandalay became in 1857 the capital, is an inland country, wedged in between India proper on the west and China on the east; the old British Burma Provinces constitute its southern boundary, but in the north its limits extend indefinitely. Roughly speaking its *area* is 183,000 square miles, of which 100,000 belong to the Shan States, which (lying chiefly to the east of Burma proper, and impinging upon the Chinese frontier) have never been more than nominally subject to the rulers of Burma. The country embraces (*a*) one splendid wide and fertile valley running north and south, about 800 miles long, through which flows the Irrawaddy; (*b*) a similar but shorter valley on the west, divided by the River Chindwin; and (*c*) on the south-east of Mandalay a number of smaller and irregular valleys, watered by the Pounloung or Sittang, the Me Pon and the Salween. Its population (exclusive of the Shan States) is 2,946,933, of whom many thousands are Chins, or Kachins, or other wild tribes, and immigrants—Chinese, Tamils, Bengalis, Punjabis, and Telugus, &c. The introduction of Christianity into Upper Burma dates from the downfall of Portuguese Pegu (about 1613), when Christian captives were brought from Syriam, at the mouth of the Irrawaddy, but the Roman Catholic priests who for over 200 years have followed them have not been so much missionaries to the Pagans as pastors of Christians [1].

(I.) MANDALAY (S.P.G. Period, 1868–92).

The English Church Mission in Upper Burma is one of the many offshoots of St. John's College, Rangoon. In 1863 the Rev. J. E. MARKS, Principal of the College, gave some Christian books to a Burmese Prince, the Thōnzay Mintha, then a refugee in Rangoon, and spoke to him about their contents. On his reconciliation with his father the King (Min-dohn-Min) of Burma he returned to Mandalay and invited Mr. Marks there. For some time there was no opportunity of accepting the invitation, but in 1867 Captain Sladen, the Political Agent at Mandalay, with whom the King had conversations on Christianity, represented that a Christian Mission would be received, and by direction of the Bishop of Calcutta Mr. Marks visited Mandalay in 1868, taking with him six of his best pupils. During their stay, which lasted about three weeks (from October 8), Mr. Marks had several long interviews with the King, who made a grant of land for a church, a school, a residence for a Missionary, and a cemetery, and promised to pay the whole cost of the buildings, adding that the school

was to be built for 1,000 boys. He formally handed over nine of his sons to Mr. Marks for Christian education, and gave about £50 for the purchase of books. Mr. Marks presented some books, including a copy of the Prayer Book, translated into Burmese. The King read the Confession aloud, and then two or three pages silently, and said he would study it attentively. The King kept his promises, and for four years he let Mr. Marks "want for nothing."

The school and clergy-house were opened in 1869; in 1870 the private chapel in the latter was dedicated, the cemetery was consecrated, and a confirmation was held by the Bishop of Calcutta; and on July 31, 1873, the "Church of Our Lord Jesus Christ," as it was called, was consecrated. The offertory on the occasion—Rs.405, of which Rs.175 came from Buddhists—was devoted to the Chota Nagpur Mission [*see* p. 495]. In erecting the buildings the King had declined assistance, but he made an exception in favour of H. M. Queen Victoria, who, struck by the unwonted act of a heathen King building a Christian church, desired to present a font, which was placed on a slab of white marble especially selected by the King, and soon after used for the admission of a Burmese family into the Church [2].

That Dr. Marks' school was "a most effective one, looked at from every point of view, morally, intellectually, religiously," was the opinion of the founder of the American Baptist Mission, Toungoo (Dr. Mason) [*see* p. 642], who in the ensuing year enjoyed the daily services in the church at Mandalay while a guest of Dr. Marks [3].

But it now became evident that the object of the King in promoting the Mission had been to secure political advantages thereby from the British Government. Hitherto he had professed a great friendship for Dr. Marks; but having utterly failed in his design he withdrew his support from the school and sent Dr. Marks notice "that it would not be safe . . . to stay longer in Mandalay." The Viceroy of India (Lord Northbrook), seeing that Mr. Marks' life was "in danger," begged the Bishop of Calcutta to recall him at once, "for fear of complications between the two Governments"; but Bishop Milman wrote to Dr. Marks:—

"I replied that it was not our custom to recall Missionaries from their posts at the first appearance of danger. That you had my full permission to retire if you thought it necessary to do so, but that while you judge it needful for your work to remain in Mandalay, I should support you in so doing. But pray let me advise caution, &c."

Mr. Marks therefore held on until January 1875, when he was relieved by the Rev. J. Fairclough. His words on leaving were (without knowing it) prophetic: "I will not come here again until Mandalay is a British town" [4].

During the next four years the work was carried on by the Rev. J. Fairclough (1875-7), C. H. Chard (1877-8), James A. Colbeck (1878-9), but with little result [5].

The first-named could not say that even one of the Poongyees who visited him had shown any real desire to know anything about Christianity.

"The place, if not the whole country" (he reported in 1876), "is simply ruled by a system of terrorism such that the people dare not listen to what we have to say. . . . No Minister dare mention the School to the King" [6].

Under Thee Baw, who succeded Min-dohn-Min on his death in 1878, matters became so bad that in October 1879 the British Residency and the Mission were withdrawn; but during the series of cruel assassinations which preceded this step the lives of some seventy persons, including the Nyoung Yan Prince, his brother, and their families, were saved by the courage and wisdom of Mr. Colbeck, who himself incurred no small risk [7].

The Rev. J. MARKS made an effort to regain influence over his old pupil Thee Baw,* but was refused admittance to his territory by his Prime Minister. Thee Baw "knew nothing of this incident," and "often expressed . . . wonder" that Mr. Marks "did not come to see him." Had he succeeded in doing so things might have gone very differently with the King [8].

After the capture of Mandalay by the British the Mission was at once re-opened by Mr. Colbeck in December 1885—that is, before the annexation† [9].

The church, which was said to have been used as a State Lottery Office, was found to be comparatively uninjured, and it was re-opened for Divine service (English and Burmese) in January 1886. In reply to all suggestions to destroy or alienate the Mission buildings, Thee Baw had always answered, "No, let them alone; I went to school there." In April the school was re-opened, and under the altered circumstances the Mission showed more life than ever. Within six months the Burmese converts numbered 75, and in the school 150 boys were under Christian instruction, the 30 boarders including the sons of several Burmese and Shan notables.

An out-station had also been established at Madaya, eighteen miles north of Mandalay; and others were projected at Amerapoora, seven miles, and Sagaing, sixteen miles south. For the extension of the work in Mandalay and Upper Burma generally, the Society in 1886 provided an additional £1,000 per annum [10].

The converts were zealous in bringing their friends, and at the end of 1887 Mr. Colbeck reported that there was a movement going on

* The Register of the Royal School, Mandalay, contains a record of Thee Baw from the time of his admission (July 5, 1869) to his dethronement in 1885. [*See* M.F. 1889, pp. 326–7.]

† After the capture the Hman Nan Daw, the grand front hall of the Royal Palace, was used as a military chapel for the British garrison, and the Society's Missionaries assisted in ministering to the troops. During a visit in 1889 Dr. Marks wrote:—"Here in the golden apartment in which I had so often walked barefoot, and weary and anxious, waiting for hours for the appearance of one of my prince-pupils with the joyful words, '*Caw daw moo thee*,' 'The King calls you,' I now stood with my back to the throne, and preached to a large and attentive congregation from the words, 'The power of His Resurrection.' In my long intervals of waiting, in days gone by, I often used to think of the various useful purposes to which the different halls of the palace might be put. But my wildest flights of imagination never assigned such a purpose as that to which we were adapting the hall of audience. . . . As soon as the parade service was over, Colbeck and I hurried across the enclosure to the building called Theebaw's Kyoung, one of a series of apartments, every portion of which is heavily gilded. This also is used as a chapel for celebrations and for evening services. It is much smaller than the palace chapel. There, for the first time in my life in the Burmese palace, I celebrated the Divine mysteries, Colbeck assisting. There were only some half dozen communicants, but I could not help feeling what a marvellous change God has wrought. Here, in a building erected by the last King of Burma for a Buddhist monastery within the precincts of his palace, and adjoining the chamber in which he had placed a very sacred image of Gaudama, we were celebrating the Holy Eucharist, none gainsaying or hindering us" [9*a*].

which was stirring up Burmans far and wide. On Christmas Eve twenty men and eleven women were baptized before a crowded congregation. These converts had been gathered from various places, and several of them attributed their first doubts in Buddhism to the teaching of a Burmese medical man Ko Po, who was persecuted as a depraved heretic and crucified in Mandalay some seventeen years before. His chief doctrine was belief in a Holy, Wise, and Living God, and he ignored the Poongyees. Ko Po's cruel death terrified his followers, and they conformed to the State religion, but were not convinced of their sins; and now, under British rule and toleration, they found their way into the Church of Jesus.

The converts continued to increase, and in January 1888 the Buddhist "Pope," or Chief Minister, said to Mr. Colbeck, "If you are kind to them all the people will come into your bosom." The people and the Poongyees alike now seemed "utterly indifferent to their own religion," and the Pope's Secretary himself placed a boy in the Mission school with full permission for him to become a Christian [11].

By these events Mr. Colbeck's furlough had been delayed, and on March 2, 1888, he died of fever after over fifteen years' unbroken service in Burma. A man of exceptionally devout life, his whole soul was devoted to his calling, and in every quarter where he laboured he left the impress of his saintly character, his example stimulating even his Bishop "to try to do more for Christ and more in Christ's spirit" [12].

After his death the work devolved for a time on his brother, the Rev. G. H. Colbeck (1888–9), and is now in the hands of the Revs. G. Whitehead and L. Sullivan [13]; but the establishment and development of the Church demands a larger staff. For lack of this progress has been checked, and in 1890 unfaithfulness and even apostasy were reported on the part of some of the converts [14]. But while the prospect at the centre is still discouraging, a branch station of much promise was established in 1891 at Myittha, some forty miles south, and good progress is also being made at Madaya [15].

In 1889 a Tamil Mission was begun in Mandalay, and the Prince of Thibaw (a Shan State), whose eldest son has been educated in the Mandalay School, offered to assist in establishing a Mission in his State [16].

(1892–1900.) The work has been hindered at times by the imposition of chaplains' duties on the missionaries, at others by changes in the staff [17]. The Rev. J. Tsan Baw, the first Burman ordained to the office of priest in the Church of England, and who was exercising a good influence over his fellow-countrymen, died in 1894 from cholera, probably contracted while administering Holy Communion to two sufferers [18]. While being educated in England he lost his mother tongue, but regained it on returning to Burma, and while at Rangoon he was the means of bringing many from Buddhism into the fold of Christ, his countrymen being proud and fond of him. In 1895 the daughter of a petty Shan chief was confirmed. She had been brought down to Mandalay by her future husband, who married her after her baptism. In 1898 some more Shans and some Manipuris were confirmed [19].

(II.) **SHWEBO** is situated 50 miles north of Mandalay and 17 miles from the west bank of the Irrawaddy River, and was from 1751 to 1760 the capital of Burma, under the classical name of Rutina-thenga. Up to 1887 it had been unvisited by any Missionaries, and so was a city "wholly given to idolatry," excepting for the small number of Europeans then attached to the military and civil station there [1].

S.P.G. Period (1887–92).—A visit to Shwebo by the BISHOP OF RANGOON and the Rev. JAMES A. COLBECK of Mandalay early in 1887 led to the sending of the Rev. F. W. SUTTON there in the following July for the purpose of opening a Medical Mission [1*a*]. The natives whom he sought to benefit numbered 24,000; they lived in bamboo huts, were "poor and uncivilised, very ignorant and superstitious." From the first they "pressed" him into Mission work but for four months his primary duty was hindered by the claims of the English troops in the absence of their Chaplain. Assisted at the outset by Mr. Colbeck, Mr. Sutton secured the erection of Mission buildings, including schools and hospital, and in October the dispensary was opened. The people were slow to trust to English medicine, and during the first nine months only 705 cases were treated. In the same period there were sixteen baptisms, one of the first being a young Mandalay princess, a first-cousin to the late king Thee Baw. Though she had a very happy home at Mandalay, she could not be induced to return, but sought the permission of her parents to remain and work amongst the heathen of Shwebo. Having themselves been baptized during her absence they consented, and "Rachel" became a devoted and valuable worker in the Mission. Another of the early converts was the man who erected the Mission buildings. Day after day he used to come to the compound and with a stick describe two lines upon the ground, to which he would point and say:—

"Which is right? I have been walking along *this* one . . . for fifty years, my parents walked along it, and we have been so happy, and spent so much money to obtain merit upon it; now you say, come away, that road is no good, *here* (pointing to the other) is the right one; what can I do?"

For six months this continued, but after the death of Mr. Colbeck of Mandalay he could no longer hesitate.

"He said he had known many good men, but the best of all was our lost friend, what he had said must be true, and he (the builder) must be baptized into the same holy faith, and have the same hope of a joyful resurrection" [2].

Referring to a visit to Shwebo in March 1889 the Bishop of Rangoon said:—

"In the cool of the evening I stood on the side of the moat around the ancient city . . . and saw Rev. Dr. Sutton go down in the waters and baptize twelve adults, all converts from Buddhism in this the youngest S.P.G. mission in my diocese. On the following day I confirmed twenty men and thirteen women, the first-fruits of the harvest" [3].

A hopeful beginning had been made with the schools also, and Dr. Sutton had been much encouraged by the interest shown in neighbouring villages [4], when in 1889 the illness of his wife drove him to England with no hope of the possibility of return [5].

Under the Rev. H. M. STOCKINGS (1889–92) "the foundations of a successful Mission" are being laid "wisely and well" [6].

(1892–1900.) Notwithstanding earnest Missionary efforts, the people in this district are more than usually indifferent to the claims of Christianity and to the education of their children, and there have been several cases of irregular marriage between Christians and Buddhists [7]. Industrial training has met with good success, a farm having been secured in 1893 for boys and weaving introduced for girls [8]. On April 17, 1899, a portion of the Mission buildings and the Mission records and registers were destroyed by fire [9].

(III.) **PYINMANA** (Ningyan), 1891–2.

This is an important centre on the Toungoo side of Upper Burma, on the railway equidistant from Mandalay and Rangoon [1]. In January 1891 the Rev. J. Tsan Baw, a Burmese clergyman, opened a Mission there under the Society. A school was erected on a plot of land abandoned by the Salvation Army, and there was a hope of a flourishing Burmese and Karen congregation there [2], when in December 1891 progress was interrupted by the illness of Mr. Baw, who removed to Rangoon [3].

(1894–1900.) In 1896 the Rev. J. Hackney was transferred from the Toungoo field to Pyinmana to open a Karen Mission there, but he had to leave on furlough in 1897, and the Mission has not yet (1900) been resumed [4].

BHAMO is situated on the Irrawaddy, three days' journey from the Western Chinese frontier and 210 miles north of Mandalay. Though it has suffered greatly from the raids of the Kacheens, Chinese, Burmese and Shans, its fixed population being only 3,000, it has retained its vitality as a centre of trade with Burma and China [1].

Some Mission work there appears to have been attempted by the Rev. J. Marks of Mandalay in 1873 [2], and visits have since been made by Messrs. Fairclough (1877), James Colbeck and the Bishop of Rangoon (1886), the general opinion being that it is desirable to establish a Mission there, not so much for the Burmese as for the Kacheens and Chinese-Shans [3].

THE ANDAMAN ISLANDS (area, 2,508 square miles).

The Andaman Islands (situated in the Bay of Bengal to the south-west of Burma) have been designated "an earthly paradise," while its aboriginal inhabitants are "among the lowest in the scale of humanity" [1]. After the Indian Mutiny (in 1858) a new element was introduced by the formation of a convict settlement at Port Blair, on Ross Island, one of the smallest of the group. But the presence of the convicts, most of whom are at large in the settlement, is not regarded as a cause of insecurity to the Europeans, as the worst characters are confined on Viper Island, and the murder of Lord Mayo (in 1882) was committed by a fanatic on political grounds. The Andamanese belong to the family of Oceanic Negroes, but seldom exceed five feet in height. They live on shell-fish, birds, and beasts. They have no form of worship or religious rites whatsoever, though they believe in a Great Being (Puluga), the author of all good, and in multitudes of evil beings, of whom the chief are three spirits dwelling respectively in the woods, in anthills, and on the sea. Some of their legends also appear to carry the doctrine of the transmigration of souls. Degraded though they be, they are merry, lighthearted, fond of singing and dancing, and very impressible [2].

From the earliest years of the British occupation local efforts have been made for the civilisation of the aborigines. The first Chaplain of Port Blair, Mr. Corbyn, was placed in charge of them, and during the Chief Commissionership of Colonel Man the first definite steps were taken to raise them by the establishment of a Home and Orphanage. Further, a son-in-law of Colonel Man, Lieutenant Laughton, in conjunction with the Rev. T. Warneford, formed a local Missionary Society chiefly for their evangelisation.* Over Rs.5,000 were raised and placed in the hands of the Bishop of Calcutta for the furtherance of this object, and every effort was made to find a missionary, but without success. A son of General Man reduced their language into Roman characters and published a grammar and vocabulary, and from time to time the Chaplain and other residents made representations to Bishops and Societies, but without avail. Individual baptisms there had been, and the Bishop of Rangoon at his first visitation in 1878 confirmed two Andamanese girls; but for another seven years, with the exception of the Home and Orphanage, no direct effort was made to civilise the people. Meanwhile disease threatened their speedy extinction, and in 1885 there were only a few thousands left [3]. Of the total population of the islands (15,609), about four-fifths are convicts, 9,433 being Hindus, and 483 Christians.

S.P.G. Period, 1885–92.—The year 1885 brought with it the appointment of Mr. J. H. Nodder as the Society's first Missionary to the islands. Pending the selection of a permanent site Mr. Nodder settled at Haddo, and commenced work with seven boys from the Orphanage and two from the Nicobars [4]. [*See* below.]

In 1886 he was transferred to Rangoon, and no English Missionary has yet been found to replace him, though some useful work has been carried on by a Madras Catechist under the superintendence of the Government Chaplain, the Rev. C. H. Chard [5].

(1892–1900.) The work of the catechist among the convicts is restricted to Christians. The Andamanese (2,000 in 1898) are rapidly dying out. The orphanage was transferred to the Nicobars about 1898. In that year the Bishop of Rangoon dedicated a church tower, &c., erected as a memorial of Captain McCarthy and the crew of the *Enterprise*, who perished in a cyclone in 1892. A few of the lascars belonging to the steamer were rescued by the female convicts joining hands and making a chain of deliverance from the shore [6].

THE NICOBAR ISLANDS (area, 635 sq. miles, population about 7,000) lie between the Andaman Islands [p. 653] and the Island of Sumatra. The inhabitants are of Malay descent. In a religious sense they are the most miserable and utterly ignorant people of the earth. Though having some dim notion of a superior Being, they have no word in their language to represent God. The word they use signifies "up there," "above," and conveys no idea of life or personality. Nature lavishes upon them food in abundance, requiring but little labour, and this they regard as the gift of some beneficent being. They think the "De'w she ol kahœ"—the good spirit—dwells in the moon, and fancy they can trace his lineaments as he gazes upon the earth. In their votive plates they sometimes represent the "giver of all" in human form, draped in a skirt made of grasses. But though indifferent to the service of the one who they believe to befriend them—offering no worship to him and having no idols to remind them of him—much of the time and thoughts of every man, woman, and child are devoted to conciliating the evil one and disembodied spirits. They live in constant dread and abject terror of the unseen world, spending their little fortune and being kept in poverty by the bribes they offer to the spirits which they suppose to be ready to pounce down and eat the life out of them.

Strange to say, these vindictive and destructive spirits are the souls of father, mother, and other near relatives who, during life, loved them with a passionate love. The idea seems to be that the soul in its disembodied state is utterly miserable, and that it is for ever trying to become again incarnate, and enjoy once more its canoes, and cocoa-nuts, and pigs.

As the Hindus impoverish themselves for years by the extravagant expenses at their marriage feasts, the Nicobarese do the same by the cost of their repeated death-feasts,

* The establishment of a Mission was sanctioned by Government subject to the rule which forbids Missionary efforts among the convicts [3*a*].

which are three in number—the first, on the death of an individual; the second, three months after the death; the third, three years after the death.

Like the Hindus they dedicate their little children, boys and girls, to the office of Ma-phoys. These Ma-phoys become Menloonas, or head devil-doctors, in whom the people have great confidence.

Noble attempts to plant the Cross on these beautiful islands were made by two Jesuits in 1711—Père de la Boesse and Père Bonnet, who are believed to have died within three years of landing—and by the Moravian Brethren from 1768 to about 1787,* when, twenty-four of their number having laid down their lives in the cause, the one survivor, J. G. Haensel, was withdrawn and the mission abandoned. A third attempt (by a Roman Catholic Missionary from Rangoon about 1807) also proved abortive, and with his early departure Christian enterprise in those regions ceased until 1885 [1].

S.P.G. Period, 1885-92.—In 1885 a Mission was opened by the Society in the Andaman Islands for the benefit of the Nicobarese as well as the Andamanese. The plan adopted is to bring relays of children from Car Nicobar, a populous island on the north of the group, to Port Blair, in the Andamans, and after a stay of a few months in the Orphanage to return them to their parents. This work is conducted by a catechist. They are taught to repeat over and over again in their own tongue short sentences on the goodness, love, and holiness of God and His mercy and lovingkindness in the gift of His Son, to be repeated hereafter in many a Nicobar hut where the blood of pig and fowls has been sprinkled for fear of demons—sweet sounds strangely mingling with the weird, excited, and drunken utterances of Menloonas. Thus far the work has not advanced much beyond this stage; but already the confidence of many has been won, the parents being pleased and surprised with the learning displayed by their children. The catechist, Mr. V. Solomon, a Tamil convert, who had charge of the Mission under the Port Blair Chaplain in 1888, has gathered some interesting particulars of the life and notions of the Nicobarese [1].

(1892-1900.) Besides the orphanage work—(the orphanage was removed to Car Nicobar in 1897 98)—Mr. Solomon has for over ten years visited the Nicobars annually for three months. He has thus acquired a considerable knowledge of the people's language and great influence over them. The young men of the orphanage show a keen desire for baptism, and refuse to join in the ceremonies of their heathen kinsmen. Physically the people are of small stature and strongly built. In disposition they are mild and easy to manage, and they constantly bring their differences to Mr. Solomon for settlement [2].

(*For Statistical Summary for Burma see p.* 732.)

* Bishop Caldwell states that "some Missionaries remained till 1792" ("Tinnevelly Mission," p. 267); but the detailed account of the Rev. C. H. Chard (in M.F., 1885, p. 235) gives 1787 as the date of withdrawal.

CHAPTER LXXXIII.

CASHMERE.

CASHMERE, one of the native tributary States of India, lies to the north of the Punjab. Its natural beauties, its fertile soil and temperate climate have made it celebrated throughout the East, and by the Hindus it is regarded as holy land. The aborigines are a distinct nation of the Hindu stock; but in A.D. 1586 the country became a part of the Moghul empire. After being subjected by the Afghans, and next by the Sikhs, it was ceded to England at the end of the first Sikh War as an indemnity; but a year later (1846) the greater part of the ceded territory was sold to Gholab Singh (a Hindu prince) for Rs.7,500,00. The sale, which was effected against the wish of the inhabitants, brought them many years of misrule and oppression. The native State includes Cashmere proper, Jammu, Punch, Ladakh, and Gilgit. *Area*, 80,900 square miles. *Population*, 2,543,952; of these 1,793,710 are Mahommedans (chiefly of the Sunni sect), 691,800 Hindus, 11,399 Sikhs, and 218 Christians.

At Srinaggar, the capital of Cashmere, a Medical Mission was begun by the C.M.S. in 1864; but the work of evangelisation has encountered more than ordinary opposition.

S.P.G. Period (1866–7 and 1891–2).

As yet little has been done for the Cashmerees by the S.P.G. In 1865 the Rev. Arthur Brinckman, formerly an officer in the British Army, informed the Society of his intention to proceed to Cashmere for the purpose of forming a Mission, and at his desire he was appointed an Honorary Missionary, on the understanding that though Cashmere was not then "within the jurisdiction of any Bishop of the Church of England," he would consult the Bishop of Calcutta and be guided by his advice in the work [1].

During a stay of about eighteen months in the country (1866–7) —his headquarters being at Srinaggar, the capital—Mr. Brinckman made some progress in acquiring Cashmiri—a work of unusual difficulty, as that language possessed no alphabet and Persian characters had to be used. His knowledge of Hindustani however was helpful; but little impression could be made on the Cashmerees, and his efforts were confined almost entirely to his servants.

Though a few Cashmeree converts might have been made in the Punjab, as yet (1867) there was not one residing in his own country. The first native baptized at Srinaggar was shut up in a dungeon with a log of wood chained to his leg, and was released only at the intervention of the British Government. The Missionaries were constantly surrounded by spies, and everyone seen frequenting their premises was reported and punished. The "visible results" of Missionary labours thus far were therefore "simply nothing." The Rajah was personally friendly, but he would not allow Mr. Brinckman to build a church, even for the English visitors. Nevertheless through the C.M.S. Medical Mission the Gospel was preached to at least 1,000 natives yearly [2].

With the object of getting the condition of Cashmere ameliorated Mr. Brinckman visited England towards the end of 1867, and published a pamphlet on "The Wrongs of Cashmere." It was also his intention to qualify in Medicine and return to Cashmere as a Medical Missionary [3]. Though unable to accomplish his wish he has shown an

abiding interest in Cashmere, and in 1891–2 he entrusted £1,000 to the Society for investment as the nucleus of an endownment for a Bishopric in that country [4].

1892–1900.

In the meantime the way had been further prepared for the Society's re-entrance into the field, which took place in 1893 under the following circumstances. About the year 1884 a Mohammedan family of the highest order—"Syeds"—the father a Maulvie, came from their residence at Sialkot, near Cashmere, to Meerut, on their pilgrimage to Mecca. Influenced by a Christian book (in which Mohammedanism was compared with Christianity), and by the preaching of the Rev. D. Jeremy, a C.M.S. native pastor, they abandoned their pilgrimage, and after being prepared for baptism were sent on to the Rev. H. Höppner, the S.P.G. missionary at Roorkee, who helped to find them work, and after further instruction baptized them on Whitsun Day, May 24, 1885. While pursuing their occupations at Roorkee they also quietly, and without Mr. Höppner's knowledge, sought to influence their relatives and friends in the Sialkot district and at Jammu, and about the year 1890 one of the sons, Yakub, employed as teacher in the Mission school, asked leave to go to Jammu with a view to persuading some of them to embrace Christianity. The result was that he brought back to Roorkee first his brother-in-law, and next an uncle, both of whom received baptism. In December 1893 Ishaq, a brother of Yakub, was sent up from Roorkee as catechist to take up his residence in Jammu, and his arrival was a comfort to his friends and was welcomed by other inquirers. Mr. Höppner followed in January 1894, and baptized eight persons, one of them, Munshi Hassan Din, being a learned Mohammedan, to whom Ishaq three years before had given an Urdu Bible.

The catechumens had remained firm under persecution, the first convert—Murad Masih—saying, "I am ready to sacrifice my life for Christ if it be necessary." By the law of the State, anyone changing his religion loses all his property. Accordingly Hassan Din's "friends" took possession of his property, and he became almost destitute, and was hooted in the street. Nevertheless his wife clung to him, and with their three children was also baptized. At a second visit in 1894 Mr. Höppner baptized eight adults, Ishaq's father (Maulvie Ibrahim) having meanwhile "mightily persuaded the people" [5].

In January 1895 the Bishop of Lahore, who exercises episcopal supervision over Cashmere, visited Jammu. He described the work as "quite unique," was much impressed by the genuine earnestness of the older Christians, and confirmed four persons. He also saw the necessity of placing a native clergyman at the spot. The man was forthcoming in the person of Yakub Masih, whose ordination was determined on, the Society being responsible for his maintenance; but the Scotch Presbyterian Mission at Sialkot protested against the English Church sending missionaries into a country where they had established a small out-station, and simultaneously grave charges were brought against the moral character of the catechist. The Society, as well as the Bishop, declined to recognise any claims on the part of

the Presbyterians to an exclusive occupancy of the country,* and a careful investigation by the Bishop resulted in the slanderer acknowledging that his charges were unfounded [6].

Bishop Matthew, therefore, ordained Yakub as deacon, in Lahore Cathedral, on December 22, 1895. On returning to Jammu in January, Yakub found his brother Ishaq ill with fever, the result of exposure in his Missionary work, and on the 9th, only two days after their meeting, the zealous catechist died. When it became known in the city that he was dead, "a stream of men and women began to move to the house," so greatly was he beloved and respected [6*a*].

At his second visit to Jammu Mr. Höppner was kindly received by the Maharajah of Jammu and Cashmere, who, himself a Hindu, said that the Christians should not be persecuted on account of their religion. In reality, however, not only is preaching in the bazaar forbidden, but even permission for the erection of a church had not (up to 1900) been obtained,† while the converts have endured grievous persecution. Some of them have been watched night and day by both Hindus and Mohammedans, and the obnoxious law still exists, that anybody changing his religion has to forfeit all his property. Notwithstanding all this, there were seventy-two baptisms in the four years 1894–98, the majority being Mohammedans‡ [7].

The Rev. Foss Westcott, of Cawnpore (who, at the request of the Bishop of Lahore, visited Jammu in 1898), reported that "a real work" was being done. The Christians (numbering fifty-six) were scattered over Jammu and six villages. All but four were earning an independent livelihood. Though mostly poor people, they contributed to the weekly offertory, and the relief of the most needy. Some work in the zenanas was also being carried on, on a small scale, by Mrs. Ishaq. A Maulvie, whom Mr. Höppner had baptized on his last visit, had formerly been a keen opponent of the Mission work; he was now bearing patiently the annoyances to which his baptism had exposed him. Another Maulvie, after studying the New Testament, and comparing it with the Koran, stated that "in reality Moham-

* The whole matter was dealt with by the Bishop in his charge of 1895, in which he showed that the gathering in of these converts had been "due entirely to the zeal of natives of their own district, and, in some instances, of their own kith and kin." Their evangelizing efforts had begun "almost, if not quite, as soon as the Scotch," and, so far from being prompted by any thought of interference or aggression, had "reached a section of the population which" the Scotch "had never approached." There is no friend of Missions who would not hail such a method of spreading the truth as they adopted as most hopeful and worthy of imitation. The protest of the Scotch could only be justified on the theory "that the people are made for Missions, and not Missions for the people." Any symptoms of aggression or deliberate intrusion the Bishop would not have countenanced, but in the present instance he conceived that he was "rather maintaining the just rights of Indian Christians to proclaim the Gospel to their own belongings, and to demand for them the pastoral care of that Church to which they themselves belong."

† It was not until 1899 that the State authorities conceded a site for a cemetery for the burial of Christians, who hitherto had to be buried, "here and there, in the jungle" [7*a*].

‡ Mr. Höppner had a long argument with the Maharajah (in 1896), who, taking an English Bible, offered to give him "Rs. 50,000 if he convinced him of the truth of Christianity and made him a Christian." His objection to the conversion of his subjects appears to apply more to the Hindus than to the Mohammedans, but Mr. Höppner boldly told him that persecution would not keep Christianity out of his dominions, and that his Highness will see not only Jammu but his whole State Christianised—a statement which "he took very well" [7].

medan religion is based on cruelty and Christianity on love." The death of Bishop Matthew, of Lahore, took place just at the time when Yakub was to have been ordained priest [8]. His successor, Bishop Lefroy, after a visit to Jammu in 1899, deemed it desirable that the ordination should be further postponed in order to allow of Yakub receiving systematic teaching at the Divinity College, Lahore. Of the Mission the Bishop reported that his uppermost feeling was one of much thankfulness, and there is every reason to believe that "a true foundation has been laid, and therefore that the work will go on and prosper in the power of God" [9].

Up to the present (1900) the Rev. H. Höppner of Roorkee has been the superintending missionary of Jammu, but Bishop Lefroy proposes that one of the Delhi missionaries should relieve him of the office [10].

(*For Statistical Summary see p.* 732.)

CHAPTER LXXXIV.

AJMERE AND RAJPUTANA.

The Rajputana Agency, situated in the north-west of India, between the Presidency of Bombay on the south and the Punjab on the north, comprises twenty native States and the British district of Ajmere-Merwara. Of the native States seventeen are Rajput, two are Jat (Bhartpur and Dholpur), and one is Mahommedan. Total *area*, 130,268 square miles. *Population*, 12,558,370 (including Ajmere 542,358); of these 10,629,289 are Hindus, and 4,538 Christians (including Ajmere 2,683).

S.P.G. Period (1881-92).—In 1881 the Society's Missionaries at Delhi undertook the spiritual care of some native Christians who had gradually collected at Ajmere for work in various public offices and railway workshops. Refusing to be amalgamated with the United Presbyterian Mission, they contributed to the support of the catechist provided for them, while strongly desiring an ordained native pastor. Moved by this consideration and by the fact that no Mission work whatever was being carried on by the Church of England among the Rajputs, who are known as one of the most manly and trustworthy races of India, the Society consented in October 1886 to the transfer of the Rev. Tara Chand from Karnaul to Ajmere, in the double capacity of pastor of the native congregation and evangelist to the Rajputs in the neighbourhood. A new and most important centre of influence in the heart of Rajputana was thus acquired for the Church [1].

Within two years (1886-8) the native congregation, assembling in a room in the Magazine or Old Fort, increased from 110 to 150; progress was made towards the erection of a church, schools were opened, evangelistic work was regularly carried on in the town by Mr. Chand and his assistants, and visits were undertaken to neighbouring places [2].

Efforts are being made to extend the work and to raise an endowment for the native pastorate; and Mr. Chand believes the "leaven of truth is working powerfully in the hearts of the people," though "for visible results we have patiently to wait in faith." His public

preaching meets with the usual opposition from the Mahommedans and Aryas; but this, though unpleasant, increases rather than diminishes the number of hearers of the Word [3].

(1892–1900.) The work at Ajmere is so established that Mr. Chand feels it will grow even when he can no longer direct it. Besides his Missionary duties he has assisted in the revision of the Urdu New Testament. Through the munificence of an old resident, an institution named after him, "The Fordham Home and Orphanage," and designed for native orphans and very poor Eurasian children, was erected at Ajmere in 1896, the opening taking place on October 30.

In 1897 the Society's existing Mission School was removed to a new building erected in the Orphanage compound. In this school the orphans (all boys) receive general instruction (free), industrial training being provided in another building erected in 1898 * [4].

(*For Statistical Summary see p.* 732.)

* The Home must not be regarded as an S.P.G. institution, though the Society assists in the education of the children.

CHAPTER LXXXV.

EUROPEANS IN INDIA.

In consequence of a representation from the Bishop of Calcutta and a memorial from the European and Eurasian community of the Diocese of Bombay in 1864, a "considerable discussion" took place in that year "as to the expediency of the Society's appropriating any portion of its funds towards providing the ministrations of religion to *English* workmen, labourers, sailors, or others of the poorer class in India," who seemed not to be comprised within the spiritual charge of the Government Chaplains. The practice of the Society hitherto had been "to confine its operations in India to the evangelization and pastoral care of heathen and converts" [1], although there were instances in which its Missionaries had occasionally ministered to Europeans also [2].

The dioceses of India were now "regarded as coming within the scope of the Society's resolutions of July 1860 relative to endowments for the Church in the Colonies" [3], and the Society was "ready to consider any application for supplying the ministrations of religion to English settlers of the humbler class" in India.

Temporary assistance in the object desired was (1864) extended to the Diocese of Bombay [4], and in 1866 £1,000 was granted from the Society's "Colonial Church Endowment Fund"* to supplement a sum of £7,000 contributed chiefly by the shareholders of the East Indian Railway as an endowment "for the payment of Clergy to be stationed along the line of railway from Calcutta to Delhi." For every clergyman so appointed the Government promised a further allowance of £180 a year [5]. In 1867 it was necessary, however, on the recommendation of the Calcutta Diocesan Committee, to lay down a rule

"that as the Missionaries of the Society are sent out for the sole purpose of preaching the Gospel, and teaching among the native people, they be required to abstain from ministrations among the Europeans, except such as are merely

* This fund was opened in 1858, and in 1860 £10,000 was appropriated to it by the Society [5*a*].

occasional, or if continued, arising from obvious necessity, the latter to be reported immediately to the Committee and the Bishop . . . [and] to the Parent Society" [6]. The wisdom of this rule and its subsequent modifications has been confirmed by experience, and frequently the Society has had to insist on its observance. In many instances the health and work of Missionaries have suffered seriously from their being burdened with the duties of Government Chaplains. For example, in Burma, where the Rev. C. Warren's death in 1875 had been hastened by this cause, the Society discovered in 1890 that the imposition of Chaplain's duties on its Missionaries was "the rule and not the exception." Representations to the Government and to the Bishop of Rangoon on the subject effected much-needed relief [7].*

As most of the Indian dioceses have long had local societies for supplying additional Clergy for Europeans [8], and it is the duty of Government to provide for all its servants from its ecclesiastical establishments,† it was felt "that every time a missionary ministers to Europeans in India he is encouraging the Government to make no addition to the list of chaplains and the people to withhold their contributions to the Additional Clergy Societies" [9].

Nevertheless, in addition to the aid already referred to, the Society has in a few cases, as at Delhi, Cawnpore, &c., contracted with Government to supply English services, in consideration of certain advantages [10]. In 1876 it set apart £300 for aiding the Bishops in providing ministrations for the English in India; but though the grant was renewed annually for four years, not a penny of it was drawn [11]. In 1891 the Bishop of Calcutta solicited the Society's aid in supporting Missionary Chaplains who should combine work among English people and natives [12].

According to the Census of 1891 the number of Europeans in India (including the military, about 76,000) was 168,000, and of Eurasians 79,842. Of the latter, 36,089 were professed members of the Church of Rome, and 29,922 of the Church of England.

* The Bishop himself wrote: "The longer I live the more do I feel as the result of observation that English work tends to alienate the mind from Mission work" (L., December 3, 1890). It should be added that all money earned by taking English duty is placed at the Society's disposal, not retained by the Missionary [7*a*].

† The annual expenditure of Government on the ecclesiastical "establishment" in India is about £134,546, and provides for 240 *Chaplains* (159 Anglican, 74 Roman Catholic, and 7 Presbyterian). In addition there are a number of "aided Clergy" (Anglican, Roman Catholic, Presbyterian, Wesleyan, &c.).

CHAPTER LXXXVI.

CEYLON.

CEYLON has been compared to a "pearl-drop on the brow of the Indian continent," and in fact it is one of the loveliest islands in the world. It lies off the southern extremity of India, and in size is rather smaller than Ireland. Little is known of the early history of Ceylon. The Veddahs are the aborigines, and in the 5th century B.C. the Hindus invaded the island and established there the Singhalese dynasty. Later on Ceylon was visited by the Greeks, the Romans, and the Venetians. In A.D. 1505 the Portuguese settled on the west and south coasts; but they were dispossessed by the Dutch about 1656, and the Dutch by the English in 1795–6. The settlements thus acquired remained under the Presidency of Madras until 1801, when Ceylon was constituted a separate colony. With the conquest of the interior province—Kandy—in 1815, the whole of the island came under British rule.

The Portuguese and the Dutch had shown much zeal in propagating Christianity; the latter not only divided the island into parishes and erected a church, school, and manse in each, but forbade the erection of idol temples, and strove to enforce a general profession of their own form of religion. The English went to the other extreme. In the first year of British rule 300 heathen temples were built in the province of Jaffna alone. But such was the neglect of the Christian religion that sixteen years later more than one half of the 350,000 native Christian converts committed to English care by the Dutch had relapsed into heathenism, and in 1851 the whole number of Christians in connection with the non-Roman Missions was said to be only 18,046. The religious destitution of the Singhalese Christians would have been greater but for the Dissenting Missionaries (American and English) who occupied the field. Visiting the island in 1816 Bishop Middleton (of Calcutta) found Governor Sir R. Brownrigg active in building churches and founding schools, and otherwise promoting religion, but chiefly through the instrumentality of persons not of the Established Church, which could reckon only two clergymen in Colombo, and two or three chaplains at distant stations, and notwithstanding the desire of Sir R. Brownrigg and successive Governors for the extension of the Church's influence, and the labours of the C.M.S., which entered the field in 1817, the Church in Ceylon up to at least 1846 was still feebly represented in comparison with other Christian bodies [1].

Area of Ceylon, 25,365 square miles. *Population*, 2,912,224; of these (by *race*) 2,000,000 are Singhalese (who occupy the Southern districts), about 750,000 Tamils or Malabars (who occupy the northern part of the island and the eastern and western coasts), 200,000 Arabs (or Moormen), 18,000 Burghers (the descendants of Portuguese and Dutch), 10,000 Malays, 8,000 Europeans, and a few Veddahs; and (by *religion*) more than one half are Buddhists (mostly Singhalese), about 600,000 Hindus (Tamils), 200,000 Mahommedans (Moormen and Malays), and 302,000 Christians.

As early as 1818, when the Society was preparing to enter the East Indian field, Ceylon was regarded as included within the scope of its operations [1*a*], but more than 20 years elapsed before it actually became so [2]. In the meantime however the island had slightly participated in the benefits of Bishop's College, Calcutta [3], and the Society had endeavoured to secure its erection into an Episcopal See. Bishop Middleton in 1816 thought it "high time that Ceylon should have a Bishop" [4]; and in 1835 the Auxiliary Committee of the Society at Bath recommended application to Government on the subject. It was not considered advisable to do this until Bishoprics had been secured for Madras and Bombay [5]; but in March 1840, in reply to a report forwarded by Lord John Russell on the state of religious instruction and education in Ceylon, the Society, after pointing

out that the Indian Bishops had expressed their inability to exercise effectual superintendence in the island, recommended the appointment of a Bishop for the colony and stated its readiness to co-operate in providing and maintaining additional Clergy there [6].

In the following November the Rev. C. Mooyaart became the first Missionary of the Society in the island, being stationed at Colombo [7], whence about the end of 1841 he was transferred to Matara or Matura on the south coast; and in 1842 the Rev. H. Von Dadelszen was appointed to Newera Ellia in the interior, and the Rev. S. D. J. Ondaatjee to Caltura and in 1843 to Calpentyn (or Kalpitiya) on the west coast [8]. In 1843 also a District Committee of the Society was formed at Colombo by the Bishop of Madras [9], and in 1845 Ceylon (which had been added to the See of Calcutta in 1817 and to that of Madras in 1835) [10] was erected into a separate Bishopric under the name of Colombo. The first Bishop, Dr. James Chapman, was consecrated in Lambeth Palace Chapel on May 4 [11], and landed at Colombo on All Saints' Day (1845). The Bishop found the whole of the western coast of the island—from Jaffna to Galle entirely destitute of Clergy, excepting Colombo, and *there* two of the churches were vacant [12]. Out of Colombo there were "but three consecrated Churches." Southward, among the Singhalese "an apathetic Buddhism, or actual unbelief," prevailed. Northward, among the Malabars, "an unimpressible Brahminism" was "everywhere in the ascendant" [12*a*]. In his visitations of 1846 "but one feeling . . . of kindly welcome and courtesy" was expressed towards the Bishop wherever he went; but "although much occurred which could not but please, still there was far more to humble" him, as the following passages from his journals show:—

"Wherever one goes it is the same; Brahma, Vishnu, Siva, Mahomet, and Buddha, each can number his thousands: Christians are counted only by units. . . . To see the land at every step so wholly given to idolatry, could not but stir the spirit within, and bring it in abasement before Him to whom alone are known the times and seasons of all things. Yet the thought that Christian England should for fifty years have held sway over this dark land, and in that time should have done and attempted so little for its spiritual improvement, made shame the predominant feeling of the heart too frequently amid the fallen, neglected ruins of what a more earnest zeal had done for a less pure faith in the times both of the Portuguese and the Dutch [13]. . . . Were British rule to become, in the changes brought about by the Providence of God from year to year, a fact of history to-morrow, no visible impress would be seen of our faith in the whole face of the land. With the Dutch it was different. They conquered, they colonized, often they converted, the people. Everywhere they built schools and churches; everywhere, to this day, in the maritime provinces, we see traces of them. We use them, but we strive not to emulate them. Because they did not all things well, we think and talk about their faults, but little imitate that in which they are clearly imitable. This island has now been under British rule for fifty years, but not a single church has been built* to be compared with those of which we see the ruins in some of the rural districts, or those which witness against us in each of their principal military stations [14]. . . . The retrospect is in many respects saddening. That I should have been so many weeks absent from home, traversing districts in which for so many years British power has been dominant, and English Churchmen resident, and yet should only have crossed the threshold of one consecrated

* It was not until 1850 that the Bishop could report the consecration (at Bamboddc) "of the first Mission church in the Kandyan Province since it became subject to British rule" [14*a*].

church, is of itself sufficiently humiliating; but when it is added that the *ruins* of many fallen churches are visible—proofs of what those who came before us tried to do, both among the heathen and for them—the sense of our national accountableness is much deepened. When, too, we see *our* own work undertaken by others, speaking indeed the same language, and teaching the same Bible, but coming from the shores of America to spend and be spent in God's service, for the good of those benighted families whom God's providence has confided to us, the thought is more and more humbling, both for our country and our Church. Education is doing its work, and so is dissent. If Christians could but be brought to work, though not with each other, still not against each other; without antagonism, though not in concert; some impression—a visible and real impression—might be made on the dense and dark mass of heathenism and superstition around. But it is far otherwise. Where the field is so vast and so open; where so much is to be done in every way, and on every side, to see altar set against altar, and brother against brother, is indeed most sad and humiliating. In the north, the scene of my late wanderings, it is less so than in any other part of my diocese. There the parochial divisions of the Dutch still remain, and the result is happily for peace, in the clearly defined limits of each other's ministrations. . . . Unless more help can be given from home, and more self-denial and devotion are exercised here, another half century must pass of England's rule without any calculable influence of England's faith on the heart and mind of Ceylon. The stigma attaching to it in the poetry of . . . the gifted Heber must still continue its reproach. But our hope is of better things. You [the Society] will work with us" [15].

The Society had assisted the Bishop in taking out additional workers from England [16], and acting on its principle of not wholly supporting but "assisting to support" a Missionary he was able in 1846 7 to make the Society's annual allowance of £800 available for double the number of clergy. Thus with a sum of £300 formerly allotted to one station (Calpentyn) six stations were now occupied at £50 per annum each—local aid supplying the rest [17]. It had been stated that the settled Europeans in the interior were all Dissenters, but two travelling clergymen sent there in 1846 were welcomed unreservedly, and in one of the districts subscriptions were at once set on foot for building six churches [18]. Considerable State aid also was elicited by small grants from the Society, it having been shown that the S.P.G. Missionaries had in 1847 periodically visited all the Government servants, both civil and military, at fifteen different stations, "who must otherwise have been altogether deprived of every ministration of religion" [19].

The importance of including the Europeans as well as the native races in the Society's operations may be illustrated by the fact that, whereas before the period of British rule drunkenness (though not uncommon in some maritime districts) was "almost an unknown vice" in the central provinces, it was in 1850 "in the mind of some of the more principled Buddhists . . . associated with Christianity, as an almost necessary accompaniment of conversion. 'What!' was the answer of a Kandyan Chief to a Missionary, who urged upon him the baptism of his son, 'would you have me make him a drunkard?'" [20]. Happily, in Ceylon, caste was of a social and civil, rather than a religious, character [21]; and it was found possible to give all the schools, Government as well as the Mission ones, a Christian character. So desirous were the natives for education that it was reported in 1848 "anywhere and everywhere they will at once build a school for their children." Under these

circumstances the Bishop might well regard schools as "the real field of hopeful labour, of increasing and boundless, but not unfruitful labour," and as the "seed-plot" of "an abundant harvest" [22]. From the first Christian education has always formed an important part of the Society's operations in the island [23], and in 1851 a College was opened in Colombo [*see* p. 795*b*] which has supplied duly qualified Mission agents, lay as well as ordained, the lack of which had hitherto been a great hindrance to the cause* [24]. On the resignation of Bishop Chapman in 1861, after 16 years of anxious and devoted service, the Society's Missionaries in Ceylon had been increased threefold, and more than one-half were of the native races. Owing to the efforts which the Bishop had promoted for raising local contributions, the charge upon the Society for the support of each clergyman had been kept comparatively low [25].

His successor, Bishop Piers Claughton (translated from St. Helena in 1862) [26], bore testimony to the fidelity and worthiness of the native clergy—in almost every instance where they had been placed in full charge of a district the result was "both to increase the number and to improve the character of the native converts" [27]. At the close of his episcopate in 1870 he reported that since the formation of a Native Ministry in Ceylon

"the history of the Church . . . in the island has consisted of an almost continuous record of advancement and progress. In villages where there were formerly no Churches and no Christians there are now no temples and no heathen. I have myself consecrated churches in villages which were a short time before entirely heathen and these churches, with very few exceptions, have been built at the people's own expense. In the city of Colombo we have twelve churches. . . . One instance of the indirect influence of the teaching of Christian Missionaries is that the Sunday traffic in the city of Colombo has greatly diminished; another is that whereas the name of a Christian used to be a reproach it is now coming to be thought an honour."

The diocese thus presented "a good specimen of the practical work of the Society" [28], to whom he owed a "pressing debt of gratitude" [29]. The third Bishop of Colombo, Dr. H. W. Jermyn, consecrated in 1871 [30], was forced by illness to resign in 1874 [31], but much good work was done during his brief episcopate. The finances of the Church were brought to a sound condition, the local contributions increased fourfold, chaplaincies were established in coffee districts, and the Clergy appointed thereto, although principally supported by the planters, were "pledged to the acquisition of either Singhalese or Tamil, and to do Missionary work among the labourers who reside on the estates." There were also cheering instances of wealthy Singhalese Christians building churches and schools on their estates, and a system of permanent land endowment of some of the stations was commenced [32]. In 1873 the Bishop wrote:—

"There can be no better field for Missions than Ceylon. Everywhere the door is open wide: with more men and more money we could make sure in a generation

* The difficulty in providing native agents had been enhanced by the fact that (to quote the words of the Bishop in 1846) "The Singhalese is certainly the very antithesis of the Saxon race; so little migratory are they, that the removal sometimes to the distance of only a few miles is looked upon almost as transportation: their native village is the home of themselves and kindred and a few miles round it constitutes their country [24*a*].

of all the Buddhist population. Even now we are progressing well. I myself baptized, on my late tour, 28 men of one village, the first fruits of the whole village which is now seeking and being carefully prepared for baptism: yet the Tamils are more difficult to deal with than the Singhalese" [33].

Bishop Jermyn regarded Buddhism as having lost its hold on the people of Ceylon [34], and the Report for 1874 recorded that "by the testimony of all Buddhism is effete; its hold on the people is as slight as it is possible to be, and soon millions of our fellow-creatures will be left without the semblance of a faith" [35]. Five years later however the present Bishop of Colombo (Dr. Copleston, consecrated 1875) [36] expressed the decided opinion that

"Buddhism as a whole is not conquered, or near it. It remains in the fullest sense the religion of the mass of the Sinhalese. There is certainly not a display of any such zeal among its adherents as the books represent in their description of early times; but we have no means of knowing, I believe, how far such descriptions, with their multitudes of learned and devout priests, their laity far advanced in the 'paths,' their enormous donations and sumptuous buildings, and the like, are the product of the historians' pious imaginations. I am inclined to think that Buddhism, with all its severe precepts, has always been very indolently and laxly pursued by all but a very few. There are now a few who give largely and erect Dagobas, and a few who aim at a high standard; while the mass are easily contented with an occasional offering of road-side flowers, and occasional attendance at the reading of 'bana,' which has answered its purpose, some of them say, so long as they have seen the priest who reads. And I think it is most likely that the case was very much the same, even when, with the patronage of kings and with no rival religions to keep it in the shade, the outward appearance of Buddhism was more striking. There is little doubt that Buddhism is far more vigorous in Ceylon than it was a hundred and fifty years ago, if the word 'vigorous' can be used of that which is essentially sluggish, dull, deep-rooted, unproductive. At the present day it is receiving an *impetus*, so far as it is capable of 'impetus,' from the prestige given to it by the interest taken in Pali scholarship and Buddhist literature in Europe. The Secretary of an obscure Society—which, however, for all the Sinhalese know, may be a distinguished one—has been writing, it appears, to several Buddhist priests here, hailing them as brothers in the march of intellect, and congratulating one or two of them on the part they took so nobly against Christianity in a certain ill-judged but insignificant 'public controversy,' which took place years ago in a village called Panadure. These letters the priests have printed in a little pamphlet, along with some selections from an English book, which describe some spiritualistic performances of Buddhist priests in Thibet. The result is that on every side they are inquiring about Thibet. It is supposed to be the scene of magnificent triumphs of Buddhism, miracles being wrought there quite as in the good old days. This nonsense has a good deal of effect, I think, on the common people; while the more educated, having really become free-thinkers, welcome the extravagant encomiums passed on the true original Buddhism by European writers, and thereby justify their own adherence to the national religion. . . . It is, I fancy, considered a mark of culture in England to say that Buddhism is very like Christianity, if not almost as good; and no doubt many think there can be no harm in praising Buddhism in England, because no one there is in danger of adopting it. Now both these are errors. Buddhism is not like Christianity either in theory or in practice. In theory, if like Christianity at all, it is like Christianity without a Creator, without an Atoner, without a Sanctifier; in practice it is a thin veil of flower-offering and rice-giving over a very real and degraded superstition of astrology and devil-worship.* And it is also an error to suppose that Buddhism can be safely

* Speaking on the same subject in the previous year the Bishop said that "Buddhism was virtually extinct so far as its nobler parts were concerned, but it was in full vigour so far as it consisted of devil-worship and magic, and the basest superstitions. If you said that a man was a Buddhist, it did not mean that he studied the ancient versions in which the holy teaching of Buddha was enshrined; it meant that if that man fell ill he would send for the devil priest, who would come in his frightful garb, shrieking his hideous charms, and beating tom-toms around the sick man's bed" [37*a*].

praised in England. All that comes out here and is made the most of. Two priests were induced to go over to Lyons (I think it was), robes and all, to teach Pali, it was said to some French *savants;* but I am assured that many in Colombo believed that the French nation, dissatisfied with their own religion, had sent for these priests to teach them Buddhism. Some English gentlemen, passing Galle about five years ago, visited a temple in the south of the island, and held a long and most interesting conversation with the priests there (of which conversation I was allowed to see a record in MS. before I left England); and it appears that on leaving, one of them paid a few compliments, such as no doubt he could very honestly pay, to the morality and philosophy of the creed he had been discussing. These . . . were printed and circulated in a small pamphlet, in which it was represented that some English gentlemen had come on purpose to inquire whether Buddhism or Christianity were the better religion, and had gone away convinced in favour of Buddhism" [37].

About this time some excitement was occasioned in various parts of Ceylon by the President-Secretary of the so-called "Theosophical" Society, who with Hindu and Mahommedan disciples from Bombay went about preaching "strange doctrines." Worshipping in the Buddhist temples "they attracted much veneration from ignorant followers of that religion, and much increased the prejudice against Christianity"; but in 1880 the effect of their teachings had "subsided" [38].

Meanwhile "considerable activity" was being shown "in all parts of the Church, Native as well as English," and substantial progress was being made [39], the natives being greatly impressed by the fact that the Bishop was able to minister efficiently in Tamil and Singhalese as well as Portuguese [40]. The "barriers . . . set up by differences of race, language, and custom" render it a difficult problem to fuse together into one whole and hold together under one organisation the four distinct elements comprised in the Church in Ceylon, viz. the English residents, the mixed race of Burghers, the Singhalese, and the Tamils; but the Bishop stated in 1878 that the Society "had kept open all the means of dealing with this great question, and it had worked in the most effective way." In the native ministry, which it had done much to raise up, there were "men of high education and European culture, who occupied precisely the same position as European clergymen, who were trusted by Europeans and natives, and ministered to both alike." And at "that great centre of spiritual life in Ceylon . . . St. Thomas' College," might be seen "English, Singhalese, and Tamil youths living together, praying, working, and playing side by side." He looked upon that "as the best omen for the day when all the varied elements of the population should be united into one living Church" [41].

The Society, he stated, held "a defined relation to the Church of England . . . authoritatively representing her both in its work abroad, and also in its claims upon all Church members for their contributions towards Missionary enterprise:"—

"It does not seek nor desire to keep its work or the fruits of its work distinct from the local church of the countries where its funds are expended, so as to be able to say this is ours—we have done so much- but . . . it has ever followed the opposite and far higher policy of identifying itself in every country with the Missionary efforts of the local church in that country. . . . In this, the method of the S.P.G.'s Missionary work, lay the answer to any who ask where is the result of the Society's work in this or any diocese. In this diocese there is scarcely a station, except those under the sister society, which does not owe much, some of which owe almost all to the S.P.G. Thus in stations where

Government provided for the pay of a catechist the Society gave an additional sum to enable the Bishop to place there, instead of a catechist, a priest. It is in this way that the flourishing churches along the coast from Manaar to Tangalla have been nurtured—without the S.P.G. they would have been little, by its help they are what they are. Yet so unobtrusive has been the good work of the Society that few know that in these Missions it has any part—those, however who know appreciate" [42].

In summing up the results of the Society's labours in Ceylon in 1881 the Bishop said:—

"The Society has given a Missionary character to all the Church's work here. It has supplied a Missionary side to the work of almost every chaplain and catechist.

"In laying greater stress on this than on the work, though there is some good work, which the Society could point to as entirely its own, I consider myself to be giving the highest praise. If it is true here, to an unusual extent, that there is no marked line of distinction between chaplain and Missionary, English Church and Native Church, between one part of the Church and another,—this is due to the wise and unostentatious course which the Society has pursued At the same time, let me not be thought to underrate the excellent work and very encouraging results which have been seen, for instance in the Buona Vista Mission, or the invaluable services of St. Thomas' College, of which the Society, though not the founder, is the libera. supporter.

"I am conscious that since I have been here, less has been heard of the S.P.G., and that I have discouraged the titles 'S.P.G. Mission' and 'S.P.G. Church,' which were used almost universally of all that was not 'C.M.S.' I was myself called the 'S.P.G. Bishop.' We now hear less of S.P.G. and more of the Church and of the diocese. This is simply because, till of late years, S.P.G. meant the Church, and meant the diocese; while the C.M.S. meant, in most minds, a body outside it. Knowing it to be the desire of your Society to be the handmaid of the Church, not a substitute for it, I have not hesitated to count on your generous willingness to be so far put in a secondary position. My efforts to induce the Church Missionary Society to give prominence to the diocese rather than the Society alone have not been altogether unsuccessful, because your Society has allowed me to assume such willingness on your part. Now that we have to endeavour to organize the diocese as one whole, it is much easier for me to call on all to recognise their membership of the diocese, than it would have been to call on 'the C.M.S to join the S P.G.'

"If I have made my meaning at all clear, it will be seen that I wish to show that we owe it to the Society for the Propagation of the Gospel that we—not merely have Missions but—are a Missionary Diocese; and that if, by God's blessing, we solve the problem of organizing a compact Church out of our many different elements, it will be in great measure due to your Society" [43].

The course taken in the early part of Bishop Copleston's episcopate of "insisting more than before on the distinctive teaching and discipline of the Church," involved "the loss of most of that aid which formerly was obtained from Presbyterians." (The work among the English planters is here more particularly referred to.) The loss however was "more than compensated for by the increased attachment of Churchmen" [44]; and in the four years following the final withdrawal of State aid the number of Clergy increased by nearly 20 per cent. [45]. On the announcement of disestablishment in Ceylon the Society came forward in 1882 with a grant of £2,500 towards providing a permanent endowment for the See, when (on its next avoidance) the Government episcopal income will cease [46]. In 1886 the Diocesan Synod formulated a constitution appropriate to a self-governing Church [47].

The principle of self-support has been so effectively applied as to justify the expectation expressed by the Bishop in 1889 that

"we shall not have occasion to fear, even when the Society's grant is as of course it must some day be—entirely withdrawn, that any of the Society for the Propagation of the Gospel stations will be altogether unable to maintain the ministrations of the Church" [48].

A few years previously the Diocese had begun to benefit from the reversion to the Society of what is known as "the Stuart Property," estimated to be worth £10,000 [49].

(1892-1900.) The Society has been gradually reducing its aid to Ceylon [50]. In 1898 the Bishopric Endowment Fund, originated and aided by the Society, was completed [51].* In expressing his indebtedness to the Society for all that it had done in helping forward the work of the Church in his diocese, the Bishop in 1895 declared that it had "proved itself as the true handmaid of the Church, from the patent fact that its aim had ever been to seek the true welfare of the Church rather than its own." In Ceylon, where Hinduism, Buddhism, and Islam existed in force, and where the Church herself had varied conditions, her members were of every degree of culture, ranging from the educated Englishman to the Veddah, and her operations included alike the pioneer Mission and the fully organised parish. The Church is guided by a great principle, to which the S.P.G. is faithful, that the work among Christians and the work among heathen have a unity. We need have, the Bishop said, no anxiety about our "Anglicising" the native Churches too much. So long as we give them "life" there is no fear of our crippling their growth. They will ultimately throw off what is ill-adapted for them. It was a mistaken idea to say to them: "Be original, at any cost. Be Oriental. Be picturesque." Let them live through their stage of transition, grotesque though it be.

As the result of twenty years' experience in Ceylon the Bishop was enabled, in inviting clergymen from England, to give them new "guarantees of blessing which he could not then have offered. For the English Church is on the right road to its Land of Promise, and we are well able to possess it" [52]. In the last few years Buddhism in Ceylon has become "a *popular force* opposed to Christianity." Schools have been started as rivals to the Mission schools, and in many places the competition has been severe [53].

In 1897 the Society accepted a bequest from a Mrs. Barton of a house and land called "Kompange Lindegawawatte, *alias* Kohombegahawatte," "for the purpose of building an Episcopalian place of worship," and the rent and interest are being added to the capital of the fund pending the question as to the erection of a church [54].

* Over £25,000 has been invested, the interest accruing to be added to the capital so long as Bishop Copleston retains office. The Society's contribution was £2,519, including £19 from Special Funds up to the year 1900.

NOTES OF THE SOCIETY'S PRINCIPAL STATIONS IN CEYLON.

(I.) **COLOMBO**, 1840–92.

The Society's operations in Ceylon began (not at Newera Ellia in 1838, or at Matura in 1841, as some of the early S.P.G. publications state [1]), but at Colombo in 1840. The Rev. E. Mooyaart, who

was then stationed there, was removed to Matura some two years later [2]. During the next six years effective Mission work appears to have been carried on in the district by lay agency under the superintendence of the Colonial Chaplains; for on the appointment of the next S.P.G. clergyman, the Rev. C. ALWIS, in 1848 or 1849, there were as many as fourteen native congregations for him to take charge of in the neighbourhood, and the Diocesan School Society, "the most important handmaid" of the S.P.G., could exhibit in its thirty schools in and around Colombo nearly 1,500 children, many of whom were inspected by the Bishops of Calcutta and Colombo in January 1849 [3]. In the same year the Society accepted the trusteeship of St. Thomas' College [4], which with its assistance was opened in 1851, its jubilee year (1851–2) being further marked by the foundation of the future cathedral in connection with the college [5]. From this time Colombo has been the centre of the Society's work in Ceylon. Of the college, which is specially noticed on page 795*b*, it will suffice to say here that its influence for good has extended throughout the island, where many native laymen as well as clergymen, educated within its walls, "are doing their best to support and extend the Church of Christ" [6].

The other branches of the Society's Mission in Colombo embrace pastoral and evangelistic work among the various races, including the inmates of the jails and of the pauper and leper hospitals, and involving the use of four languages—English, Singhalese, Tamil, and Portuguese.

The chief centres of the Mission are Mutwall, in the north-eastern suburbs [7] (including the Cathedral and College), Cotton-China (or Kotahena) the eastern district [8], and Kayman's Gate [9].

A fresh impetus was given to the cause by Bishop Claughton, who at the commencement of his episcopate began "the practice of preaching to the natives, in large numbers, at their work in the coffee stores" [10], and afterwards continued to do so in the open air once a week for more than a year [11]. Open-air preaching has since been carried on with good results by the clergy, thousands of heathen being thus reached who would never have been got into any place of worship [11*a*].

Much attention has been devoted to the Tamil Coolies, and as early as 1855 the Rev. C. DAVID of Cotton-China (himself a Tamil) expressed his surprise at the "amount of Christian knowledge possessed by the numerous emigrants from the Madras Missions." Mr. DAVID visited the Coolie-sheds twice daily and was heard gladly. Frequently he addressed 500 at one time—Heathen, Mahommedans, and Christians—and in 1860–1 from 7,000 to 8,000 coolies were annually coming under his instruction [12].

Besides similar work among the Coolies the Rev. C. DEWASAGAYAM of Kayman's Gate, another Tamil clergyman [13], was able in 1861 to minister to the inmates of the leper hospital in Singhalese and Portuguese as well as Tamil. Though half of them were heathen they were always willing to hear the Word of God and to join in prayer [13*a*].

To the Rev. S. W. DIAS, a Government Chaplain and the superintendent of S.P.G. work at Demetagode in 1869, the Church is indebted for the translation of the Prayer Book into Singhalese—a work

which the Bishop of Colombo stated in 1869 had been "performed with remarkable success," although, owing to circumstances, his translation had not at that time been generally adopted in Ceylon [14].

(1892 1900.) The centre of the work of the diocese continues to be St. Thomas' College, Colombo. Since its foundation the College has educated between two and three thousand boys, who in different parts of Ceylon are by their lives doing their part in spreading the Church of Christ. Under the present Warden the College and the Cathedral have reached the "highest level of efficiency and popularity" [15]. St. Michael's, Polwatte (an enlargement in 1887 of St. Thomas' Chapel), is the centre of vigorous Church life in the South of Colombo. In some parts of Colombo District the mixture of races and creeds increases the difficulty of the Society's Missionaries, especially at Kotahena, where, surrounded by Roman Catholics, Salvationists, Baptists and Wesleyans, Buddhists, Hindus and Mohammedans, the converts have been exposed to persecution [16]. In 1897 the Society's aid to Kotahena and Mutwal was withdrawn [17].

(II., III.) **MILAGRAYA** and **GALKISSE**, 1846–92.

Previously to the appointment of the Rev. J. Thurstan to Milagraya in 1849 that station was under two native catechists, and when in 1852 Galkisse, which had formed part of the charge of the Rev. S. W. Dias, Colonial Chaplain, was added to it, the combined Mission made up an area of 27 square miles to the south of Colombo. The two distinguishing features of Mr. Thurstan's work were the bringing the people to contribute, with liberality hitherto unprecedented, to the support of religion among themselves, and the teaching of the children "to earn almost all their whole living even at an early age." When Mr. Thurstan arrived there was no church in the district, but "almost entirely" by the aid of his congregations "three churches" and "ten schools" were erected within the next five years, the people contributing money, materials and labour, some of them working by moonlight after a hard day's (twelve hours) work at their own callings. The churches were situated (1) at Milagraya, 3¾ miles south of Colombo; (2) at Wosher's Village, Colpetty, 1¼ miles south of Colombo; and (3) at Timbirigasyaga, 4 miles south-east of Colombo. Of the population of 16,800 in 1854, nine-tenths were professing Christians "and at least eight-tenths" were professed "members of the Church of England" forming nine congregations. Among them however were still "a great many, who in the hour of trial" (such as sickness) resorted to "heathen ceremonies." Numbers of the men had "become perfectly ashamed at the folly, if not shocked at the wickedness," of these old ceremonies, "but the majority of the women" still hankered after them. [1].

The system of industrial education was introduced into Ceylon by Mr. Thurstan at Colpetty, Milagraya, in 1850. "Numerous were the predictions of failure" in the attempt, but in a few years it answered the "most sanguine expectations" and was "appreciated by all classes of society." Mr. Thurstan's feeling was that

"If we can but train up the rising generation in such schools, the idleness,

poverty and wickedness with which the villages now abound, must, by God's blessing, be lessened; the inability of the villagers to contribute towards the maintenance of Christian teachers be removed; Satan's stronghold must be undermined, and a highway opened through his territory for the glad tidings of salvation."

In the Industrial School the boys were trained "to act as village schoolmasters, or industrious peasants." Employments were taught which they might with advantage introduce into their villages on leaving school [2]—such as the cultivation of arrowroot, tapioca, guinea-grass, cinnamon, &c., the rearing of cattle and silkworms, and the manufacture of furniture. The institution soon gave "a stimulus to industry among the parents of the boys." When the preparation of arrowroot (the first object attempted) was introduced, considerable difficulty was experienced in inducing the villagers to cultivate it, but when they perceived a prospect of a ready and certain return, neglected lands were reclaimed, and idle hands employed, so that whereas in 1852 only 52 lbs. of roots were offered for sale, in the first six months of 1855 over 23,000 lbs. were purchased from the villagers. Similarly the women during a period of famine were at last induced to undertake the manufacture of baskets &c. Industrial classes were formed in three villages, and in 1855 numbers of females who but a short time before "dreamed away their existence, lounging on mats," were engaged in active and useful employment [3]. "The failure of the Government in several similar attempts" renders Mr. Thurstan's success, with his limited resources, all the more remarkable [4]. In 1855 his institution gained a second-class medal at the Paris Exhibition [5], and in 1861 its entire support was undertaken by the local Legislature [6]. The general work of the Mission has continued to prosper [7].

(1892–1900.) The principal work of the Galkisse Mission has been its schools, which, notwithstanding strong Buddhist opposition, have been maintained and improved, and are educating over a thousand boys and girls [8].

(IV., V.) **MOROTTOO** (or **MORATUWA**) and **CORALAWELLE** (*south of Galkisse*), 1853–73, &c.

In 1853 a Singhalese catechist, Mr. A. Dias, was engaged for the work of evangelising the heathen in this district, under the superintendence of the Chaplain, the Rev. C. Senanayaka. Some four years later, when he was ordained deacon, there were 3 churches and 10 schools in the Mission, and in Morottoo alone there were 6,500 Church members out of a population of 15,000 [1]. A new church was also in progress there, and on St. John's Day (December 27) 1861 the building, the cost of which (over £5,000) had been defrayed almost entirely by a Singhalese ("Modliar De Soyza"), was consecrated under the name of "Emmanuel Church." It was built in the "Perpendicular Gothic style," and surpassed "everything of the kind in Ceylon." Five thousand people, including the Governor, were present at the consecration [2]. At both stations the cause continued to prosper, and Morottoo in 1864 was "almost to be considered a Christian town, Buddhists being the exception amongst its inhabitants" [3]. At one

time "a good deal of hostility" to the Church prevailed amongst the Wesleyans, but by 1869 this had "greatly lessened" [4]. Four years later two of the Coralawelle villages began to provide half of the stipend of their Missionary [5].

(1892–1900.) "The Holy Emmanuel Society," a local Singhalese body formed for intercession and evangelisation, planted a Mission in the island of Duwa in 1893, and the formal opening day, May 1, thereupon became the "Duwa Festival Day" [6].

(VI.) **PANTURA**, or **PANADURE** (*south of Coralawelle*), 1848–92.

Work was begun at Pantura in 1848 by Mr. F. DE MEL, a Singhalese catechist, who after five years' effective service was ordained deacon [1]. Under Dutch rule in Ceylon there were many churches in this district "in which proponents officiated." On the abandonment of the proponent system by the English "the churches were suffered to fall into ruins, and the people relapsed into Buddhism." Mr. de Mel however discovered among them a desire to return into the fold; his efforts to lead them were seconded by the Christians, and by 1858 the first-fruits of native Churches had been gathered in Kehelwatta, Naloor, Horeytuduwa, and another village, and temporary places of worship had been erected in them at the expense of the converts [2]. From this time active opposition was encountered from the Buddhists, but the continued building of new churches and schools and the gathering-in of fresh congregations testified to the value of Mr. de Mel's work during the next eighteen years [3].

Good effect was produced by the schools, in some instances children being "the means of converting their parents by imparting . . . the elementary truths of Christianity" [4].

Hence the Buddhist leaders found it necessary to forbid the sending of children to the Mission Schools and to establish "opposition schools." They also (so it was reported from Horetuduwa in 1888) resorted to persecution and instituted societies for propagating Buddhism and overthrowing Christianity [5].

(1892 1900.) The Buddhists, who here are very rich, while the Christians are poor, have continued their opposition, and have opened rival Sunday (as well as day) schools; but the Mission has more than held its own [6].

(VII., VIII.) **KOORENE**, or **KURUNA**, with **NEGOMBO** &c. (*north of Colombo*), 1863–92.

In the district extending 25 miles north of Colombo to Negombo and including five principal stations, all densely peopled, a great desire was professed in 1847 for the establishment of the Church of England, the people offering "to contribute monthly towards the maintenance of the Mission." A grant was assigned from the Society's funds by the Bishop of Colombo [1], but it does not appear that the Society became actually connected with the district or had a resident Missionary there until 1863, when the Rev. T. CHRISTIAN was stationed at Koorene and regular services were established by him and the Rev. J. Dart at Negombo [2]. By Mr. Christian's diligent labours the work was so extended that in 1875 his district covered 841 square miles, containing

over 10,000 souls, of whom 1,788 were Church people. The population, mainly Singhalese, included many Tamils, some Burghers, and a few English [3].

(1892–1900.) The work in Negombo district now partakes more of the character of an ordinary and rather backward parish than that of a Mission. Each of the "villages" is in the midst of a large Roman Catholic population, and there are scarcely any non-Christians [4].

(IX.) **CHILAW** (*north of Negombo*), 1846–83, &c.

Some years previously to 1846 a party of Tamil Christians in India, weavers by trade, being persecuted for their religion, sought refuge in Ceylon, and having been allotted a spot of land near Chilaw by the Dutch Government they settled there and introduced (as the Flemings did in England) the art of weaving. At the request of the District Judge the Bishop of Colombo stationed a catechist there in 1846, Chilaw being then made a branch of the Putlam Mission [*see* below]. A church had been built for the people some years before by the Hon. F. I. Templer, but many of them were "living in a state of reckless sin, from utter but irremediable neglect." "They were accustomed to make offerings in the neighbouring temples," and "only two of them" could read, though some of the children had been baptized by the Romish priest. On taking charge the Society's Missionary was "much cheered" by a gift of 100 copies of the Tamil Scriptures from the American Mission in the north of Ceylon, and in less than two years a great improvement was visible.

In August 1847 Confirmation and Holy Communion were administered at Chilaw for the first time, and in English and Tamil. At this visitation the two survivors of the original settlers were presented to the Bishop, "and with less of native grace than adulation prostrated themselves" before him. The community now consisted of 60 or 70 adults, and while the rate of Cooly wages was only 6*d.* a day, the industrious weaver could earn from 3*s.* to 5*s.* a day at his loom [1].

The subsequent record of the Mission is one of regular work among Tamils and English, ministrations to prisoners also being mentioned in 1866 [2].

(X.) **PUTLAM** (*north of Chilaw*), 1846–88.

This station, then the seat of the Government, was in 1846 made the centre of a Mission district, including Calpentyn [p. 673] and Chilaw [*see* above], under the Rev. S. Nicholas. A site for a church was selected in 1847, when the Holy Communion was celebrated at Putlam for the first time, but the efforts of the residents, described as "meritorious" in 1846 [1], had not succeeded in erecting the building as late as 1864, when a fresh attempt was made [2].

To the Tamils however the Mission has proved of considerable benefit [3], not the least important feature of which has been the

revival among coolies of the impressions of their early Christian education in India [4].

(XI.) **CALPENTYN**, or **KALPITIYA**, 1842–70, &c.

The chief inhabitants of this populous Malabar town, situated on a peninsula 25 miles north of Putlam, had been begging for a clergyman for over three years when in 1842 the Rev. S. D. J. Ondaatje was transferred there from Caltura, which was given up as an S.P.G. station. About this time (1842–3), a church was built "on the site of an old Portuguese Romish church," chiefly at the expense of the District Judge, Mr. J. Cavie Chitty, and on August 16, 1846, eighteen Tamils were confirmed in it by the Bishop of Colombo.

This being "the first visit both of a Chief Justice and a Bishop at Calpentyn," the two functionaries, who travelled together, were welcomed on landing by "multitudes of eager and excited natives." The temporary withdrawal of the clergyman had been followed by the "secession . . . to Rome of Mr. Chitty and many others," but the Mission was now (1846) connected with Putlam and placed under the charge of the Rev. S. Nicholas, the Society's principle "of aiding rather than maintaining Missions" being here first applied in Ceylon, and with signal success [*see* p. 662] [1]. At this time the district was "the only position occupied by the Church between Jaffna [in the extreme north] and Colombo, a range of populous country of 250 miles," and the Government Agent, Mr. Caulfield, a promoter of the Mission, assured the Bishop that for the fourteen years in which he had resided in the island he had never before been "at a station where a clergyman was placed, or where he could be blessed with the Church's ministrations" [2]. The ministrations of Mr. Nicholas (a Tamil) proved "acceptable to Europeans as well as to natives" [3]; and he soon reclaimed some of the seceders and won respect from all parties [4]. Some opposition appears to have been encountered in 1853 [5]; but the Mission progressed, and in 1861 services were being conducted in Portuguese as well as Tamil and English [6].

(XII.) **MANAAR**, 1852–83.

This small island, separated by four miles of sea from the north-west coast of Ceylon, forms a link in the connection with India *vid* "Adam's Bridge."

At a visit in 1851, when he administered confirmation in English and Portuguese, the Bishop of Colombo found over fifty communicants—that is, almost all the resident adult members of the Church then in the island. Since the cession of Ceylon by the Dutch (1796)

no Christian minister had been stationed in Manaar, and the station was now only visited twice a year by the Rev. J. C. ARNDT from Jaffna. The result, as the community represented to the Bishop, was that "their children die unbaptized, their dead are buried without the solemn ordinances which they crave; and some are tempted to join a less pure faith." With the aid of the Society and the Government, the Rev. R. EDWARDS was stationed at Manaar in 1852 [1]. His work consisted in ministering to the Christian congregation in the Fort Church, in organising and conducting schools, and occasionally endeavouring to convert the heathen and Mahommedans in what was described in 1855 as "not . . . a very hopeful field of labour" [2].

(XIII.) **MATURA**, 1841–92.

This was the second station occupied by the Society in Ceylon, the Rev. E. MOOYAART being transferred there from Colombo "about the end of the year 1841" [1]. The district, which was termed "the stronghold of Buddhism and Demonism," comprised 93,921 Buddhists, 3,785 Mahommedans, and 376 Christians. For the Christians, most of whom it was feared had "from long neglect, sunk into a state of religious indifference," services were opened in the town of Matura, "in a Dutch church," and at the out-stations of Tangalle, Hambantolle, and Belligam [2]. To this branch of work the Rev. S. D. J. ONDAATJE added services in Singhalese and Portuguese, but such was the opposition of the Buddhists, whose priests numbered 500 [3], that up to 1859 "very little effect appears to have been produced upon the large heathen population" [4]. When in 1864 a church was consecrated at Matura (it had been erected during the previous eight years to supersede the Dutch Presbyterian building in which the services had been held), the Mission was said to have "very good prospects of success" [5]; but the Report for 1876 showed that the work among the heathen had been hindered by the Missionary having to minister to the English [6]. In the latter year a church was consecrated at Tangalle, where since 1864 good work had been done by the Rev. F. D. EDRESINGHE as resident Missionary [7].

(1892–1900.) On Mr. Ederesinghe's transfer to Kalutara in 1898 there was scarcely any work in the diocese which had been more praiseworthy or more successful. Mainly through schools many heathen had been brought into the fold, and this in the face of increasing Buddhist opposition. One of his last acts in the district was to open a Mission among some Barawa. These people are tom-tom beaters at Buddhist processions and devil-dancing parties, and rank so low in caste that the ordinary washers will not wash for them. In gratitude to the Society, which he had served for forty-three years, Mr. Ederesinghe dedicated to the ministry his eldest son, who was ordained on Trinity Sunday 1898 [8].

(XIV.) **BUONA VISTA, GALLE** (*west of Matura*), 1860–92.

In 1858 "an estate of about eighteen acres of land" in the neighbourhood of Galle, "with extensive and substantial buildings erected upon it," was bequeathed by a Mrs. Gibson to the Bishop of Colombo and others in trust "for the maintenance of a Native Female Boarding

School" to which she had devoted all her care and resources for thirty-five years. "No ministerial or Missionary work" having been "commenced there by any religious body," the "unobstructed field" offered "a most inviting field of labour for a new station," and on the representation of the Bishop that without the Society's help "all must fall to the ground," it was occupied by the Society in 1860 "as a purely Singhalese Missionary work" and placed under the Rev. J. BAMFORTH. In the meantime the school—which had once contained over 100 boys and girls, but at the time of Mrs. Gibson's death (at the age of 83) had dwindled down to fifteen children—had been revived by the Acting Chaplain at Galle (the Rev. R. PHILLIPS), and for its maintenance the continuance of Government aid (£90 a year) had been secured, in addition to local contributions (£20 to £30 a year) and the produce of the cocoanut estate—estimated at from £12 to £30 a year [1]. Lace-making was introduced in 1863, and in 1865 (Mr. Bamforth having meanwhile left [2]) an impetus was given to the whole Mission by the appointment of Mr. PHILIP MARKS (a brother of Dr. Marks of Burma), who was ordained in 1866. Under his and Mrs. Marks' superintendence the Mission and Orphanage became thoroughly efficient [3].

In 1873 the School was pronounced to be the best of its kind under Government inspection [4], and the Report for 1876 stated that "from one point of view" the Orphanage is "even more important than St. Thomas' College" [*see* p. 668], as it aims "at training not only Christian fathers, but also Christian wives and mothers." In connection with the Mission there were now branch stations at Talpe, Malalagama, and Ahangama, with flourishing day schools for boys and girls, and in the Sunday Schools separate classes were held for Christian and heathen men also [5]. On his transfer to Trincomalee in 1890 (when the Rev. F. MENDIS took charge of the Mission and Miss Callander of the Orphanage) Mr. Marks could point to "hundreds of devout worshippers of the only true God" and to a great advance in Christian education as the result of the work in the past twenty-three years [6].

(1892–1900.) In 1899 a portion of the orphanage and a portion of the S.P.G. ground were requisitioned by Government for use in dealing with the plague should it ever visit Ceylon, and the compensation money was invested for the benefit of the institution.

As on its present lines the institution as an orphanage does not correspond with the needs of the present time, the question of its future is now (1900) under consideration [7].

Mission work has been carried on at Galle, as well as at Buona Vista, amid strong Buddhist opposition, and among the converts is a son of one of the late leading members of Buddhism [8].

(XV.) TRINCOMALEE, 1842-52, &c.

During three days' stay at Trincomalee while on his way to England in 1830 the Rev. W. MORTON, an Indian Missionary of the

Society [*see* p. 914], officiated on the Sunday in the Garrison Church and baptized the child of the Wesleyan Missionary, Mr. George [1]. The extreme point of Fort Frederick was mentioned by the Bishop of Colombo in 1846 as being "held very sacred by the Hindus, and offerings of flowers, &c. are thrown every month from it into the sea, with much solemnity; nor is the highest point of the precipitous rock without its tale of Sapphic interest from blighted affection" [2]. Mission work in connection with the Society was organised at Trincomalee in 1842 or 1843 by the Chaplain, the Rev. O. GLENNIE [3], and during the next six years an annual grant of £48 elicited £72 per annum from Government and private sources, and directly led to the appointment of three catechists and the formation of a Portuguese and a Tamil congregation at Trincomalee and of two others (English and Portuguese) at Batticaloa, and to the baptism of 30 heathen, and indirectly led to the opening and maintenance of three schools among the Tamils [4].

Visiting Trincomalee in 1846, the Bishop of Colombo was gratified

"to see the Church in the position it ought ever to occupy abroad as well as at home, in the respect and affection of all its members: education doing its work well; the people constantly and faithfully visited; the ordinances and services of the Church duly and fully observed" [5].

An examination of the Mission Schools by the Bishop in 1850 confirmed his opinion of such agencies as being "the best and by far the most effective means of propagating the Gospel among the heathen" [6].

(XVI.) **BATTICALOA** (*south of Trincomalee*), 1846–92.

Of this, the first place in Ceylon visited by the Dutch (in 1602), the Bishop of Colombo reported in 1846:—

"It is inhabited wholly by Tamuls, whose religion is Brahminical. There is a temple in almost every village, although many of them are mere sheds. Some of them, however, are of stone, ornamented with mythological figures of bulls, monsters, &c. The town is built on the island Puleantivoe (Tamarind Isle), and the fort by the Dutch, as the date over the gateway marks, in 1682. This is now almost wholly in ruins, having no more than a single residence within it. . . . That which was pointed out to me as the Dutch church is now a miserable, dilapidated ruin, serving as a stable. I saw no mark of its ever having been appropriated as a church, and if it had, it would not now be desirable, on account of its distance from the population of the town, and the unshaded exposure of the road to the sultry heat of the sun. A single Mahometan soldier is in charge of the fort.

"We have a place assigned by government for the episcopal service, but it is under the charge of an uninstructed and inefficient catechist. The Rev. S. O. Glenie visited it from Trincomalie, at a distance of more than seventy miles, at my request, to prepare the few candidates for confirmation; and will continue to do so once in a quarter until some permanent arrangement is completed: the present must not continue as it is. The Protestant portion of the community are almost all Wesleyans: they have one large chapel, and one resident missionary. The Romanists have two chapels, and a single priest from Goa. There are also a mosque and a Brahminical temple" [1].

In 1842 the Society had been appealed to by the District Collector to assist in an effort originated by Governor Mackenzie for the improvement of the condition of the Veddahs. Villages were formed in 1841 at Nelavelly, 27 miles from Batticaloa, and at Oomanne, still further in the wild forest. Under the encouragement given, the Veddahs, who had been in "a most abject and miserable condition," "soon cleared the ground, built houses, farmed gardens, and learned readily the use of agricultural implements." Another tribe, observing their increased comfort, built a village at Caravethy, and a fourth tribe was assisted in settling at Nadene.

The "undoubted aborigines of the island" were "now for the first time gathered together, and brought within the reach of civilization."

The Bishop of Madras, whom the Society consulted in 1842, could not then recommend it to occupy Batticaloa as a Mission Station, and the work being one which only those on the spot could undertake, the co-operation of the Wesleyans was sought and obtained [2]. At the time of the Bishop of Colombo's visit in 1846 a native Missionary, maintained by the Government, was still resident among the Veddahs, two of whom the Bishop interviewed, but the schools which had been opened, had been abandoned partly from want of teachers, and partly from the indifference of the people [3].

After a personal inspection of the Veddahs in their homes four years later the Bishop considered that the Government experiment carried out by Mr. Atherton "was a successful one, as far as their settlement in villages, the formation of homes and families, and consequent social improvement is concerned"; "but their religious instruction" had "*all* to be done." Indeed their "Religious Instructor" stated that, some years before, about 50 had been "baptized by the Wesleyans, who had now left them altogether. They had no school, and very little religion. He was desirous of doing more to instruct them, but did not know how." He had been a Wesleyan himself "but could get no guidance and no instruction." He now asked the Bishop to receive him for confirmation "and to take charge of those who were committed to him by the Government." This was done in connection with the Mission at Batticaloa, and arrangements were made for the regular visitation of all the Veddah villages—now seven in number—ranging along about 40 miles of coast [4].

In Batticaloa itself attempts had been made to prejudice the people (generally) against the Church and the rite of confirmation, but the Bishop's visit in 1846 strengthened many in their attachment, forty persons were confirmed, and a site was selected for a church in place of the unconsecrated chapel in use, which it was necessary to remove to make way for improvements. Owing to the recent discontinuance of the Government schools in the district the Society's two schools were now the only ones among a population of 60,000. Of these, that opened gratuitously by Mrs. Hannah, the wife of the Catechist, and taught by herself (a native), was "one of the best girls' schools in Colombo" [5].

In 1855–6 the Rev. S. Nicholas (a Singhalese) and the Rev. J. Hannah (a Tamil) were appointed to Batticaloa; services were held by them in Tamil and English at three branch stations [6], but up to 1863 "with scarcely any result" [7].

Some of the heathen, while admitting the truth of the Missionary's remonstrances, spoke of themselves as "wild insects" and as worshipping as their fathers had done; and on one occasion when their paddy crop was dying for want of rain and their prayers had been unheeded, they were found to have removed their god into the midst of their field "in order, that feeling the heat, he might bring a shower of rain for his relief" [8].

In 1876, when the Government agency was removed to Batticaloa from Trincomalee, the pastoral work among the English was hindering evangelistic efforts among the heathen, but the Rev. D. Somander had effected some good among a remote village of toddy drawers who had given £40 towards building a church [9]. Mr. Somander had long been anxious to open work among the Veddahs [10], and, although the records are silent on the subject, these people do not appear to have been entirely neglected, as in connection with the out-station of Peithale the Rev. A. Vethecan in 1889 referred to a Veddah congregation, and speaking of the race he said:—

"The thought of more Gods than one true God has not once entered into a Vedda's head; the Vedda neither makes an image, nor bows down to it, nor worships it; the Vedda does not, without due regard, take the name of God into his mouth, nor does he abuse the name of the deity with rash oaths; he honours his father and mother and others like them; the Vedda does not malign his neighbour, nor is he angry with him; he does not quarrel with him, nor seek revenge upon every light injury; adultery and fornication are unknown to him; stealing is very rare among the Veddas; as a rule, the Vedda speaks always the truth" [11].

(1892–1900.) The work among the reclaimed or "village" Veddahs has advanced under the Rev. H. L. Wait. The Veddah children are quick, and the adults "not markedly inferior to their Tamil and Singhalese neighbours." At Navatkuda, a new outstation, the work is of peculiar interest on account of the persecutions which the Christians (poor Tamils) have undergone. The life of the Rev. A. Vethecan was shortened by the assaults of the heathen, and on one occasion the Christians were quite driven away and Government had to intervene [12].

(XVII.) NEWERA ELLIA, or NUWARA ELYA, 1842–70.

Little is recorded of this station during the time of the first Missionary, the Rev. H. H. Von Dadelszen. In 1843 (the year after his appointment), when he had a small English congregation, his return to India was proposed by the Bishop of Madras on the ground that there was not sufficient scope for a man of his powers, the place itself offering "no field for Missionary labour among the natives," though in the season it was visited by "the first people" of the island, it being the sanatorium of Ceylon [1]. Mr. Von Dadelszen, however, remained until 1847 [2]. His successor, the Rev. J. Thurston, removed to Colombo after a stay of fifteen months. Under the Rev. J. Wise, who took charge in 1849 [3], the work of the Mission was "one of continued progress," and of the Church opened in 1850 and consecrated in 1852 the Bishop of Colombo wrote in the latter year, that the building then formed

"not only the brightest ecclesiastical ornament of the diocese, but an abiding witness, I trust, of Christian truth and our Church's vitality in the very centre and on the very summit of this heathen land. As Buddhism has its shrine (a mere shed) on the summit of Adam's Peak, 7,800 feet above the sea level, Christianity has built

its nobler sanctuary on the elevated plains of Nuwara Elya, direct from which rises Pedro-Taragalla, the apex of Ceylon, to the height of above 8,200 feet' [4].

The station had now become a permanent assistant chaplaincy [5]. In 1856 an Industrial School was established by the Rev. E. Mooyaart, and an ex-Buddhist priest became a pupil, but after three years' successful management it was discontinued, the population being found insufficient for its maintenance [6]. In other respects the work among the Singhalese had been growing [7], and to the Rev. R. Phillips, who took charge in 1859, it was a great relief after living in many parts of the island to come to Newera Ellia and "behold the singular spectacle of a native village almost entirely Christian, free from all the usual signs of idolatry." At the same time he reported that "a great and salutary change" had been made in the Kandyan marriage laws "at the request of the natives themselves" [8].

The Mission, which embraced work at Ratnapoora (an ancient Singhalese city), Saffragam, and Badulla [*see* p. 680] [9], appears to have ceased to receive aid from the Society in 1870 [10].

(XVIII.) **KANDY** (*north of Newera Ellia*), 1849–69.

In urging the Society to establish a Mission at Kandy in 1843 the Bishop of Madras said:—

"If this ground—a most promising field of Missionary labour - be not occupied *immediately*, it will be lost to the Church of England for *ever*. Kandy is the capital and centre of the coffee-plantations of Ceylon; numerous Europeans and East Indians must ere long be employed as superintendents of those estates, and many are so employed already; and at the least there are *thirty thousand* natives of India, imported as labourers from the continent, without anyone who cares whether they have a soul or not. They have thews and sinews and that is enough."

At that time there was a Colonial Chaplain in Kandy and "a very valuable Mission" of the C.M.S., whose operations however were "strictly limited to the town" [1]. When, a few years later, the chaplain seceded to the Church of Rome, the Rev. H. Von Dadelszen of Newera Ellia was appointed his successor, and the Bishop of Colombo wrote to the S.P.G. (February 9, 1847):—

"You may point to this as one example of a faithful Missionary of your own being selected purposely to counteract the sophistries and seductions of Rome. The result has fully confirmed my selection. Confidence succeeded to distrust and unreserved satisfaction has been expressed to me by many" [2].

In 1849 the Society undertook the pastoral care of an Indo-Portuguese congregation at Kandy, the Missionary (the Rev. E. Labrooy) having also the charge of Kornegalle and Kaigalle [*see* p. 681] [3]. After ten years' labour Mr. Labrooy could not report very encouragingly of his Kandy flock [4], but under the Rev. G. H. Gomes in 1864 their numbers greatly increased [5].

(XIX.) **MAHARA** (*west of Newera Ellia*), 1847–8.

In 1847 the Bishop of Colombo reported that "a real movement for good" was at work among the Singhalese, who were "offering in different districts to give ground" and "labour and materials for churches and schools," if he would supply clergymen and teachers. As instances, the native headman of the Mahara district, a Christian, proposed, in return for a clergyman for a population of 20,000, to build either one large church or four small ones (at Palliagodde, Mahara, Himbulgodde, Alutgamma), "and to go with his family into the district for the superintendence of the schools, and to throw all the weight of his influence in support of the clergyman," for whom also a house would be built. Already at one place he had called the people around him and claimed "their own efforts for their own good." "At once there were fifty volunteers to dig the foundation and thirty more to proffer labour." A native Registrar in the same district was "about to build an entire church" at Farawella; and at Calamy a son (aided by his father) had undertaken to repair a church built by his brother at a cost of £300. Against such overtures as these it was not possible "to turn a deaf ear or a closed hand and heart," and the district was entrusted to the Rev. J. Thurstan. In the next year the Mission embraced 70 villages, "clustering in a population of about 37,000 souls, one third of whom" professed "a nominal Christianity, having been baptized many years ago, but long since neglected." Already nine schools had been opened, and services were being held at twelve different places in temporary buildings erected by the natives. The Society's aid for the support of a clergyman at Mahara does not appear to have been required after 1848.

(XX.) **BADULLA**, 1848–92.

At this place, which was being visited in 1848 by the Rev. J. Thurstan of Mahara (40 miles westward) [1], arrangements were made in 1850 for building a church in memory of Major Rogers, a Government Agent highly esteemed by the natives [2]; and in 1854 a regular Mission was organised under the superintendence of the Rev. E. Mooyaart of Newera Ellia [3]. An Industrial School was begun in 1856 [4]; in 1857 the resident native Catechist, Mr. A. Rathna, was ordained, and in the next year the church was consecrated and a confirmation held. The Church members now numbered 72, more than half being Europeans [5]. As the centre of the Onvah district, in which (with a population of 84,000) there was no other resident clergyman of any denomination, Badulla offered a wide field for a Mission [6]. In 1864 it was described as the least satisfactory of the Missions [7]; but eight years later, the Rev. G. H. Gomes being then in charge, it had become "a very successful one"—there being "a large number of native Christians, whose piety and zeal might put to the blush those who have better opportunities" [8].

Owing however to the claims of the English residents the Missionary

here, as elsewhere in Ceylon, was unable to devote as much time as he desired to the native Christians and heathen [9].

(1892–1900.) Schools constitute the chief feature of the work; the new building erected in 1894, and known as the Collegiate School, appears to have been then the largest school in Ceylon [10].

(XXI.) MATELLE (*north of Kandy*), 1864–92.

This place, and Kornegalle and Kaigalle [*see* p. 679], were described by the Bishop of Colombo in 1848 as

"out-stations of the Government, with resident European magistrates, and agents, and many Burghers of mixed descent, attached to the courts and offices of Agency for each district, who, with their families, are most of them members of our communion, but wholly unvisited now by any Clergyman, except myself in these periodical wanderings. At each place" (the Bishop said) "I was welcomed very cordially by the respective representatives of Government, who placed their court-houses, &c., at my disposal in every case, for Divine Service, and furnished them as decently and fitly for the occasion as circumstances would allow" [1].

Matters appear to have continued thus until 1857, when such local support was elicited for the maintenance of a clergyman and the building of a church at Matelle that the Society's bounty, "the moving spring, which set the whole at work," was not then needed at all [2].

In 1864 however a catechist [3], and in 1869 a native clergyman, the Rev. W. Herat, were stationed at Matelle by the Society [4].

(1892–1900.) The Society continues to assist in the support of a native clergyman, and converts are being gathered in by means of schools and evangelistic services [5].

(*For Statistical Summary for Ceylon see* p. 732.)

CHAPTER LXXXVII.

BORNEO AND THE STRAITS SETTLEMENTS.

PART I.—BORNEO.

THE island of Borneo, situated in the Eastern Archipelago, was visited by Europeans in 1322, 1503, and 1520, and the first European settlement on it was formed by the Dutch at Landak and Sudakana in 1608. This was soon discontinued, and an English one established in 1609 was abandoned in 1623. The Dutch factories were revived in 1747 and 1776, and though these were relinquished in 1790, the Dutch have managed to secure permanent possession of over two-thirds of the island. Under the East India Company a British settlement was founded in 1762 at the island of Balembangan, which had been ceded by the Sultan of Sulu; but owing to the attacks of pirates it was removed in 1775 to the island of Labuan, a small factory being at the same time planted at Brunei. Failing to re-establish their first settlement the Company gave up their connection with Northern Borneo in 1803. Between 1838–41 Mr. (afterwards Sir James) Brooke established the independent State of Sarawak, which in 1888 was placed under British protection, and Labuan Island was made a British colony in 1846. (*Area* of **Sarawak,** about 41,000 square miles; *population*, about 300,000.) Extensive concessions in North Borneo were obtained from the Sultan of Brunei by some Americans in 1865, but not utilised, and finally in 1877–78 the Sultans of Brunei and Sulu ceded the same district to Mr. A. Dent, who transferred it to the British North Borneo Company. Further cessions have since been obtained, and in 1888 the British Government assumed a formal protectorate over the territory, which comprises the whole of the northern portion of Borneo from the Sipitong River on the west to the Sibuco River on the east coast, with all the islands within a distance of three leagues. (*Area* of **British North Borneo,** 31,000 square miles; *population*, estimated at from 150,000 to 200,000, mainly Malays, Bajows, Dusuns, Sulus, Dyaks, and Chinese.) *Area* of the **island of Borneo,** about 280,000 square miles. Estimated *population*, 1,846,000, consisting mostly of Dyaks (aborigines), Malays, and Chinese or Dyak-Chinese. The principal *languages* spoken are (1) Malay, (2) Sea Dyak, (3) Land Dyak, (4) Milanow, and (5) Chinese. Each of the three Dyak languages (2–4) have many varieties of dialects.

The Sea Dyak race retain the hereditary energy of predatory habits. The Land Dyaks are a milder race, who, although they have proved themselves very capable of learning, are below the Sea Dyaks in civilisation and impressibility.

The Dyaks live in long houses erected on posts from 12 to 15 feet above the ground, and containing from two to fifty families under the headship of one man. The private rooms of each family open on to a common verandah, where the men carry on various occupations—making nets, baskets, boats, &c., and the women pound the paddy, and the stranger comes and goes.

Although the Dyaks have a vague belief in God (whom they call Tuppa, Jeroang, or Dewatah), practically their ancient religion consists of a firm belief in innumerable and mostly hostile spirits, to whom sickness and misfortune are ascribed, and to avert whose wrath offerings and prayers are to be made. They have also endless superstitions about charms and magic. Thus they will not sow their paddy until the voice of a certain bird is heard in the woods; and, when on an expedition, if one of the omen birds sings behind them they return, convinced that misfortune will overtake them if they proceed.

From the fear of evil spirits or devils arose the Dyak custom of head-taking. If a man lost his wife or child, he put on mourning and set out to take as many human heads as he considered an equivalent for his misfortune—thus hoping to propitiate the evil spirit of health. Before sowing the seed in his farm he sought more heads, which he brought home fastened about his neck, to rejoice over when the harvest was reaped. The custom thus derived so spread that a head-taker became regarded in the light of a successful warrior; and the ghastly present of a human head became the favourite love-token which a young man laid at the feet of the girl whom he desired to marry. The women incited the men to this horrible practice, and it mattered not whether the head was that of a man, woman, enemy or stranger—a head they would have for a wedding present.

Sixty years ago Englishmen knew little about Borneo, except that it was a large and fertile island, and that its coasts were inhabited by a set of daring and cruel pirates, who infested the seas in the neighbourhood of their island, and robbed and murdered the crews of many vessels every year.

In 1830 it attracted the attention of Mr. James Brooke, formerly a naval cadet, who while travelling in search of health and amusement was moved to devote himself to the suppression of the existing piracy and slavery, and to the amelioration of the condition of

the inhabitants of the island. After eight years' preparation and inquiry he sailed from England in the *Royalist*, which was fitted out at his own expense and manned by a crew who had been under training nearly three years. Landing almost a stranger at Kuching on August 15, 1838, his influence rose and prospered until he was besought by the native rulers to take upon himself the government of the region where the beneficial effects of his interference first manifested themselves, and on August 1, 1842, he became Rajah of the Province of Sarawak. Each year of his rule was marked by new services to the cause of humanity, robbery and murder were suppressed, and the natives were taught and encouraged to gain a honest livelihood by trade or farming.

THE Society's operations in Borneo began at Sarawak in 1848 and were extended to North Borneo in 1888.

(I.) TERRITORY OF SARAWAK, 1846-92.

Having (as above described) prepared the way for the introduction of Christianity, Rajah Brooke appealed to the Church at large to assist him in establishing a Mission.

Neither the S.P.G. nor the C.M.S. being able to undertake the work, a personal friend of Mr. Brooke, the Rev. C. D. Brereton, organised on May 2, 1846, a committee, under the presidency of the then Earl of Ellesmere, to form a Church Mission institution which should collect and administer funds for sending out and supporting a Mission to Sarawak under Mr. Brooke's protection, with a view to the eventual extension of Christianity "throughout the island of Borneo and the adjacent countries inhabited by the aboriginal and Malay races." The list of contributions was headed by the Queen Dowager, and the S.P.G. subscribed £50 per annum [1].

In June 1847 the Rev. F. T. McDOUGALL, M.A. (of Magdalen Hall, Oxford, and a Fellow of the College of Surgeons), was appointed by the Archbishop of Canterbury and the Bishop of London to be the head of the Mission. The Rev. W. B. WRIGHT and the Rev. S. F. Montgomery, M.A., were chosen as his fellow-labourers. But before the time for their departure Mr. Montgomery died of fever, caught in visiting his parishioners at Upper Gornal. The two remaining Missionaries, with their wives and children, sailed from London for Singapore in November 1847, and after an eventful and trying voyage reached Singapore May 23, 1848, and landed at Sarawak (or Kuching*) on June 30, 1848 [3].

They were hospitably received by the English residents in the Rajah's service, and the upper part of the court-house was assigned as their abode until a Mission-house could be built. A school and dispensary were fitted up at once for the use of the natives, and, being much resorted to, brought the Missionaries into contact with the people, and enabled them to gain their confidence. On Advent Sunday 1848, five orphans of Malay and Dyak mothers were baptized. Mr. Wright resigned his post in January 1849, and Mr. McDougall worked on alone until 1851, when, the Mission-house being built and inhabited and the church† completed, Bishop Wilson of Calcutta came to consecrate it, and brought with him from Bishop's College,

* "Kuching," in Malay, means a cat.

† St. Thomas' Church. The foundation was laid on August 28, 1848, and the building was erected by Chinese carpenters, from drawings and models by Mr. and Mrs. McDougall. The baptismal font was a large white shell, large enough to hold an infant [4*a*].

Calcutta, Mr. C. Fox to take charge of the native school. Mr. W. W. Nicholls, following in the same year, remained but two years, and then returned to Bishop's College. From the time of the consecration of the church (January 22, 1851) daily services in English and Malay or Chinese became the rule [4].

During the first three years of Mr. McDougall's residence at Sarawak, besides the work of his own immediate station at Kuching (which was the residence of the Rajah, the Malay chiefs, and the trading population, both Chinese and Malay), he had to pioneer the way among the Dyak tribes for settling Missionaries among them when they should be sent [5], so that when in 1851 the Rev. W. Chambers arrived from England, and in 1852 the Rev. W. H. Gomes, a Singhalese, from Bishop's College, Calcutta, and the Rev. W. Horsburgh from China, openings were made and work was ready for them to begin upon. Up to June 1852 there had been about 50 baptisms [6].

Mr. Chambers went to the Sea Dyaks on the Batang-Lupar and its branches, and Mr. Gomes to the Sea Dyaks on the Lundu river; Mr. Horsburgh was unable to stand the climate more than three years [7].

The increase of the Mission staff and other additional expenses having exhausted the resources of the *Borneo Church Mission Fund*, it would have been impossible to carry on the work unless the S.P.G. had undertaken the whole charge and expense of the Mission from January 1853 [8].

An endeavour was now made to complete the organisation of the Church in Borneo by consecrating Mr. McDougall, then in England, as Missionary Bishop, the Society having in 1852 set apart £5,000 towards an Episcopal endowment.* Temporary difficulties, however, prevented this step being taken; but in 1855 he was designated Bishop of the colony of Labuan, and returning to Borneo he remained there until three Bishops could be assembled at Calcutta for *the first consecration of* [*an English Colonial*] *Bishop out of England*, which took place on St. Luke's Day, October 18, 1855. The Bishop on his return to Sarawak found that Sir J. Brooke objected to his exercising his functions there as Bishop of Labuan, and therefore appointed him Bishop of Sarawak, enabling him as such to exercise his jurisdiction and superintend the Church's work in the Rajah's dominions [9].

In 1855 the Rev. J. Grayling, from England, and Messrs. Koch and Cameron, students from Bishop's College, Calcutta, were added to the Mission staff. Mr. Grayling, after a short trial, was unable to bear the climate, and Mr. Cameron, finding the work not suited to him, left also [10].

Mr. Gomes was ordained priest, and Mr. Koch deacon, in 1856, and while Mr. Chambers at Banting and Mr. Gomes at Lundu were slowly and steadily making their way among the Sea Dyaks, having each gathered together a band of converts and built small churches at either place, fresh openings were occurring elsewhere. The Mission schools at Kuching were prospering, the Church services well attended, and the work of conversion among the Chinese promising to be remarkable, especially among the gold mines at Bauh or Bow, where the Bishop had established a Mission [11].

* A further endowment grant of £2,000 was made by the Society in 1882, but this lapsed in 1887 [9*a*]. The episcopal income has, however, been supplemented by an annual grant from the Society ever since 1855.

Just then, in the beginning of 1857, when all seemed so full of hope, the rebellion of the Chinese against Sir James Brooke's government checked the work, and threw everything into confusion. Attacking the town of Kuching on the night of February 18, they sought to kill the Rajah and his European officers, some of whom were slain, and others miraculously escaped, and the place was ravaged with fire and sword. The Bishop and his family, with those who had sought safety in the Mission-house, the wives and children of the Europeans, and some of the Christian Chinese and their families, took refuge at Linga in the Government fort, near which Mr. Chambers was stationed, and where he and his Balow Dyaks did their best to provide for the necessities of the refugees. While there Mrs. McDougall and her daughter attended a native feast by invitation, but retreated in horror on finding served up at it "three human heads . . . on a large dish, freshly killed, and slightly smoked, with food and sirih leaves in their mouths." "The Dyaks had killed our enemies and were only following their own customs by rejoicing over their dead victims." After a month the whole party returned to Sarawak to find their homes ransacked of all their goods. This was a great check to the work of the Mission, for most of the Chinese, good and bad, were killed or driven out of the country by the Malays and Dyaks, and the old head-taking spirit had been rekindled, so that it was long before the Dyaks again settled down to be influenced by the teaching of the Missionaries amongst them [12].

While the country was in this state of constant alarm Messrs. Hackett, Chalmers, and Glover arrived from St. Augustine's College. They were ordained deacons on Trinity Sunday 1858, and Mr. Chalmers was appointed to open a Mission among the Land Dyaks [13].

In June 1859 the permanent iron-wood church which had long been building at Banting was consecrated, and a confirmation held there. Soon after this, when the Bishop had gone to Lundu to visit the Mission and confirm, he was warned of a Mahommedan plot, which had been long in preparation amongst the Malays, to kill all the Europeans, root out Christianity, and proclaim the rule of Islam. It soon after discovered itself by breaking out prematurely at Kennoit, an out-station on the Rejang River, where two Europeans, Messrs. Fox and Steele (formerly Mission agents), fell victims; but owing to the faithfulness of the Dyaks to their Christian friends and Missionaries the plotters were discovered and punished, and further mischief was prevented [14].

The country, however, was long after in a state of alarm, and unfavourable to Missionary work; by constant outbreaks of piracy at sea, and fighting and head-taking on shore, the people's minds were so occupied with war that they had no heart to listen to the things that belong to their peace.

The Missionaries remained quietly at their posts, keeping their small flocks together, studying the language, making translations for the use of their converts, and acquiring influence over the heathen by relieving their wants, attending to them in sickness, settling their disputes, and the like.

Mr. Chambers' industry and energy soon enabled him to acquire and reduce the difficult Land Dyak language to writing, and instruct

many of the Quop people who offered themselves as catechumens. In December 1859 the Bishop visited England. During his absence the three new Missionaries, not being able to stand the climate, resigned; but in 1861 Messrs. Crossland and Mesney, from St. Augustine's College, and Messrs. Abé, Zehnder, and Richardson were sent out from England [15].

In May 1862 a conflict took place between the Sarawak Government steamer and pirates off the coast of Borneo. The Bishop of Labuan, who was accompanying the acting Governor, Captain Brooke, took part in the conflict and sent an account in a letter which was published in the *Times* of July 16. In referring the matter to the Archbishop of Canterbury the Society asked his Grace "to address to the Bishop . . . such a letter as he in his wisdom" should "see fit," and added that apart from this case it repeated its principle and deprecated its Missionaries ever willingly engaging in any of those conflicts which may surround them in their distant fields of labour [16]†

When on May 23, 1864, the Bishop and Clergy met together as a Diocesan Synod for the first time, they desired that their "first Resolution should be an expression of gratitude to the . . . Society" to whom "the existence of the Church" in Borneo was, under God, owing and under whose fostering care "the foundations of a great and permanent work" had "been laid" [17].

Already the influence of Christianity was spreading to even distant tribes. Thus a Balow Dyak named Remba, while at Banting exercising the craft of his tribe (who itinerate and make Dyak ornaments in brass, silver, and gold), was taught and baptized by Mr. Chambers. In due course of time he returned to his own country, far inland, and became the head of his village. There for ten years (1859–69), during which he saw no one to further instruct him, he taught the people of his own house, and Dyaks coming from thence brought messages from him and reported that he had built a substantial church, where thirty of his people regularly assembled for prayer [18]. Similarly, in 1863, Buda, the son of the old pirate chief Linga, himself noted as a head-taker and pirate, having conversed with some Christian Dyaks, became an inquirer and put himself under Mr. Chambers' instruction. He showed great earnestness and ability, learning to read and write in a short time. The following year he returned with his wife and daughter, to be more fully instructed. Then he went back to his own tribe, and so successfully and diligently did the work of catechist among them, that on Mr. Chambers visiting them in 1867, after six days' and nights' careful inquiry and examination, he found upwards of 180 of them so well instructed and so desirous to become Christians that he felt it his duty to baptize them all. And thus another congregation of Christians sprung up amongst the Sarebas, the very people who but a few years before were the worst of all the piratical Dyaks, and most dangerous enemies of Sarawak.

The number of Dyak converts was now (1867) above 1,000, and besides the mother church at Sarawak there were four permanent churches and three chapels in which increasing congregations of native Christians regularly assembled. The women, who from the beginning had opposed the giving-up of head-taking and of other heathen practices incompatible with the profession of Christianity,

† *See* footnote on next page.

and who thus formed the greatest obstacle to the Missionary, were now following the example of their husbands and brothers. Thus at Lundu out of 50 candidates for confirmation more than half were women, and in all the stations the women and girls were offering as catechumens [19]. The schools too were now more regularly attended and in many cases sought after, and six Dyaks were working as catechists among their own people [20].

While the Dyaks necessarily occupied the chief attention of the Missionaries, the Chinese settlers (many of whom were Dyak-Chinese—the descendants or sons of Dyak women) and immigrants were not overlooked [21].

The converts willingly contributed to the support of one of their number (Foo Nygen Khoon), who was ordained deacon on Trinity Sunday 1865 [22]. They also, and of their own accord, established in 1865 a Chinese House of Charity for the shelter of Christians temporarily out of work, and for the temporary abode of visitors to keep them out of temptation [23]. Up to 1867 two hundred Chinese had been baptized [24]. The first converts were mocked at by their heathen neighbours, and during an attack of rheumatism, when Dr. McDougall had to use crutches, the carpenters regarded it as a punishment inflicted by the Chinese gods for interfering with their religion. "He is no longer a man," said they, "but obliged to go on four legs, like a beast" [24*a*].

In 1868 Bishop McDougall resigned and Sir J. Brooke died.† The latter was succeeded in the same year by his nephew, Mr. C. Brooke; and, in accordance with the expressed desire of the new Rajah and the known wishes of the Dyaks, Archdeacon Chambers became the new Bishop [25]. On his consecration in 1869 the Straits Settlements [*see* p. 695] were added to his jurisdiction [26].

The beneficial results which had taken place during the dynasty of the first Rajah had been great. When in 1848 Dr. McDougall first went to Borneo "it was as much an unknown country as Britain was before the Romans visited it." "Life was unsafe, no one dared to go out of his run without incurring great risk, and being in danger of attack from some hostile tribe." But the Rajah's administration had brought such security that an Englishman now going into the country would, instead of being attacked, "be welcomed as a friend by the natives, who would, perhaps, ask him to instruct them."

In 1848 the Dyak's knowledge of God was limited to a belief "that there was a Creator, but . . . that He slept, and did not care for mankind"; and "If they worshipped at all" it was "the evil spirits." "It had been the endeavour of the Missionaries to awaken the minds of these people, and to tell them of their God, and Father, and they had, in great measure, listened to what was said to them." Such was the testimony of Bishop McDougall in 1868 [27].

While, however, the obstacles arising from the unsettled state of the country, the variety of languages, and the climate (which so many of the early Missionaries were unable to endure) had been in a measure surmounted, the "one great difficulty of Mahometan opposition and competition" still remained. "Every Mahometan ruler, trader, and resident amongst the Dyaks" (so it was reported in 1867) "is to a certain extent a Missionary and they are working successfully in

† Illness was the cause of Dr. McDougall's resignation. The purely missionary and spiritual side of his character is well brought out in *Memoirs of the Bishop and his Wife*, by the late C. J. Bunyon, Esq. (Longmans), and, to quote the present Bishop's words, "his work in Borneo was marked by sound judgment and clear foresight . . . and the present generation thankfully acknowledge the debt they owe to the pioneer Bishop and his fellow-workers."

many places where there is neither Christian Missionary nor catechist to counteract their efforts" [28]. But notwithstanding "periods of general discouragement," the Sarawak Mission continued to make "steady" if not "very rapid" progress during Bishop Chambers' episcopate [29], which continued until 1879, when, after 28 years of faithful labour in Borneo, he resigned in broken health [30]. His successor, Archdeacon Hose, who had while Colonial Chaplain taken an active part in Missions, and was regarded by the Rajah as "the best man to undertake the work" [31], was consecrated in Lambeth Palace Chapel on Ascension Day 1881 under the title of "Bishop of Singapore, Labuan, and Sarawak" [32]. This designation (the Archbishop of Canterbury explained to Bishop Hose) was calculated to "reserve any right which may accrue to you as Bishop of Labuan and would yet give the prominence you desire to the position of Singapore as the head-quarters of your work" [33]. (The Missions in the Straits are noticed on pp. 695–702).

During the first six years and a half of Bishop Hose's episcopate 1,714 persons were baptized and 1,090 confirmed, and the number of native Christians had risen to 3,480 [34], and at all the stations there has since been growth [34*a*]. A noticeable feature in the progress was "the growing readiness of the Dyaks to build simple prayer-houses for themselves in the neighbourhood of their own villages." Besides seven consecrated churches there were at least eighteen "humble structures scattered over the country, built by the people themselves and almost entirely at their own expense, each one a centre of religious light and life in its own neighbourhood." An advance had also been made in the matter of education [35].

The standard of attainments required for Holy Orders has not yet been reached by a Dyak, though there are plenty of native lay agents employed [36]; but two Chinese have been raised to the Diaconate and have rendered long and excellent service both among the Dyaks and their own countrymen [37]. *

Territory of Sarawak (1892–1900).

The custom of "head-hunting" is now practically extinct within the territory of Sarawak, and another result of wise government is that the white man is regarded by the natives as a friend, and the missionary receives everywhere a cordial welcome [40*a*].

A meeting of the Diocesan Synod, convoked in 1894 to inquire into the spiritual welfare of the Dyak Christians and the idolatrous customs of the heathen Dyaks, brought to light many superstitious and idolatrous customs which were still adhered to by some Christians, all of which were condemned by the Synod, especially the most hurtful one—the practice of using "Manangs"—*i.e.*, witch-doctors [40*b*].

* A mission to the Milanow race and the central tribes of Borneo was first projected in 1864, but want of agents has prevented its establishment [38].

The Rev. W. Crossland, who visited the Rejang River in 1869, testified to the extensive opening for work among the Milanows. Contact with the Malays had given them some desire for the knowledge and worship of God, yet they seemed for the most part repelled rather than drawn to Mahommedanism [39].

The Rev. C. S. Bubb of Banting had in 1873 a Milanow servant-boy under Christian instruction [40].

In 1898 a lady in the north of England generously undertook to support an additional missionary in Sarawak territory, who should be her representative in the Mission-field, which she is unable herself to enter. At present it is most difficult to carry on the work of the Missions in consequence of the scarcity of missionaries [40*c*].

Notes of the principal Mission stations of the Society in the Territory of Sarawak, viz.: Kuching, Lundu, Quop, Merdang, Undop, Krian, Banting, and Skerang :—

Kuching,* the capital of Sarawak, is situated on a fine broad river, and is commanded by a fort which dates from before the Chinese rebellion. It is now a strong place, garrisoned by four or five hundred Malays and Dyaks. In Kuching, where the Bishop with another missionary of the Society has spiritual charge of the European† and other Christian residents, services are held in three languages. The church of bilian, which resists the ravages of white ants, has been standing fifty years. The Dyaks are good singers, and, with a few Chinese, furnish a choir competent to sing the daily services in English. At Christmas, all Christian Sea-Dyaks in the district attend service at Kuching. In 1898, although most of them were huddled in boats sheltered only by palm-leaf awnings from almost continuous rains, there were none who elected to go home before making their Christmas Communion on St. Stephen's Day. Parties of natives from distant villages and towns are constantly applying at Kuching for teachers [40*d*].

The Rajah of Sarawak has testified to the excellent work done by the Mission School for boys. The boarders, all of whom are Christians, comprise Chinese, Land and Sea Dyaks, East Indians, Malays, Eurasians, and a few English.

The good seed sown in the school is gradually bearing fruit, and helping to extend Christianity in Borneo and the Straits Settlements and in China, and there are instances of a readiness to witness for Christ under circumstances requiring great self-sacrifice.

Much good has also been effected by the Girls' School [40*e*].

Apart from the schools a remarkable work is being done among the Chinese in the district. In 1899 about one hundred Hakka Chinese arrived at Kuching, having been brought at the expense of the Government to introduce improved methods of cultivating rice. They were settled in rough sheds three and a half miles away from the church, but on Good Friday, the day after their arrival, they all came down to Kuching for service, and the confirmed among them all came and made their Easter Communion. These people were converted in China by the Basle Mission [40*f*].

In 1897 Archdeacon Mesney, after thirty-six years' devoted and excellent service in Borneo, was obliged to retire in ill-health [40*g*]. For many years, in addition to his duties at Kuching, he had ministered to the Dyaks of Merdang‡ and the neighbouring villages

* For an account of the Mission for the period 1848–92, *see* pages 683–8.

† The few English in Borneo are much scattered and there are no rich men among them.

‡ Merdang was originally connected with Quop [*see* p. 690].

on a branch of the Sarawak river, some twenty miles distant. Owing to his long-continued bad health this work had languished, and in some parts—*e.g.*, Merdang Gayam—people had lapsed into heathenish ways. Under his successor, the Rev. A. F. (now Archdeacon) Sharp, a wonderful revival took place. He devoted much time to visiting the people in their villages, living in their houses, teaching them as late as midnight. He learned their peculiar dialect of Malay, and trained young men to carry on the teaching, and to lead the common worship in his absence.

Merdang itself soon became "entirely Christian," and the "Orangtuah," or headman, gave up two of his sons to be workers in the Mission, and with his people erected, at much sacrifice, a permanent church. Their ambition is to be a "*suloh*"—a lamp or torch—to shed the light of the Gospel upon the district around them. The headman, when his wife died, rebuked his sons for their extravagant manifestations of grief at her burial as being inconsistent with Christian trust. New centres were occupied, in one of which (Kranji) the headman had hitherto opposed Christian teaching. As a result of Mr. Sharp's interview this man called the leaders of the village about his dying bed and admitted his mistake, and left a parting charge to his people to receive the instruction offered to them and promote the Mission. His advice was followed. At Sabaior, another village which has become Christian, the wife of a headsman hesitated to be baptized until she could feel that by so doing she would not forfeit the hope of meeting her unbaptized dead child "in Sabayan, the abode of the departed." The Dyak women have shown eagerness to learn from Mrs. Sharp [40*h*].

LUNDU (60 *miles west of Kuching*), 1853–92.

The Lundu River was visited by the Rev. F. T. McDougall from Kuching in 1848. Its banks were then inhabited by Dyaks, Chinese and Malays, to none of whom had the Gospel been proclaimed before. The Dyaks (of the Sebuyow and Balow tribes) seemed willing to receive instruction, and in January 1853 a Mission was opened in the district by the Rev. W. H. Gomes. Two years later the population was increased by a migration of Malays and Lara Dyaks from Sambos to take shelter under Rajah Brooke's Government. Mr. Gomes' labours were at first thwarted by Mahommedan influence, but on Whitsunday 1855 eight of his converts were baptized at Sarawak [41]; and on August 19 in the same year a church was opened, it being the second erected in Sarawak province [42]. The Dyaks listened with interest to instruction "when they found our account of the creation and fall of man corresponded in some measure with their own traditions," and the Gospel gradually gained ground [43].

In return for a house erected for him by one tribe (the Salakows), in 1861, he offered remuneration, but the whole tribe decided that as his visiting them was in itself a token of his affection for them, the money should be returned with an apology. When the decision was expressed an influential man

"jumped up from his seat in great excitement, threw down on the mat, before the

assembled Dyaks, the sheets of paper on which were printed the Ten Commandments, the Lord's Prayer, and the Creed, from which he had been learning, and said, 'This is worth more than any wages he can give us. Has anybody hitherto come to teach us the truths which now, for the first time, we are taught by him? Did not our former masters come to us only to plunder and tyrannise over us? Rather than look for remuneration, we ought to be thankful that he comes to us at all, and to remember that the wish to have a house here is in itself a proof of his affection for us'" [44].

On September 2, 1863, Bishop McDougall consecrated the reconstructed church at Lundu, which was filled with natives, seventy-five being baptized converts, in the place where fifteen years before he paid the first visit to "a heathen warlike, head-taking tribe." After the consecration Holy Communion was administered to thirty-six communicants, and eleven persons were confirmed and seven baptized [45].

The next three years saw remarkable progress, the principal women and the chiefs of the three Dyak tribes being among those who embraced Christianity [46]. At Sedumak, an out-station begun in the face of ill-will and opposition in 1862, there were 103 converts in 1866, and the work had become firmly established [47].

Only a small portion of the Salakows lived in the Sarawak territory, but the diffusion of "a considerable knowledge of Christianity" in the adjoining countries of Samboo and Pontianak, under Dutch rule, had in 1868 resulted from an interchange of visits between the converts and the other members of the tribe [48].

Under the Rev. J. L. Zehnder good progress was made also among the Lara Dyaks during the next eight years [49].

1892-1900.

After thirty-two years' labour at Lundu, practically without furlough, Mr. Zehnder resigned in ill-health, but he died on February 10, 1898, while waiting for the steamer in which he was to remove from Lundu. An accomplished linguist, writing and conversing in many European and Oriental languages, he was specially valuable in translation work, and at Lundu, a point at which several races meet, it excited the envy as well as admiration of some of his fellow-workers to observe the freedom with which he spoke to "every man in his own language." On Sundays the service was conducted in Malay, which is more or less understood by all. After service was over, the people who had come from a distance would congregate in the verandah of the Mission-house for refreshment and a little gossip; and it was a sight to be remembered to see the old missionary going from group to group — Sebuyaus, Selakaus, Laras, Chinese, and Malays—with something sympathising or humorous to say to each.

His successor, the Rev. F. W. Leggatt, an experienced missionary among the Dyaks, is struck with the variety of tribes and languages in his new charge. He finds the Dyak, as a rule, unable to separate himself from his companions and to stand alone, and that therefore the missionary must persevere until he has convinced a whole village, or a considerable portion of it, so that each convert may strengthen and support his brother [49*a*].

QUOP, with **MURDANG** and **SENTAH**, 1859–92.

The Mission begun in this district by the Rev. W. CHALMERS [now Bishop of Goulburn] about 1859 [50], made such progress under the Revs. F. W. ABÉ and J. L. ZEHNDER that by 1863 the Chiefs of Quop and Murdang had been baptized and were using their influence to bring their tribes to baptism [51]; and six years later the entire population of Quop, with the exception of four old people, had become Christian [52].

The average attendance at the daily service was now from 70 to 100, and a great moral, social and religious advance had taken place among the Dyak, immoral customs being "rarely heard of" and Christian services taking the place of heathen customs [53].

When in 1873 some of the old people returned to heathen rites the young Christians, though persecuted, would not join them [54].

In 1874 Ah Luk, the first Chinese baptized by Bishop McDougall [in Sarawak], was (after ten years' lay service) ordained deacon [55], and as such he still continues to labour in the Mission [56].

The Rev. C. W. FOWLER, who since 1882 has had charge of the district, and under whom the work is being extended, states that among the elder Dyaks superstition appears almost ineradicable. But the converts, though poor, are willing to undertake any Church work, and their contributions "put many an English parish to shame." Those who possess pepper gardens agreed in 1888 to devote a tenth of the proceeds to the Church [57].

1892–1900.

The Rev. F. W. Nicholls (who succeeded Mr. Fowler in 1893) and the Rev. Ah Luk have maintained the pastoral work in face of much opposition. This, and the weakness of the clerical staff, has hindered the prosecution of aggressive evangelising work. The area of the Mission is very large, and the villages are many. In Quop itself the work is similar to that of a small English parish, all the people being Christians. The school there is doing "a vast amount of good." The translation of the Gospel of St. Matthew into Dyak was accomplished in 1897, and the two missionaries have almost completed the translation of St. John's Gospel, and the construction of a Dyak vocabulary [57*a*].

UNDOP, 1863–92.

Visiting the River Undop (a branch of the Sakarran River) in 1863 for the purpose of opening a Mission, the Rev. W. CROSSLAND was well welcomed by the chief and the people, who promised to regard his preaching and help to supply his wants [58].

Three years later eleven Dyaks were confirmed, and though the people who had removed to this centre from the higher grounds at the request of the Government had become unsettled, wishing to return [59], the Mission was persevered in, and remarkable progress was

achieved in a boarding school for Chinese and Dyak-Chinese boys opened at Sabu in 1868 [60].

When in 1870 small-pox broke out, Mr. Crossland, urged by the head-men, inoculated 700 of the tribe and attended them all. It took him three months, and 10 per cent. died. The Dyak custom was to run away and leave their sick to live or die, and the dead bodies to be devoured by the wild pigs; but in this instance nothing could exceed the care which the people took of their sick or with which they buried the dead. The ministerial work of the Missionary was promoted by his medical skill; the converts showed zeal in putting down head-hunting [61]; and in 1873 the people had been brought to commence the annual tillage of their farms by a service in church in lieu of their customary "bird-omens" and other superstitions [62].

In 1886 some of the Undop Dyaks, after consulting the head of the Saribas Dyaks as to his opinion of Christianity, came to the Missionary and said: "*The Orang Kaya has convinced us. Teach us to pray. Teach us to worship God. We wish to put ourselves under your guidance in these matters for the future.*" The result was the baptism of the whole village, and other villages hearing of it, asked for teachers. "This" (said the Bishop of Singapore) "is some of the fruit that has come from the seed which was planted in that Saribas heart some twenty years ago" [63].

1892–1900.

By almost incessant travelling the Rev. W. Howell has sown the faith over a very large area, planting small chapels and Mission houses in every village so soon as a few people have shown themselves to be faithful, and then slowly, steadily, year after year gathering their neighbours into the fellowship of the Gospel with them.

Sabu, his headquarters, has a mixed population of Dyaks and Chinese, and, so far as the Dyaks are concerned, it may be called a Christian village. Some of the Chinese also have embraced Christianity, but the progress of this branch is very slow. The Dyak work in the district is full of interest and hope, and the zeal and example of the Sabu converts are having far-reaching results.

One of the Christians at Apit was a "Manang," or witch-doctor, who, when converted, handed over his "lupong" (charm-chest), consisting of pigs' tusks, stones, roots, thorns, &c., and thus proved to the other "Manangs" and heathen that in giving up such a profession no harm will happen to the person. Mr. Howell considers a catechumenate of two or three years desirable before baptism, but he says that when once a Dyak is really converted (not an easy task) he "becomes an instrument towards converting his own relations," and is never tired of trying to enlighten his fellow-men. Such is the case now in the Undop, and among the most zealous converts are several of Mr. Crossland's old schoolboys. One invaluable worker, when on his death-bed, called his wife and daughters around him, and in the presence of the missionary besought them not to relapse into heathenism on his death [63*a*].

KRIAN, 1870–92.

In 1870 the Rev. J. PERHAM was appointed to the Krian River district, in which 200 Christians of the Saribas tribe were being taught by Catechist Buda, their old chief's son [64].

The faith of the converts was not proof against the reverses of fortune, hence in 1873 old heathen customs were resorted to [65 and 66].

When from the examples of the faithful few it was seen that no peculiar disaster resulted from the profession of Christianity, but that "paddy" would "grow as usual," the confidence of the people returned, and by 1876 the work, which the Missionary at one time almost despaired of, was bearing good fruit [67].

A church was built and consecrated in 1877 [68], and in 1886 Temudok became the new headquarters of the Mission [69].

SAREBAS AND KRIAN (1892–1900).

The Missions on the Sarebas and Krian rivers are, for want of men, attached temporarily to Banting. The inhabitants of these rivers are the most intelligent and energetic of all the Dyak tribes, and some of the Christians have been shining examples of loyalty to the Faith. One Sarebas convert, a leading chief, when lying on his death-bed, being pressed by his heathen relatives to make offerings to the evil spirits, to whom his illness was attributed, boldly replied, "I am a Christian, and for a number of years I have had nothing to do with any of such heathen practices, and I will not do so now. If it be God's will that I die, I shall die; and if He will that I live, I shall live. Turn all those people out of the house, and don't let them come near me again" [69*a*].

BANTING, or **SAKARRAN**, 1851–92.

Between two tributaries of the River Batang Lupar (east of Sarawak)—the Linga and the Sakarran—a Mission Station called Banting was opened by the Rev. W. CHAMBERS in 1851. The first celebration of Christmas in 1855 drew all the Christians with their friends from twenty miles around [70].

In 1856 a church was erected [71], and though the population was for some years in a "floating condition," numbers daily visited the Clergy, and considerable progress was made.

Some of the converts, as already shown [p. 686], became effective voluntary evangelists [72], and in 1869 one of the leaders of the most formidable head-taking expeditions in the country told the Rev. W. R. MESNEY that he did not see how the blackened heads which were the most prized possession of every Dyak house could be allowed to remain much longer unburied, and the opposition of the heathen majority did not wholly prevent this being done in the next three years [73].

In 1870–1 many converts were confirmed at Saruai and Simambo, in prayer-houses erected by themselves. Among them was a Catechist's wife ("Indum," a Dyak), who exercised a powerful influence over the women in her own village, and whom the Bishop "heard read her beloved Gospel with the correct, unaffected and simple pronunciation of an English lady" [74].

In 1872 some of the chief men, including two famous old warriors, waited on the Bishop and spoke boldly against the heathen practices of their nation, and a successful stand was made against the custom of burying a live new-born infant with its dead mother [75].

The Mission has continued to make good progress notwithstanding the hindrances arising from the migratory habits and the superstitions of the people [76], and in 1885 the Rev. J. PERHAM reported that "at Saribas more than anywhere else" the seeds of Christian truth spread of themselves, and before the arrival of the authorised teacher" [77].

Steps are now (1892) being taken to make Banting the headquarters of the department for training Dyak catechists and schoolmasters in the province [78].

BANTING (1892–1900).

As the heathen are constantly tempting the Christians to go back to their old heathen customs, the Mission naturally suffered from having been left for long intervals during five years without a resident missionary. The work, which was revived by the Rev. C. W. Fowler in 1893, has been further developed by the Rev. E. H. Gomes (1897–1900) [78*a*]. [*See also* Sarebas and Krian, p. 690*b*.]

SKERANG, 1887–92.

The Skerangs, the last of the Dyak tribes to submit to the Rajah of Sarawak, having spontaneously asked the Bishop of Singapore for a teacher, a mission was opened among them on April 28, 1887, by the Rev. F. W. LEGGATT. The Skerangs were formerly notorious as head-takers, and their "awful" moral condition when Mr Leggatt arrived was in striking contrast to those who (as at Banting) had been under Missionary influence, and a few of whom assisted at the opening of the Mission. All the Skerangs were quite ignorant of Christianity, and it was doubtful "whether any single one of them ever heard of the existence of it. Two or three of them had declared their intention of becoming Christians, "but the majority were very unsatisfactory" when, in August, Sumbang, the chief, returned from a gutta-percha expedition. Calling on Mr. Leggatt, he said, "Tuan, my people have been telling me about this 'sembeyang' (worship) which you have come here to teach us; but I want to hear all about it from you." After several conversations the old chief at last one evening said:—

> "Well, I have tried the birds, and I have tried the spirits. I have listened to the voices of the one, and have attended to the demands of the other, and made offerings to them; but I never could see that I gained any benefit from them, and now I shall have no more to do with them. I shall become a Christian."

The result was a council of the whole house, at which they all resolved to become Christians, and on the Feast of St. Michael and All Angels thirty-five were baptized by the Bishop, others being kept back for further instruction [79].

During a visitation of cholera in the next year (1888) some of the Christians, in the absence of Mr. Leggatt, were frightened into erecting

an altar to propitiate the spirit who was supposed to cause the sickness. Mr. Leggatt destroyed the altar and told them that if they rebuilt it he would not hold services for them again. The people submitted to his ruling, and a few months later, at their own request, a service was held in church for the blessing of the seed which they were about to sow. Some of them said of the service, "How fit and proper! Nothing in our old rites was like this" [80].

1892–1900.

During the absence of the Rev. F. W. Leggatt on furlough (1893–4) many of the Christians fell away, excusing themselves by saying that the catechist and reader were all very well, but they were "only Dyaks like themselves," and a visit or two from a neighbouring missionary was not sufficient, they therefore thought it well to absent themselves until the return of their own "Padre," by whose decision they would abide. Severe rebuking was needed to bring the lapsed back. Since then the work has been progressing [81].

(II.) NORTH BORNEO [*see* p. 682].

As a result of a visit of the Bishop of Singapore to Sandakan (the capital of North Borneo) in 1882, the residents began to raise funds for building a church, and the Governor (Mr. Treacher) and other officials to hold lay services regularly [1]; and in 1883 a Chinese catechist of the Society was sent from Kuching to the North Borneo Company's settlements, "where he was welcomed by a considerable party of Chinese Christians . . . settled there" [2]. With the aid of certain members of the Company the Society in 1888 sent the Rev. W. H. Elton from England to establish a Mission both among the Europeans and the Natives [3]. Until Mr. Elton landed at Sandakan, on September 2, no clergyman of the Church of England, except occasionally the Bishop and a Naval Chaplain, had ever visited the region [4], and at the first celebration of the Holy Communion (on Sunday, September 9, 1888) "there were only three persons present, but in the evening the little bungalow" in which service was held was full. The town of Sandakan is prettily situated in a basin of hills about two miles inside the fine harbour from which it takes its name. When Mr. Elton arrived there were about fifty European residents and a mixed native population of about 5,000. The tribes on the sea-coast, called "Bajans," are chiefly of Malay origin. They live mostly in boats, and earn a livelihood by fishing, &c. In the interior the main portion of the population are the "Dusuns," who are partly of Chinese origin. "They are, for the most part, quiet and orderly, but indulge in occasional head-hunting raids." Some of the tribes, especially those near the sea coast, had become Mahommedans, but those in the interior offer a good

field for Missionary work. At Sandakan a school for Chinese and Malays was at once started, and on Palm Sunday 1889 a school-church was opened for the use of both English and natives [5].

Mr. Elton's next step was to travel up the rivers in search of the Europeans in the country, who had never been visited by a clergyman. The planters are of various nationalities, mostly Dutch, but Mr. Elton was well received everywhere. He baptized many children, and since his arrival the planters have come to church to be married instead of resorting to civil marriages. Mr. Elton next sought out the Chinese Christians scattered at the various towns around the sea-coast at Kudat and Labuan, and, having made provision for regular ministrations to them and to the Europeans, he returned to Sandakan and made arrangements for building a permanent church [6].

Sandakan (1892–1900).

In order to secure a suitable site an immense hill had to be levelled: this took five years. The foundation-stone of the church was then laid, on Michaelmas Day 1893, by Governor Creagh, and on Easter Day 1898 the chancel was consecrated. It is built of chiselled stone from the first quarry opened in North Borneo, the arches being of Hong Kong granite. The plans were furnished by a good architect,* but Mr. Elton himself was the builder, the workmen being Chinese, who had to be taught their work. For strength and durability there is (at present) nothing that can compare with it in Singapore, Hong Kong, or even Shanghai. The late Rev. Brymer Belcher and his family were the chief contributors to the cost, the residents also helping liberally [7].

The European community, including the Governor, the civil servants of the Chartered Company, and the commercial element not only attend the services of the Church with commendable regularity, but are also very liberal in the aid they render to the church and schools and other work among the heathen. Every possible assistance and encouragement have been afforded also by the court of directors of the North Borneo Company in London.

The port is visited by both English and American warships, on which Mr. Elton always takes service when there is no chaplain on board; there is also a considerable mercantile marine, and many of the officers and men take great interest in the work of the Mission [8].

The Dutch and German Lutherans also at outlying stations continue to welcome Mr. Elton's ministrations [9].

The Chinese Christians in Sandakan, numbering about 200, are very attentive and regular in their religious duties. At the Chinese service on Sundays the church is always well filled, and they subscribe liberally towards the support of their catechist [10].

The school, which for some months had only one pupil, a Chinese boy, was under Chinese masters for the first four years, but this did

* The late Mr. B. W. Mountfort, of New Zealand.

not prove satisfactory, as they had no influence except over the Chinese boys. Under English masters steady progress has been made, there being now about fifty scholars of various nationalities—Eurasians, Chinese, Malays, Sulus, Murats (from Kaningow), and other natives of the interior, who speak a language of their own. The teaching is carried on in English and Malay, and Chinese is taught to the Chinese boys by a Chinaman. A boarding department has been established for the Christians or those preparing to be Christians. The chief difficulty lies in the wild nature of many of the boys, some being exceedingly difficult to hold, and almost every week there has been a runaway. In such cases several boys are despatched in pursuit, and the runaway is nearly always brought back and is happy again for a time (11).

With the aid of the Women's Mission Association Mr. Elton was enabled, in 1899, to start a girls' school, which, it is hoped, will provide the Christian boys in due time with Christian wives (12).

Mr. Elton has made his influence felt in all parts of the North Borneo State, and in all departments of the work there are many encouragements. Already offshoots of the Sandakan Mission have been planted at Kudat and Kaningow, and steps are being taken (1900) for opening Missions at Tawao, or Cowie Harbour (300 miles to the east of Sandakan), and among the Dusuns, a tractable people who live mostly near the coast. The Mohammedans are trying to convert them, but they have no desire to become Mohammedans, and are quite willing to embrace Christianity (16).

Kudat (1888-92).

On his way from England in 1888 Mr. Elton sought out some "Hakka Christians" (Chinese) in Kudat, a settlement 150 miles north-west of Sandakan. At a subsequent visit in 1889 to their village in the jungle, although they had only fifteen minutes' notice of his arrival, all that were there (some 40) "left their work" and assembled for service, bringing four infants for baptism. Six months later, over 100 met Mr. Elton in a carpenter's shop, where a "most interesting service" was held, one infirm old man being brought on the back of another, and $100 was promised for a church. By 1890 there were 1,000 Hakka Chinese in Kudat, of whom 600 were converts of various Missions in China,* such as the Basel, the Berlin, the C.M.S., Wesleyan, and Baptist, and were urgent in desiring a Church pastor. In September of that year their school-church, "full to over flowing," was opened by the Bishop, and arrangements were made for stationing Mr. Richards there (1). Mr. Elton describes the work among the Chinese as "most encouraging. They are a hard-working set of people, and are singularly earnest in their religion when once they become Christians" (2).

* There are no Missions in Borneo other than the Anglican and the Roman.

1892–1900.

On Whitsun-Day 1892 Mr. R Richards was ordained deacon in Sandakan Church for the Kudat Mission. He had previously visited Kudat, but finding it impossible to learn the Chinese dialect there he went to China for eight months and acquired the Hakka dialect. During his absence Mr. Elton had a church and parsonage erected, and induced the Chinese Christians to form one united congregation. Among these, now numbering 600, and steadily increasing, Mr. Richards has done "a truly grand work."

The whole population—men, women, and children—the women with their babies on their backs—go to church, and all the adults are regular communicants. These report themselves individually to the missionary before each communion, and in this way strife is allayed and reconciliation effected. The Chinaman loves to take his case into a law court, but in Kudat this habit ceases. In all his travels and experiences Mr. Elton has never known such services [3].

Altogether the people are most earnest and attentive to their religious duties, and "the Mission is always encouraging." At one of their settlements outside Kudat they built a church before Mr. Richards arrived, and when, in 1896, it was blown down they promptly rebuilt it themselves at a cost of $200.

The admission of one of their catechists to Deacon's Orders on Easter Tuesday (April 12) 1898 was the first instance of the ordination of a Chinese in North Borneo. He is a man of rare power and influence, and his devotion to the spiritual and bodily needs of his flock is astonishing [4].

In addition to the Chinese the small European community at Kudat and in the district are ministered to.

On one of his journeys, thirty miles by sea in an open boat, to visit a planter, Mr. Elton had a weary night, and for fourteen hours was clinging to the mast, wet through [5].

In 1900 a night raid was made on Kudat by some of the rebel Mat Salleh's followers, apparently in order to avenge the North Borneo Company's annexation of Tambunan and Mat Salleh's death. The raid (April 28) was purely political and had no connection whatever with the missionaries or the Christian converts, though several of the latter were unfortunately killed and Mr. Richards had a narrow escape, having to walk in the darkness, through a shower of bullets, to the Government offices a few hundred yards from his house. The Rev. Fong Hau Kong also had a providential escape [6].

Kaningow (1896–1900).

While planting Missions on the coast of North Borneo (from 1888 onwards), the Rev. W. H. Elton was also anxious to open work among the natives in the interior, and meanwhile he prepared the way by sending messages to the chiefs asking them to entrust their children to him for education. In 1896 the Society sent the Rev. F. Perry and the Rev. H. J. Edney to Kaningow to open a Mission among the Muruts. Kaningow is almost in the centre of North Borneo, about three days' walk from Kimanis Bay. It stands on a small elevation in the midst of the Limbawan plains, and is the centre of thirteen kampongs (native villages). The Muruts occupying the basin of the Padas river are a wild pagan tribe, short in stature, and with long jet black hair: their eyelashes and often their eyebrows are plucked out, and their teeth are ground down.

Before the advent of the British North Borneo Company the country was in a terrible state; head-hunting was common, and no man was safe, whether on a journey, in his fields, or in his house. The population, at one time considerable, has consequently become sparse.

They are now harmless and tractable, but dirty and intemperate. As to religion, they have an idea of one great Spirit, and their conception of Heaven is that it is on the summit of Mount Kinabulu, which the good at death reach quickly with ease, while the rest are delayed by frequently slipping backwards for a length of time proportional to the delinquencies of their earthly lives. Of worship they had no idea excepting in so far as they might have seen Moslem traders at prayers, though they have not come under the influence of Mohammedanism. Practically the Muruts have no religion, no superstition even. The most considerable of their customs with which Christianity will interfere is polygamy, but this does not at present appear to be an insuperable difficulty.

Mr. Perry arrived at Kaningow on November 21, 1896, and received a hearty welcome from Mr. Barraut, the resident magistrate, who did everything in his power to make him comfortable, and to put him in touch with the natives, also helping by his attendance and support at the "bichara" (conference) with the native chiefs.

Services were started for the few Europeans, and on the first Sunday in Advent evangelistic work was begun, Mr. Perry preaching on the verandah of the Residency to eight Murut chiefs (Orang tuah) in Malay. After the address there was a long "bichara," of which the upshot was a gathering of thirty-two chiefs on the third Sunday in November at Kaningow, the result being that they pledged themselves to build a Mission-house and school.

The first year's work consisted in the erection of a Mission-house, the clearing and planting of the Mission grounds, visiting the natives, showing them Scriptural pictures and explaining them in their own language, the administering of medicine to the sick, and the instruction of the boys who had gradually gathered round the Mission and of the Dyak police. The boys all learn to read and write Malay, and are given a lesson every day on some Scriptural subject, which is illustrated

by pictures. The Murut prayer, used by the missionary and the boys day by day, was probably the first Christian prayer in the Murut language, viz. :—

"Ya Allah, makiassi akkai.
Translation (O Lord, have mercy upon us.)
Tuhan Isa, makiassi akkai.
Trans. (Lord Jesus, have mercy upon us.)
Ya Allah, makiassi akkai.
Trans. (O Lord, have mercy upon us.)
Tuhan Isa, ani akkai nu tolong, menunow akkai.
Trans. (Lord Jesus, give us help, teach us,
ani akkai ngakanan, balo guangkai maansu. Amin
Trans. give us food, make our hearts good. Amen.)" [1].

In 1898 the work was interrupted by the illness of the two missionaries, which necessitated Mr. Edney's transfer to another station. Mr. Perry recovered, and in 1899 (there being no church at Kaningow) he took six of his Murut boys to Labuan, where they were baptized on Easter Day [2].

He is now preparing a Murut vocabulary, and reducing that language to writing for the first time.*

Gunsanah, the chief of Bandukan, is inclined to become a Christian; should he do so, many would probably follow his example, as he is the most influential chief in the district [4].

* Nearly every "pagun," or village, has a different dialect, but underlying all the wide differences there appears to be a substratum of common language, which can only be arrived at by a collection of the different dialects and a careful elimination of foreign words, and words used only in certain localities. Many difficulties await the future translator besides the variety of dialects, for so far no words have been found by which such ideas as "holy," "kingdom," "will," "reverence," &c., &c., can be rendered without using Malay terms, which it is most inadvisable to introduce on account of their connection with the Mohammedan religion [3].

(III.) LABUAN.

The island of Labuan (*area*, 30 square miles), situated about six miles off the north-west coast of Borneo, and distant 300 miles from Sandakan, was uninhabited when ceded to Great Britain by the Sultan of Borneo in 1846. It was occupied in 1848, and the inhabitants are now chiefly Malays from Borneo and Chinese.

On December 18, 1866, the BISHOP OF LABUAN consecrated, under the name of "St. Saviour's," a church which had been erected at Labuan during the previous two years under the Rev. J. MORETON, Government Chaplain [1]. After the withdrawal of the Chaplain, the Acting Governor, the Hon. A. Hamilton, in "a noble example of faith and perseverance" (and since 1882 under the Bishop's licence), held "a lay service in the church every Sunday" for nine years (1880-9), although the congregation averaged "from one to six only." In 1889 Labuan was placed in charge of the Rev. W. H. ELTON, the Society's Missionary in North Borneo. Labuan had then become "a mere shadow of its former self," containing only about six Europeans and 5,000 natives, but with the re-working of the fine coal mines in the island the population has begun to increase. One of Mr. Elton's first objects was to erect a school-church in place of "the pretty little wooden church" destroyed by a jungle fire in 1889 [2], but the new building had no sooner been finished than it was demolished by a storm in 1891, and the work of reconstruction had to be begun once more [3.]

(1892–1900).

Mr. Elton continued to visit Labuan from Sandakan quarterly up to 1899, since when it has been worked from Kaningow, which is only three days' journey from it. The Mission has two centres—one at Victoria Harbour, where European Christians predominate, and the other at Coal Point (the other side of the island), where the Chinese Christians have built themselves a little church, and are ministered to by Chinese catechists. Pending the rebuilding of the church at the former place service is being held in a school-chapel [4].

CHAPTER LXXXVII.

PART II.—THE STRAITS SETTLEMENTS.

THESE settlements are distributed along the west and south coasts of the Malay Peninsula (Straits of Malacca), and consist of the islands of Singapore [p. 696], Penang [p. 699], and Pankor, with the districts of Malacca [p. 699], Province Wellesley [p. 700], and the Dindings* on the mainland, besides which there are the protected States of Perak, Selangor, and Sunjei Ujong [p. 701].

THE Society's work in the Straits Settlements began at Singapore in 1861, but the Missionary, the Rev. E. VENN, died in 1866 "before it was possible for there to be much result from his work." At that time "Missionary work in the Straits Settlements was in a very languid condition." "The Indian custom of appointing chaplains to the various stations for short periods and then recalling them to India" had prevented their engaging in Mission work themselves, and "in Penang nothing was being attempted," while in Malacca "the traces of the London Missionary Society's labours . . . were fast dying out." On the transfer of the Settlements from the Government of India to the rule of the Colonial Office in 1867 "the Chaplains were made permanent incumbents," and in 1869 the Settlements were detached from the See of Calcutta and placed under the Bishop of Labuan, himself a Missionary of the Society. Application for help to the Society was "generously responded to"; the Singapore Mission was revived in 1872 [*see* p. 696], and others taken up or started at Penang in 1871 [p. 699], Province Wellesley in 1879 [p. 700], Selangor in 1887 [p. 701], and Perak in 1884 [p. 701].

Reviewing what had been undertaken up to 1884 the Bishop of Singapore said:—

"All this widespread Missionary action could hardly have been attempted without the aid of the Society. It is true that the greater part of the money employed is raised from local sources, but in every case it is not only that local effort has been supplemented by the Society's grants, but that that effort, in all probability, would never have been made if it had not been encouraged by the promise of the Society's aid to make it effectual.

"Of all the good work done by the Society in this Diocese none seems to me more valuable than that which it does in the way of helping small communities of Englishmen to provide for themselves the ministrations of God's Word and

* The DINDINGS territory consists of the island of Pulau Pankor and a strip of the mainland about 80 miles south of Penang, and was acquired by England in 1874 for the protection of British interests.

Sacraments, and to enable their heathen neighbours to hear of God in Christ" [1].

The latter (in the Straits) consist principally of Chinese, Dyak-Chinese, Malays, and Tamils [2].

The general appreciation of the work of the Church of England has been demonstrated by the fact that when in 1881 the Imperial Government decreed the disestablishment and disendowment of the Church in the Straits Settlements, the measure was "unanimously repudiated by the Legislative Council of Singapore"—the four Non-conformist members thereof, and the Roman Catholic Governor, being forward in objecting to it; and as "all classes of the community were anxious for the continuance of the previous state of things" the decree was revoked [3].

SINGAPORE (*area*, 206 miles) is an island situated at the southern extremity of the Malay Peninsula. Taken by the King of Java in 1252 and abandoned in the 14th century, it remained independent and scarcely inhabited until 1819, when by treaty with the Malayan princes it was acquired for England, under whom it has become the great commercial and shipping emporium for the East. For four years it was subordinate to Bencoolen* in Sumatra, and then (1823) to Bengal until 1826, when it was incorporated with Penang and Malacca, the seat of Government being transferred to it in 1836. A number of small islands adjacent to Singapore are included in the settlement.

In 1856 or 1857 a Mission was established in Singapore to enable the congregation of St. Andrew's Church to discharge the duty of making the Gospel known to the heathen around. The Mission was under the management of a local Committee and entirely supported by voluntary contributions; and by 1859 some sixty Chinese and Tamil converts had been gathered in a wooden chapel, and a Tamil and a Chinese catechist were being employed under the superintendence of the Government Chaplain, the Rev. T. C. Smyth. From his ignorance of the language and his increasing duties as Chaplain Mr. Smyth could not exercise satisfactory supervision, and he therefore applied to the Society to send out a Missionary for the work, there being already 40,000 Chinese "of a kind peculiarly free of access" resident in the settlement [1].

S.P.G. Period (1861–92).—The Society complied with the request by sending out the Rev. E. S. Venn in 1861 [2]. The Tamil and Chinese congregations received him "with affection," and for five years he laboured among them and the heathen with singular zeal and humility and with encouraging success [3]. After his death in 1866 the Mission remained without the superintendence of a resident Missionary until 1872, when an efficient successor was found in the Rev. W. H. Gomes [4]. In the meantime, partly by the Society's efforts, the Straits Settlements had been separated from the Diocese of Calcutta and placed under the jurisdiction of the Bishop of Labuan, of which See St. Andrew's Church, Singapore, was

* Exchanged for Malacca in 1824.

"formally declared the Cathedral" on December 20, 1870, the building being then "the most striking and beautiful church east of the Cape" [5].

On Mr. Gomes' arrival he found "only one Chinese catechist at work, with very few attendants at the *one* service held on Sunday." The work among the Tamils had been given up, and the Mission was in debt, the European residents having refused support unless proper supervision was guaranteed. Besides the immigrants from China and South India the Eurasians and "Straits-born" Chinese (who speak Malay) demanded attention.

Efforts were at once directed towards holding services in the three languages—Malay, Chinese, and Tamil—and Mr. Gomes soon had a large staff of teachers and catechists working under him [6]. The Straits Government having granted land for the erection of Mission buildings, a beautiful school-chapel was opened in 1875, to which the Chinese and Tamil congregations contributed over $200, some of them giving a month's wages [7]. Among the Chinese gambier and pepper planters at Jurong a branch station was opened in the next year under peculiar circumstances. A planter, who had resided at Jurong for twelve years, came to the Missionary seeking for instruction, and requesting that a catechist should be sent to teach his people. He had been a great opponent of Christianity, and in trying to the utmost of his power to check its spread among his countrymen had been guilty of tyranny and oppression towards those who had embraced it. But God was pleased to lead him to the truth, and convince him of the sinfulness of his past life. "He said that, notwithstanding his wickedness, God had prospered him, and he was therefore anxious to spend and be spent in His service." At his own expense he now built a chapel on his estate to help in spreading the Gospel among his countrymen scattered over the different plantations. This chapel was afterwards replaced by a substantial church ("St. John's"), which was built by donations from friends [8].

In 1877 a new house was begun in Singapore to serve as a residence for the Missionary and as a home for Divinity students to be prepared for the work of catechists, who were much needed [9].

Besides this Home and a very efficient day school for boys [10] there is "St. Andrew's House," established in 1888 in order "to provide a Christian home for boys who come from a distance to attend any of the schools in the place, and also for such poor boys, orphans, and others, as can be maintained either as foundationers of the Raffles Institution or by private charity." The teaching in the Government schools being purely secular, it was felt necessary to provide this means of Christian instruction, and boys have been received from Penang, Malacca, Johore, Perak, Saigon, Siam, and Borneo, the Mission chapel being used as the school-chapel daily [11]. The boarders of St. Andrew's House also attend the daily morning service, which is in English and open to Europeans as well as English-speaking natives. On Sundays services are held in Chinese, Tamil, and Malay. There are so many dialects, or rather languages, spoken by the different Chinese who come to the Straits, that there is considerable difficulty in making the service intelligible to the mixed congregation which attends it. It is partially met by the prayers being said in one dialect,

the lessons read in two others, while the sermon is preached in Hokien, and rendered by the catechist into Cantonese.

Instead of having one Chinese catechist with a knowledge of several dialects, Mr. Gomes' plan has been to choose from the converts such as show fitness for teaching, and thus, for the same amount as was paid hitherto to one man of varied acquirements, five catechists were in 1890 "engaged in preaching the Gospel to their respective countrymen—Hakkas, Macaos, Hokiens, Teyecheus and Hylams," and good proof has been given of "their earnest and persevering labours." Similar work is carried on among the Tamils and Malay-speaking peoples. By means of his translations into Malay and "Hokien colloquial," using Roman characters in both instances [*see* pp. 806, 809], Mr. Gomes has enabled those Malays and Straits-born Chinese who can speak their respective languages but can read only in the Roman characters to join in the services of the Church [12].

Besides the money given for the current expenses of the Mission, the native congregation contribute liberally for the sick and needy, the burial of poor Christians, and the maintenance of the chapels. Efforts are also being made to make the Mission eventually self-supporting. One of the catechists, Chin Sin Wha, who had been instrumental in bringing many of his countrymen to Christ, left at his death in 1882 all that he had—about $300—to be invested for the benefit of the Mission. Other Chinese Christians have bequeathed smaller amounts, and donations have been received for the same purpose [13].

With a changing population like that in Singapore it is difficult to calculate numerically the results of the Mission. Chinese and Tamils reside there for a time and then leave for more lucrative employment elsewhere. Up to 1890 there had been 356 baptisms, most of them adult [14].

"If" (added Mr. Gomes in that year) "half of these represented resident families, what a growing congregation we should have! With the exception of some Straits-born Chinese, the others have left. But this very fact gives an additional importance to Singapore as a Mission station. We are instrumental in preparing evangelists to carry the news of salvation to the heathen in other countries. Those who leave us, the baptized as well as catechumens, do so under a promise to read and expound the Scriptures to the best of their power to their countrymen wherever they may be placed. And we have had gratifying proof that this has been done with good result in several instances" [15] [16].

(1892–1900.) Mr. Gomes continues his polyglot labours with excellent results. Notwithstanding the constant departure of members of the native congregation to other parts of the world the numbers keep up, and the interest taken in the services, and in supporting and extending the Mission, is evidence of self-denial and earnestness. In every department there is progress, but the most fruitful branch of the work is that among the Chinese, who listen gladly to the Gospel message, and, though slow to place themselves under instruction, yet when they have embraced the Faith are consistent and exemplary in conduct, and zealous in advancing all Church work by self-denying and liberal contributions [17]. The Mission school, which is self-supporting, obtained at the Government inspection (in 1895) 98 per cent. of possible passes [18].

Mr. Gomes' labours as a translator have given many works of abiding value to the Church, such as the Prayer-book in Malay (1893), and in "Hok-kien colloquial" Chinese (Roman characters), the vernacular of the Chinese Straits-born Christians. This great work was completed in 1899, the fiftieth year of his ministry [19].

MALACCA (*area*, 659 square miles) was taken by the Portuguese in 1511, yielded to the Dutch in 1641, and to the English in 1795, who restored it to the Dutch in 1818 and finally acquired it in 1824. Under the Portuguese it was once the great commercial centre of the East, but its trade gradually declined, and on the establishment of Penang almost ceased

From 1860 to December 1868 the Society assisted in the maintenance of a Girls' School at Malacca, which under Miss J. Williams proved "of great benefit to the rising generation of young women" there, from 40 to 50 of whom (of Chinese and various races) were instructed annually [1]. On her resignation shortly after 1868 the school was carried on by local effort [2]. In January 1871 the Bishop of Labuan confirmed four Chinese at Malacca—the first-fruits of a Mission which had been set on foot a few months before (or in 1869) by the Chaplain, the Rev. G. F. Hose [3]. The support of a Chinese catechist, at first derived from local sources, was afterwards undertaken by the Society [4]; but the Mission has suffered from the frequent change of Chaplains [5].

PENANG, or Prince of Wales Island (*area*, 107 square miles), was ceded to England by the Rajah of Kedah in 1785. In 1805 it was made a separate Presidency under the East India Company, and in 1826 Malacca and Singapore were united with it under one Government. In 1836 the seat of Government was transferred to Singapore.

For the Tamils in Penang a native catechist (Mr. R. Balavendrum) was engaged by the Chaplain, the Rev. J. Moreton,* in 1871. His support, at first provided from local sources [1], was partly undertaken by the Society in 1880 (after his ordination) [2]. Under the superintendence of the Chaplains, Mr. Balavendrum's work has been "eminently successful" among his countrymen [3]; and (to quote the words of the Bishop of Singapore in 1882 and 1884) "he has won the respect of all the English residents as well as of his Tamil congregation" [4]. On the occasion of a Hindu festival in 1885 his new converts accompanied him and the Mission agents, and "taking their place in the crowd, for three days expounded to the people the simple truths of the Gospel and distributed portions of the Holy Scriptures." On similar occasions in previous years such appeals led to frequent interruptions, but now the truth of Christianity was admitted although Christianity itself might not be embraced [5]. In 1886 a Mission chapel was erected [6], and in 1887 a Chinese department was added to the Mission through the instrumentality of the Chaplain, the Rev. L. C. Biggs [7], and about two years later three Chinese were confirmed.

* A sustentation fund for the Chaplaincy, begun by Mr. Moreton, was estimated to have reached $3,000 in 1882 [1*a*].

(1892 1900.) On his resignation in 1897 Mr. Biggs left a Christian congregation of some fifty Chinese [8].

In the Tamil Mission not a year has passed without gaining converts or candidates for confirmation. Though the newly-converted as a rule migrate to other parts of the world for livelihood, yet they are not known to renounce the faith they have received, but rather to publicly show the spirit of their Christian religion. One converted five of his relatives in India to Christianity. In his work, Mr. Balavendrum, whose parents and grandparents were converts of Swartz at Tanjore, has been greatly helped by his wife (deceased 1893), who knew five languages [9].

PROVINCE WELLESLEY (*area*, 288 square miles) is a slip of the mainland opposite Penang, and was acquired by England from the Rajah of Kedah in 1798.

The need of Missions in the Malayan Peninsula, both for Europeans and for the Malay, Chinese, and Tamil labourers, &c., was brought before the Society in 1871 and in 1874 by the Rev. J. Moreton, then Chaplain of Penang and formerly an S.P.G. Missionary in Newfoundland. In Province Wellesley more than two-thirds of the Englishmen were Churchmen, but as the visits of the Penang Chaplains had almost ceased and there were no other opportunities of worship than those afforded by a Presbyterian Missionary or by going to Penang, many of them attended the Presbyterian services [1]. In 1876 the Society set apart a grant for a Missionary Chaplain in Province Wellesley. In February 1879 the post was undertaken by the Rev. H. McD. Courtney, his support being partly provided for locally [2], and a Presbyterian Committee in Penang contributing £200 a year to the Mission, the latter aid being continued up to 1890 [2*a*]. The European residents, both Government officials and sugar planters, warmly welcomed Mr. Courtney, but they were so widely scattered that it was practically impossible for the several little communities to gather together at any one centre every week. Services were therefore arranged for them at several centres—in police stations, court-houses, or drawing-rooms, as was most convenient—in addition to Bukit Tengah, his headquarters, where, and at several out-stations, Mission work was organised among the Tamil immigrants also. A Boarding School was formed at Bukit Tengah, and the Government secular schools being put to a great extent under his direction, and the planters securing his superintendence for those which they had established for their own coolies, catechists and schoolmasters were soon at work, and Mr. Courtney himself made good progress in the Tamil and Malay languages. Excellent work had been done and arrangements were being made for the erection of a church at Bukit Tengah when Mr. Courtney was attacked by abscess on the liver and died on July 30, 1893, after a short illness [3]. His successor, the Rev. W. Horsfall, had not been at work six months (1891) when owing to the failure of a local banking firm all the Mission funds ($1,533) were lost, with a house and 25 acres of land "which had never been made over in legal form." To prevent the collapse of the Mission the existing Mission Committee (a mixed body of Presbyterians and Churchmen) handed over their property for the use of the Mission to a distinctly Church Committee [4]. Mr. Horsfall left for Australia in 1892 [5]. His place has been filled by the Rev. H. C. Henham [6.]

(1892–1900.) Services are held at several centres, so that attendance at Divine worship is possible for all who care to avail themselves of the privilege. There is not so much *direct* evangelistic work carried on among the natives as could be wished, but *indirectly* in various ways efforts are being made to win souls for Christ. The boarding school also has greatly developed under Mr. Henham's care [7].

NATIVE STATES.—The anarchy which had been prevailing in Perak and other States of the Malayan Peninsula to the detriment of British trade led also in 1874 to the stationing of British Residents in Perak, Selangor, and Sungei Ujong, their duty being to aid the native rulers by advice and to exercise certain functions delegated to them. Similar arrangements were made for the Negri Sembilan States in the neighbourhood of Malacca in 1883, for Johore (in the south) in 1887, and for Pahang (on the east coast) in 1888, and most of the Protected States were in 1895 constituted the "Federated Malay States."

PERAK.—In 1881 the Bishop of Singapore visited Perak and held service at Taipeng (the principal settlement) for the English residents, whom he urged to make efforts for the regular celebration of religious ordinances among themselves and for the evangelisation of the heathen. His suggestions were well received, and the Assistant Resident, Mr. Maxwell, offered to read prayers on Sundays till a clergyman could be procured, and the others promised to attend. With the aid of the Society, which greatly encouraged local effort [1], the Rev. A. MARKHAM was stationed at Taipeng in December 1884 as a Missionary Chaplain. His coming marked "the beginning of an attempt to extend the bounds of Christ's Kingdom . . . into . . . the native States of the Malay peninsula" [2]. Services were held at first in a schoolroom, but when Mr. Markham resigned in Dec. 1887 he left a church (consecrated in the previous August) and a promising Mission among the Tamil immigrants [3]. After his removal, however, the Tamil Mission was broken up, and in trying to restore it his successor (the Rev. F. S. PYEMONT-PYEMONT, appointed in 1890) had to combat the prejudice of the settlers against the Christian Tamils "owing to the gross immorality which prevails among the Roman Catholic Tamils." At first he "could get no assistance from anyone," but in July 1891 he succeeded in re-opening the Mission. The Rev. R. BALAVENDRUM of Penang occasionally assists in the work, but a resident Tamil clergyman is needed [4], and the Society in 1892 made provision for the support of one [5].

1892–1900.

South India supplied an efficient Tamil candidate—Mr. A. Gnanamani (ordained in 1896)—by whose ministrations the Tamil Christians have been stirred up to more active Church life [6].

SELANGOR.—On February 13, 1887, the Bishop of Singapore consecrated at Kuala Lumpor, the chief town of the State of Selangor, a church ("St. Mary's") which the people with the help of the S.P.C.K. had built. This was the first church consecrated in the native States of the Malay Peninsula. Services were carried on regularly by a layman, the Bishop and the Chaplain of Malacca occasionally paying visits, and the nucleus of a Chinese Christian Church was formed by

converts from Sarawak and Singapore [1]. In 1890 the Rev. F. W. HAINES was sent out by the S.P.G. as Missionary Chaplain [2].

(1892-1900.) Mr. Haines found that there were Tamils as well as the English and Chinese to be ministered to. In 1895 (February 9) "the first brick church erected in the native states of the Malay Peninsula" was consecrated (at Kuala-Lumpur) [3]. The Rev. R. O. Vethavanam (ordained in 1900) is exercising a most valuable influence over the Tamil Christians [4].

(*For Statistical Summary for Borneo and the Straits see p.* 732.)

JAVA.—During the English occupation of this island in 1813–16 the London Missionary Society began to send out agents to the Malay Archipelago, one of whom was stationed at Batavia, the capital of Java. On the withdrawal of the L.M.S. from Batavia in 1842 their chapel, "a neat and commodious brick building," and a parsonage, were "placed in trust for the benefit of the inhabitants." Successive Consular Chaplains at intervals carried on Mission work among the English and natives for six years with the aid of "a handsome subsidy" from the Dutch Government, and then assisted by an allowance from the British Government, which was discontinued about 1872 [1]. In 1874–5 the Bishop of Labuan and Sarawak (having been entrusted with the oversight of the English Church communities in Java) appealed to the S.P.G. for assistance [2]. An appeal received in 1866 from the Rev. Dr. Smith could not be complied with [3], but the Society now (1876) voted a grant towards the support of a Missionary Chaplain at Batavia [4]. While this was being done the Consul-General obtained a Chaplain from England—the Rev. C. Kingsmill—and as he "never felt either called" to Mission work or able to attempt it—his congregation "refusing to believe in the existence of a Malay convert"—the Society's aid, which could not be utilised, was withdrawn in 1878 [5]. In the next year, Mr. Kingsmill having left, the Society was again appealed to, and frequently up to 1884 it renewed its offer of pecuniary help, which however does not appear to have been utilised [6]. Meanwhile the BISHOP OF SINGAPORE and the Rev. W. H. GOMES (both Missionaries of the Society) visited Batavia. The former in January 1882 found there "a pretty little church . . . with schoolroom and parsonage," and the "nucleus of a native congregation, which might soon be increased." He "gathered the most accessible of them together" and "ministered to them in Malay." Some of them prayed him "with tears in their eyes to send out a shepherd to the little flock," which had "been untended for nearly five years." "Large congregations," including many English-speaking Dutch people, also shared in the ministrations of the Bishop. Later in the year a similar report of the native congregation was received from Mr. Gomes, who was "surprised to see how the converts" had "kept together, and held services among themselves," though they had not "even a Catechist to instruct them" [7]. In 1883 a Chaplain was engaged there, but left after a few months, and the Bishop of Singapore then licensed a layman to act as Reader, as a temporary measure [8].

CHAPTER LXXXVIII.

CHINA.

The Empire of China includes China proper and her vast dependencies and tributaries, Manchuria, Mongolia, Eastern Turkestan, Thibet, &c., its total area being about 4,468,750 square miles, or more than one twelfth of the land surface of the globe. China proper, the subject of this chapter, occupies the south-eastern corner of the Empire, and consists of eighteen provinces. *Area*, 1,534,953 square miles. *Population* estimated at over 300 millions. Of these about 1,100,000 are Christians. The principal religions of China are Confucianism, Taoism, and Buddhism, to which may be added Mahommedanism in the northern and western provinces. Confucius and Lao-tzu, the founders of the first two of these systems, were contemporaries about 500 B.C., and Buddhism appears to have been introduced from India in the last two centuries before the Christian era. Of the gods in China it may be said "their name is legion," the country being full of idols. Among the common people Buddhism and Taoism prevail; the learned adhere to Confucianism. But the distinctive features of all three religions are now to a great extent obliterated, and their doctrines may be treated as the foundations of a common faith, so far as the masses are concerned. Practically, *ancestral worship* is *the* religion of China. Christianity is believed to have been introduced into China in the 7th century by the Nestorians, whose Missions, after spreading far into the country, died out under the persecution of the Ming dynasty (A.D. 1368–1628). Missions were begun by the Roman Catholics towards the close of the 13th century; by the London Missionary Society in 1807; by the American Church (which was founded by the S.P.G.) in 1834; by the C.M.S. in 1844; and by the S.P.G. itself in 1863. The American Church sent a Bishop to Shanghai in 1844; since then the following Bishoprics have been founded by the English Church: Victoria (Hong Kong), 1849; Mid China (formerly called North China), 1872; North China, 1880; and a separate Bishopric is being formed for Shantung Province.

There are about 200 varieties of the Chinese spoken language; but (in addition to the translations of others) through the labours of Dr. Schereschewsky, the second American Bishop, the Bible has been translated into Mandarin ("strictly speaking the spoken language of China") and thus opened to "vast multitudes" of the people."

The British Colony of Hong Kong consists of the island of that name (signifying "red torrent"—*area*, 29 square miles), ceded in 1841, and the opposite peninsula of Kow-loon (*area*, nearly three square miles), ceded in 1861, and some adjacent islets.

The territory under British rule includes also some 300 square miles of the mainland adjacent to Kow-loon, and Wei-hai-Wei, both held under lease granted in 1898.

The Society's operations in China have been carried on in the districts of Pekin (1863–4, 1880–1900), with Yung Ching (1880–1900), and Lung Hua Tien (1880–1900); Chefoo (1874–1900; Tai-an-fu (1879–1900), with Ping Yin (1879–1900); and Tientsin (1890–1900), and steps have been taken to open work at Pei-Tai-Ho and Wei-hai-Wei.

In 1843 the Society appealed for funds for planting a branch of

the English Church in the newly-acquired settlement of Hong Kong, with a view not merely to provide the British residents with the means of grace, but also for the more effectual introduction of Christianity into the Empire of China [1]. Over £1,800 was raised, and the interest of this was in January 1845 placed at the disposal of the Bishop of London towards the maintenance of one or more Chaplains at Hong Kong [2]. During the next four years the Society assisted in raising an endowment* for a Bishopric there, and on May 29, 1849, the Rev. George Smith was consecrated in Canterbury Cathedral†, by the title of Bishop of Victoria, to the spiritual oversight of Hong Kong and the consular stations or factories in China [3], the primary object of the Bishopric, however, being to promote Missionary work among the natives in the Empire [3*a*]. The Society was not then in a position to engage directly in work in China, but it maintained "a friendly intercourse" with the Bishop of Victoria, and promoted the raising of funds for his general Missionary plans, which included a college ‡ (St. Paul's) founded at Hong Kong in 1849 [4].

In 1853 the Bishop drew attention to a religious movement originating in connection with a rebellion which had broken out about three years before in the southern province of Kwangse. The rebel chiefs (whose adherents were estimated to number 150,000) professed to believe in Christianity, declared that they were "commissioned by the Almighty to spread the knowledge of the one true God," and everywhere showed "a determination to destroy idolatry of every kind." During a week's visit to Nanking in 1853 the British Plenipotentiary, Sir G. Bonham, and his party were "received with delight by the rebels" the moment it was discovered they "were Christians" and would not offer opposition. On leaving they were loaded with copies of twelve pamphlets, among which were the Book of Genesis, "an almanac with all the *Sabbath Days* marked," "an abstract of the true religion from the creation downwards," the Ten Commandments with a Commentary, hymns, &c.—"a most interesting and extraordinary collection." These people (who appear to have obtained their Christianity in Canton and the neighbourhood) professed "in the clearest manner faith in the expiatory sacrifice of our Saviour as the only means of reaching heaven," and presented an "astonishing compound of truth and error." They pretended to "a new revelation commissioning them to eradicate evil from the earth, and restore China to the worship of the only true God," whom they called "the Heavenly Father," "Christ," the "Celestial Elder Brother," "the Emperor," the "Teen-Choo," and "Choo."

They were ready to welcome foreigners and trade on the one condition of *no opium being imported*. The Society was now urged to enter the field [5]. It could not then do so, but in response to renewed appeals from the Bishop it undertook in 1859 to commence a Mission, which it was thought desirable should include a Medical Missionary and an Orphanage, the latter partly with a view to training for the service of the Church young children "exposed" or abandoned [6].

* More than one half of the endowment was given by "a Brother and Sister."

† This, with the consecration of Bishop Anderson, of Rupertsland, was the first consecration that had taken place in the Cathedral since 1570.

‡ In 1876 the Society voted £200 per annum for Divinity studentships in the college, but in the next year the grant was withdrawn as not being required [4*a*].

On March 19, 1863, the Society's first Missionary to China, Dr. J. A. Stewart, arrived at Hong Kong, and on April 28 at Peking, the place selected as the basis of operations [7]. At that time the British Legation, deeming it impolitic that "Protestant Missionaries" should settle at Peking, refused to assist them in so doing, though not going so far as to prevent them. But an exception was made in favour of the Medical Missionary, and a room was placed at his disposal by the Rev. J. S. Burdon of the C.M.S., who had overcome the difficulty of settling by acting as English instructor to some Chinese Tartar youths [8]. In the autumn of 1863 Dr. Stewart was joined by the Rev. F. R. Michell of St. Augustine's College, Canterbury, who had been studying Chinese in the Straits Settlements [9]. Unfortunately, while the Society was seeking a qualified superintendent for the Mission, Dr. Stewart showed such a lack of discretion (in purchasing, without authority, "a fine palatial site") that his bills on the Society were dishonoured and he was recalled in January 1864 [10]. In the following March Mr. Michell accepted an engagement at Shanghai [11]. Operations in China remained suspended for ten years, but in the meantime the Society expedited (in 1866) the filling-up of the See of Victoria vacated by Bishop Smith [12], and accumulated funds for the renewal of work [13].

Soon after the appointment of the first Day of Intercession for Missions, in 1872 the Society received an anonymous offer* of £500 per annum for five years for a new Mission in China, and in July 1874 it sent out the Rev. C. P. Scott and the Rev. M. Greenwood to Chefoo, where they arrived on October 3. Go where they would there were "millions to be converted, round every spot habitable under treaty," but Chefoo was chosen partly because of its climate (perhaps the best in China) and partly because it is an admirable base of operations in the great Shantung Province; its language too, the Mandarin, when acquired, opens all the northern provinces of China [14].

During the winter the Missionaries were the guests of Dr. Nevius,† the head of the Presbyterian Mission, whose many good offices for their comfort and for the furtherance of their work received formal recognition from the Society [15]. In 1875 they accompanied Dr. Nevius on long Mission tours, and assisted in distributing books to the audiences, who occasionally numbered 1,000. Though Dr. Nevius was tolerably well known upon the route there was much curiosity manifested, and to Mr. Scott it was "rather trying," for, said he,

"I could hardly speak at all; so I had to submit with a good grace while they pulled about my whiskers, my buttons, coat, and boots, and wanted to know my age and my honourable name &c. . . . As a rule they were very friendly; but on one or two occasions, while preaching at fairs we were pushed and jostled and had a few stones thrown at us from behind."

The custom of calling all foreigners "kuei-tzu" or "devil" had been recently forbidden by the Chinese Government; nevertheless the term was commonly applied to the Missionaries and all foreigners [16].

* From a member of St. Peter's congregation, Eaton Square—Mr. Dudley Smith, who died in 1897.

† On the death of this "good kind friend" (who "fell dead in a moment, sitting in his study" in Oct. 1893), Mr. Greenwood and Bishop Scott, "by the special request of his widow, read the funeral service of the Church of England over his remains" on Oct. 18, 1893. One of Dr. Nevius' latest acts was to give a donation towards the building of a new (Anglican) Church in Chefoo [15*a*].

In Chefoo itself there had been in existence since 1864 the "Union Chapel," erected by the foreign residents "for the use of Anglican and other Protestant Churches." In this Messrs. Scott and Greenwood began to hold services in 1875 [17], and the connection was continued until 1885, when, under the Rev. F. J. J. Smith, a separate building was obtained for the English Church services [17*a*]. For the instruction of Chinese inquirers a room was opened in the native quarter of the city (Yentai), but pending proficiency in their language the Missionaries deemed it prudent not to admit anyone to baptism. To facilitate the acquisition of the vernacular, which occupied two years, Mr. Greenwood retired in 1876 to Foosan, a town ten miles from Chefoo, and in the same year Mr. Scott compiled in Chinese a book of family prayers for the use of such natives as were well disposed towards Christianity [18]. A portion of 1877–8 was occupied in evangelistic tours in the interior [19], and in 1878–9 Mr. Scott, accompanied by Mr. Capel, who had joined the Mission in 1877, spent nine months in administering famine relief.

During the great famine of 1876–9 in China it is estimated that from nine to thirteen millions of people perished from hunger, disease, or violence, and that over £100,000 (including at least £50,000 from Great Britain) was collected and distributed in relief through foreign agencies alone. The provinces affected were Chih-li, Shansi, Shensi, Honan, and Shantung. The efforts of Messrs. Scott and Capel were directed to Shansi, where, with the aid of £1,000 contributed through the Society and £3,000 from the Shanghai Committee, they were able to relieve over 5,000 families. In so doing they ran no small risk, having to pass through regions almost untravelled by foreigners, and finding it prudent to adopt native costume—not for disguise, that being impossible—but "so as to attract less notice and avoid being robbed"—the aid being distributed in silver.

In the then attitude of the Chinese, who could "hardly believe in the existence of such a virtue" as "*disinterestedness*," Mr. Scott felt that an attempt to press the Gospel on them would have only the effect of producing the impression that the relief was being given "in order to buy them over to Christianity." Hopes had been entertained by some that this act of Christian charity would result in turning the thoughts and hearts of the people towards the Faith and leading them to embrace it in goodly numbers. The most powerful man in the empire—Li Hung Chang, Viceroy of the province of Chili—expressed his opinion "that there must be something in a religion which can induce men to risk their lives in order to relieve their suffering fellow-creatures in a country so remote from themselves," "and the inutility of idol-worship . . . struck the people, when after all their sacrifices and offerings to false gods no relief comes." The hopes formed, so far at least as regards any immediate or direct fulfilment of them, were destined to prove fruitless [20].

The outcome, however, was not without an important benefit to the Church. Dean Butcher of Shanghai followed up the favourable impression which had been made on the native mind by urging the establishment of a strong Mission in the province of Shantung under a resident Bishop, a course which involved the division of the diocese founded in 1872 under the name of North China, but whose Bishop

(Dr. Russell) lived at Ningpo, far away. The proposal (supported by Admiral Ryder, ex-Commander in Chief of the Fleet on the China station) was adopted by the Society in October 1878, and in response to its appeal for funds the anonymous donor who had furnished the means of starting the Chefoo Mission contributed £10,000 for an episcopal endowment; and on the festival of SS. Simon and Jude (Oct. 28) 1880 the Rev. C. P. Scott was consecrated (in St. Paul's Cathedral) Missionary Bishop for the new diocese, termed North China, and the Rev. G. E. Moule (in succession to Dr. Russell, who died in 1879) Bishop of the remaining part of the old diocese, which was now appropriately designated Mid-China [21]. About this time, the C.M.S. having relinquished their work in Peking, which had been begun in 1862, but which had never shown such signs of prosperity as the Missions further south, the S.P.G. adopted the Mission and one of the Clergy, the Rev. W. Brereton, who remained to carry it on among the natives [22] and to minister to the Europeans [22*a*].

Thus far the Missionaries in North China had not received much encouragement [23]. "That Bishop Scott and his little band are becoming known, are exciting a spirit of inquiry, and are personally commending the truth of our holy religion to all with whom they come in contact," was the sum of what could be reported up to 1882 [24].

The work left by the C.M.S., however, "proved a valuable nucleus" [25], and in 1883 there came "the first tidings of distinct progress." On the anniversary of the Bishop's consecration he confirmed sixteen Christians in Peking and ten at Yung Ching. All but one of the former had been communicants previously, but the work in the out-stations was regarded as more hopeful than in the city itself [26], where to Mr. Brereton it had seemed "impossible to ruffle the dead level of listlessness" which day by day confronted the work of preaching to the heathen [26*a*].

The next anniversary of Bishop Scott's consecration was marked by the first episcopal consecration that had ever occurred in the Chinese Empire, at least in connection with the Anglican communion, when Dr. W. J. Boone became the third successor of his father, the first American Bishop to China. The consecration on October 28, 1884, took place at Shanghai, the senior Bishop (Dr. Williams, of the American Mission in Japan) being assisted by the Bishops of:—
Mid-China, and North China [27].

Missionary work was now being interrupted by the Franco-Chinese quarrel, which, though not interfering with the personal safety of the S.P.G. Missionaries, yet led to their falling under the suspicion and dislike entertained for all foreigners [28].

The claims of the latter at Chefoo absorbed much of the Missionaries' time, and in 1885 efforts were directed to making Chefoo a centre for all institutions for Church work among the foreign residents and Peking a centre for all native work.* In the latter city that work was still "discouraging" [29], but the next three years saw many signs of progress in the district [30], two important features being the addition of an industrial department to the Peking school in 1886, with a

* This centralisation has not prevented the continuance of a native and English branch at both places.

view to enabling natives to continue earning their own living* on becoming Christians [31], and the ordination (as deacon) on the second Sunday in Lent in 1888 of CHANG CHING LAN, a long-tried native lay-helper at Peking—this being the first native ordination in North China [32]. Chang came from Yung Ching, some 40 miles south of Peking, where the C.M.S. had gained a footing in 1869 by the help of the medical skill of the Rev. W. H. Collins. Among the ten confirmed there by Bishop Scott in 1883 [*see* p. 707] was an old man who had been baptized 12 years before by Bishop Burdon, and who, though the only Christian in his village, had never since missed the Sunday services, notwithstanding that he had to walk six miles each way. After the confirmation Holy Communion was administered for the first time in Yung Ching [33].

In the next year a Taoist priest was received there as a catechumen [34]. The reception which new-comers met with from the Christians at Yung Ching at this period (1883-4) was thus described by Mr. Brereton:—

"The whole congregation would rush towards the door, as if either going to assault him or to hoist him on their shoulders, but in reality only to lead him to a seat. After mutual polite requests to be seated (even when there was no intention of sitting down), the ceremonious row would subside, and the service resume its course, as if nothing had happened to interrupt it. However, there was no real irreverence, and the thing will soon right itself" [35].

To add to the distraction the room in which for many years service had to be held had "the disadvantage of being adjacent to the police court," so that the worshippers could hear the delinquents beaten. Owing to the opposition of the authorities it has not been possible to purchase a Mission site, but a property has been obtained by mortgage from one of the converts [36].

Another station in connection with Peking is Lung Hua Tien, 20 miles south of Hochien Fu. It was begun in 1879, previously to its transfer from the C.M.S. to the S.P.G., and at the end of eight years the converts had been formed into "a Christian Church." Lack of workers however has hindered its development [37].

In Peking itself, besides the chapel of the British Legation, which is used as the church of the English colony, there is the Church of "Our Saviour," schools, and a dispensary; the dispensary, begun in 1890, is carried on without the Society's aid [38].

Since 1891 the Rev. F. L. NORRIS has been endeavouring to form the nucleus of a college at Peking for the training of native Clergy [39]. An attempt had been made to form a college for European agents at Chefoo in 1881 by the Rev. C. J. Corfe (now Bishop of Corea), but the scheme proved a failure and was abandoned after three years' trial [40]. The College property has however proved invaluable as a Missionary's residence, and the chapel built in connection with it in 1883 (largely by the aid of naval officers) serves as a church for the English at the port in summer months. Besides this building, "St. Peter's," situated 1½ miles from the foreign settlement, there is the

* A winter refuge for the poor, many of whom die in the streets of cold, was opened about 1884, but though accommodated in the preaching-room it has no official connection with the Mission [31*a*].

temporary church of St. Andrew, erected in 1887 in the centre of the settlement [41].

From 350 to 380 miles south of Peking lies the city of T'ai-An-Fu, situated at the foot of the great Tai-Shan or Sacred Mountain—noted as being the chief centre of idolatrous worship for the whole of the Shantung Province. Almost every deity worshipped in China has a temple on the mountain, but the principal object of worship is the shrine and image of the great goddess "Pi-Hsia-Yuan-Chün" (otherwise the "Sheng-Mu" or "Holy Mother"), whose grand temple is perched on the summit of the mountain, which is about 4,000 feet high. It appears that in the time of the Emperor Ming-Ti, A.D. 58–78, a young woman named Yü-Yeh left her father's home and took up her abode in Tai-Shan, with the object of purging her heart and cultivating virtue. In due time, having attained to a perfect state of holiness, she became, according to popular belief, a fairy. During the pilgrim season, which occupies about four months in the beginning of each year, thousands of the humbler classes may still be daily seen plodding their way up the steep ascent to pay their devotions to the Lao-Nai-Nai, or "Old grandmother," as she is commonly termed.

The ascent has been facilitated by the construction of a stone pathway, which, including about 7,000 stone steps and several bridges, stretches from the north gate of the city to the summit—a distance of from 13 to 15 miles—the pilgrims being expected to perform the "kowtow" (*i.e.* knocking the forehead on the ground) 500 to 600 times on the way [42].

T'ai-an-Fu was selected by the Rev. M. Greenwood and the Rev. C. P. Scott as a desirable place for a Mission in 1878, in which year they began to visit it. The work at first consisted mainly in the distribution of tracts or leaflets to the pilgrims and talking with inquirers in a room hired for the purpose. In 1880 hostility showed itself for the first time, but Mr. Greenwood, who was regarded as a foreign spy in the guise of a Missionary, escaped without much injury, thanks to the efforts of his native teacher. Three successive winters were spent by Mr. Greenwood in the city (1879–82), and though having no other accommodation than that of a wretched Chinese inn, and often alone for months together, "subjected to misunderstandings and rough usage," and "rewarded by hardly any immediate result," still he persevered. Owing to his absence on furlough the station was unoccupied nearly two years, but in 1884 he returned and at Ping Yin, a neighbouring village, two converts were baptized and confirmed in 1884. On this occasion Bishop Scott, while revising a manual on the Ten Commandments prepared by a Chinese student (or "educated man"), found that "Thou shalt not envy" had been substituted for the eighth Commandment, and was assured that "it would not be right even to suggest that an educated man could think of stealing"—an assurance not confirmed by experience [43]. When in 1887 the Revs. F. H. Sprent and H. J. Brown took up the work so long carried on by Mr. Greenwood, and adopted native dress, they found that not even the sanctity of a Buddhist temple was respected by the Chinese thief, for while the Missionaries were lodging in a temple all Mr. Brown's Chinese clothes were stolen. In November 1887 opposition broke out, "an attempt was made to 'boycott' the two Missionaries,"

and later on they withdrew for a time. By the help of Mr. Chang a suitable property for the Mission was at last secured in 1889 on mortgage [44].

In some respects the work at Tai-An-Fu and Ping Yin is "the most interesting part" of the Mission in North China, as the Missionaries live "in more or less native style" and are "able to mingle more freely in the native life . . . than is possible at Peking" [45]; and while discouragements are still not wanting, the Report for 1891 stated that "there is still much for which to be thankful" [46].

In 1888 Bishop Scott drew the Society's attention to the needs of Tientsin, an important place of commerce, being the port for Peking, and containing a large foreign settlement. Hitherto there had been no clergyman of the Church of England there, but Missionaries of various denominations assisted by the earlier settlers had erected "a Union Church," in which the Church Service was read every Sunday morning [47]. Visits made to the district by the Rev. W. Brereton in 1889 convinced him "that a clergyman for *English* work at Tientsin and the outlying places such as Taku, Tangku, and Tangshan," was "*the first need of this diocese.*" While the Church was making distinct, though slow, progress among the heathen, "as a set-off against every Chinaman" baptized was "the fact of the sympathies, and in some cases the formal allegiance, of an English Churchman alienated from the Church of his baptism, and often lost to all care of religion."* At Taku, where Mr. Brereton held service in the pilot-office, he was told that this was the first visit the people "had ever received from a clergyman of the Church of England since the foundation of the settlement shortly after the War of 1860," and yet the majority of his congregation were Church members [48].

Provision having been made by the Society [49], Mr. Brereton was transferred in 1890 to Tientsin, where on November 2 a "church-room was dedicated" and he was "instituted as minister by the Bishop," the congregation numbering about forty [50]. In appreciation of his services the British residents have offered liberal and substantial gifts, among which must be reckoned that of a site for a church and parsonage granted by the Municipal Council in 1891.

While the English branch of the Society's work in China has quickly brought a response of encouragement [51], and abundant proofs of the reality and depth of a Chinese convert's religion have been given in other parts of the world, the growth of native Missions in China has been comparatively slow.† Nevertheless it is interesting to record the belief expressed by Bishop Boone in 1886 "that as China in the past has been the grand civiliser of all the neighbouring nations, so as this [Missionary] work progresses, she will send forth her Missionaries into all the bordering nations round about and evangelise them." In the American Mission the Bishop could point to thirteen native deacons ordained within the

* It is due to the Society to state that grants towards the support of Missionary Chaplains at Hankow (£200 per annum) and Shanghai (£500) were voted by it in 1875 and 1876 respectively, but *not being used* were withdrawn [Hankow 48*a*] [Shanghai 48*b*].

† In 1886 Bishop Scott stated that two or three centuries of Roman Catholic labour in China had produced only one million of professing Christians, and seventy years' labours of the Anglican and Protestant Churches only 100,000 converts [52*a*].

previous four years [52]. At this period much good was anticipated from the proclamations issued by the Chinese authorities in various parts of the Empire in 1886, calling on the natives "to live at peace with Christian Missionaries and converts, and explaining that the Christian religion teaches men to do right and should therefore be respected" [53]. But the hopes raised were dissipated by the wave of anti-foreign feeling excited in 1891, which culminated in riots and the destruction of churches and other Mission buildings, and the murder of some Missionaries, though happily the Society had no losses of its own to record. In the opinion of the Rev. W. Brereton, after 16 years' experience of the country,

"the chief offence of the Missionaries' presence in China is one which must be faced as a fact, but need not be apologised for: it is akin to 'the offence of the Cross.'" While "the causes of the present trouble are manifold," and "foreigners, missionaries, secret societies, mobs have each their share of blame to answer for," "China's official and literary leaders have by far the largest share of guilt. By fostering delusions and suspicions, they have made a time of crisis into a time of confusion; they have alienated the sympathies of foreign Governments; they have raised to a pitch of well-nigh ungovernable panic the suspicions of their own people" [54].

1892–1900.

For many years the North China Mission was content to lay foundations without visible results, but in 1895–96 the work was reported to be spreading far and wide "in a truly marvellous way." The readiness of the country generally for the Gospel was striking compared with the time when the Mission was founded, and baptisms and confirmations were now being multiplied on a scale which ten years before no one dreamed of as being possible. To-day it was the poor and simple country folk for the most part who were flocking in—large numbers being won from old native sects of a partly religious and partly political character—"to-morrow" (added Bishop Scott) "it may be the learned and governing classes."

That the work was thus far "established" was due to the labours and self-denial of the missionaries, who mostly had been working for a bare maintenance [55].

The work among the English also had been fruitful.

During the war with Japan (1894) the Chinese were grateful for the care and attention bestowed upon them at the Mission hospitals, and any ill effects of the war directly affecting the Mission soon passed away [56].

The anti-foreign riots in 1895, which involved the Missions in Szchuen province (not an S.P.G. field) in a common ruin, and the martyrdom of several missionaries, were followed by the foundation of a Bishopric for Western China (first Bishop Dr. W. W. Cassels, consecrated 1895) [57], and by a strong effort to procure an Imperial edict not only tolerating Christianity in China, but even commending it and its propagators to the people, and denouncing the slanders against the teachers and followers of that religion. But at the moment when success seemed most hopeful the attempt failed, owing to the old cause—the conflicting interests of the various European Powers [58].

In April 1897 the Bishops of Mid-China, North China, Western China, with the (American) Bishop of Shanghai, &c., and the Bishop

of Corea, held a conference at Shanghai, and adopted some important resolutions* [59]. With the assent of the Conference, a proposal was shortly after submitted to the Archbishop of Canterbury for a separate Bishop for Shantung,† one of the two provinces of the Diocese of North China in which the Church had been planted.

The startling political changes in the next year, especially the "concessions" granted by China to Great Britain, moved Bishop Scott to appeal to the Society to plant a Bishop and three priests in each of the provinces in his diocese still untouched by any work of the Anglican Church, viz., Shansi, Shensi, Honan, and Kansu.

When the Bishop made his appeal the Chinese seemed more favourably inclined towards the enlightenment which "foreigners" have to bring to them than they had ever been before; but in the autumn of 1899 began that great anti-foreign movement which, led by the "Boxers," ‡ and deliberately encouraged by the Chinese Government, spread from Shantung Province to Chili and other parts of China, bringing persecution and death to numbers of native Christians, and to not a few foreigners, and destruction to their homes and property. Many suffered terribly, and acts of revolting cruelty were reported. Much damage was done to Mission property, and of the foreigners, among the first to suffer martyrdom (if not the first) were three of the Society's missionaries [*see* pp. 711*h* & 711*j*]. Several others passed through more or less danger,§ two being among the besieged in Peking [*see* p. 711*d*], and Mrs. Scott died from an illness due, in a measure, to the severe strain which she had undergone during the bombardment of Tientsin and in the weeks following [*see* p. 711*f*] [59*a*].

In some of the secular papers the opinion was expressed that missionaries (generally) were responsible for the trouble in China. So far as the Society's missionaries were concerned this was utterly

* One (in view of current misunderstandings arising out of the two terms, 'Religion of the Lord of Heaven" and "Religion of Jesus,") recommended that all branches of the Anglican Communion should use and promote the use of "Religion of Christ" as equivalent of Christianity. A second recommended the adoption of the term "Tsung Ku Chiao Hwei" as the equivalent of "Anglican Communion." (*This term was only adopted tentatively, and two years later a similar Conference adopted a Chinese transliteration of "Anglican" instead.*) Another resolution dealing with the inconvenient and misleading method of reckoning the days of the week, commonly used by the non Roman Catholic Churches in China, recommended a change of the phraseology, so that, "while 'Lord's Day' stands for Sunday, Monday is always spoken of as the second day of the week."

† The endowment required for the proposed Shantung Bishopric will be completed in 1901 with the aid of £1,000 from the Society's Bicentenary Fund [59*a*].

‡ The Society of "Boxers" originated from a semi-religious guild founded nearly a century ago under the title of "I Ho Ch'uan," or "Fist of Righteous Harmony." Its object, nominally the revival of the worship of the ancient heroes, in reality was to band people together for mutual defence. Condemned by Imperial edict in the reign of Chia Ch'ing (1796–1820), it remained dormant until recently revived by what the Rev. R. Allen terms "the aggressive attitude of foreign nations and the semi-political propaganda of the Roman Catholic Church" [59*b*].

§ The estimates of the number of native Christians slain vary from 20,000 to 60,000. The losses of the foreign members of the non-Roman Missions were: adults, 135; children, 52=187. Of these, 98 were British, 56 Swedish, and 32 American (U.S.). In referring to the martyrs, and in particular to the three connected with the Society, Lord Alverstone, shortly after becoming Lord Chief Justice of England, stated that he sometimes felt that he would give "all" his "success and prosperity, or a very large part of it, in order to have done one-tenth of the good these men have done" [60].

untrue.* Lord Salisbury—whose speech at the Bicentenary meeting in Exeter Hall on June 19, 1900, has been greatly misrepresented—while urging "caution and prudence within the due limits of devotion and enthusiasm" as being "the duty of missionaries in a foreign land," was careful to add that the missionaries "cannot renounce, they cannot abandon, they cannot even be lukewarm in the commission which they have received." In regard to "this Chinese matter" he said:—

"You observe that all the people that are slaughtered are Christian. Do you imagine that they are slaughtered simply because the Chinese dislike their religion? There is no nation in the world so indifferent on the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular Government in order to achieve the objects it has in view. This is a most dangerous and terrible snare. I need not say that it is utterly unjust. **There is nothing which can be more devoted and more free from secondary motives than the missionaries who leave these shores.**"

The American Minister to China in 1895, the Honourable Charles Denby, in a dispatch addressed to the United States Government, on "the main, broad, and crucial question" regarding missionary work, "does it do good?" said he thought "no one can controvert the patent fact that the Chinese are enormously benefited by the labours of the missionaries in their midst," adding, "in my opinion they do nothing but good" and the "converts seem to be as devout as people of any other race." Much weighty evidence might be quoted in support of this view; *e.g.* the special correspondent of the *Standard* wrote:—"If the missionaries made no converts for ten years, I should consider the two or three thousand of them scattered over this vast Empire to be doing work well worth the paltry cost," † while Mr. H. J. Whigham, of the *Morning Post*, states that "only missionaries endeavour honestly to do something for China, and, as a matter of fact, only the missionaries ever do bring about real results"; and he commends them also and

* The same may be said of the non-Roman Missionaries generally. But as regards the others the following Resolution of the Anglican Bishops in conference at Shanghai on September 1, 1899, speaks for itself:—"We have no wish to complicate our spiritual responsibilities by the assumption of political rights and duties such as have been conceded to the Roman Catholic hierarchy. But we cannot view without alarm, both on behalf of our flock and the Chinese population generally, the rapidly growing interference of French and other Roman Catholic Priests with the provincial and local government of China." It should be remembered that the Roman Catholic Bishops and Priests had assumed the style of great Mandarins, and had helped their converts in lawsuits even to the extent of browbeating the Chinese magistrates [60*a*.]

† An article in the *Daily News* of September 7, 1900, stated that if nothing occurs to retard the onward march of Christianity, even at a lower ratio than the past, then the next century will see China a Christian country, and the Yellow Peril will be ended. The peril lies in its heathenism. The writer of the article, who had been a resident in China for eighteen years, added that for a proof of the sincerity of the native converts in China we have but to look to their church contributions, for "a Chinese will not pay away money for Christianity unless he is convinced of its truth." Then, again, the growth of the people's confidence in Medical Missions and in educational work is remarkable. The medical missionaries are consulted by all classes, from Viceroy to beggar, and their influence has helped much to break down opposition to non-Roman Missions. In gratitude for the aid rendered to his wife by a lady doctor, Li Hung Chang built and equipped a fine hospital in Tientsin and placed it under the management of a medical missionary. The Christian converts come from all ranks, from the mandarin to the coolie, from the learned literati to the ignorant labourer. The great majority belong to the agricultural and artisan classes, who are the strength of the country. The moral conduct of the convert is a tremendous advance on that of his heathen neighbour, and his Christian character averages up well with that of his British fellow Christian. Another writer (in the *Outlook*) says that the missionaries are contributing more to the advancement and enlightenment of the Far East than all other agencies combined. St. Luke's Mission Hospital, Shanghai, is so much appreciated that for nineteen years it has been self-supporting [61*a*]. The following reproach was uttered by a Chinese some time ago: "**If you Englishmen believed your religion you would have been here long ago**" [61*b*].

their converts for their unexampled heroism and courage during the Boxer uprising.

Mrs. Bishop, the famous traveller, says "unhesitatingly":—

"that the raw material out of which the Holy Ghost fashions the Chinese convert, and often the Chinese martyr, is the best stuff in Asia. One finds that everywhere where the Chinese becomes a convert he afterwards becomes a missionary, and indeed a new creature."

Another authority, Mr. Clement J. R. Allen, formerly British Consul at Foochow, in delivering a powerful defence* of Missions in China, refuted charges that had been brought against missionaries and their work and showed that the troubles there "are not due to the introduction of Christianity," but "they are directly due to the absence of Christianity, to heathenism, the very evil that Christianity is to do away with."

Then there is the testimony of that great authority on Chinese matters, Sir Robert Hart, the head of the Customs Department in China. He foresees the time when twenty millions or more of Boxers, armed, drilled, disciplined, and animated by patriotic—if mistaken—motives, will make residence in China impossible for foreigners, will take back from them everything they have taken from China, will pay off old grudges with interest, and, further, will become so aggressive as to "imperil the world's future." In Sir Robert's opinion nothing but a partition of China—which at present, he admits, seems impracticable —**"or a miraculous spread of Christianity in its best form—a not impossible, but scarcely to be hoped for, religious triumph—will defer, will avert this result."** †

Unfortunately, in China, foreigner and Christian have been synonymous terms and have been confounded in a common hate. The belief that the missionaries are spies in the pay of their respective Governments, seeking by their teaching and various charitable works to steal the hearts of the people and prepare the way for a foreign army, has been the greatest of all hindrances to the spread of Christianity in China, and it is as allies of the foreigner that native Christians are persecuted, robbed, and murdered ‡ [61].

The spirit which inspires the missionaries was well expressed by the Rev. F. H. Sprent in 1900. For the last seventeen years missionaries in China have "always been in danger of losing their lives," and they "took it as a matter of course" [62].

It is right to add that the Society not only declined to claim, but actually refused to accept compensation for the loss of life, or of property, sustained by or in connection with its Missions in China. As a matter of fact, though three of its missionaries were killed, its buildings were not injured [63].

The principal Mission stations of the Society will now be noticed in turn.

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* See a Paper read at the Portman Rooms, London, and published in the *Mission Field*, January 1901.

† See the *Fortnightly Review*, November 1900.

‡ Recently (1900) a new name has been given to the converts in the province of Shantung, where Mr. Brooks was killed. Hitherto the missionaries had always been called "yang kwei-tzŭ," or "devils from abroad." Now the native Christians are called "erh-kwei-tzŭ," or "second-class devils," which they do not at all like [63*a*].

Peking (1892–1900).

"In this abominable city of dust and decay," the headquarters of the Mission work in North China and the residence of the Bishop are located. The needs of English and natives are alike attended to. For the former services are conducted at the Legation chapel,* whilst the purely Chinese work is directed from the Mission compound. The native work embraces teaching of schools, training of medical and theological students, and ministering to the bodily ailments by means of an excellent hospital and dispensary under properly qualified management. From this centre also native stations in the surrounding district are managed. Most of these stations are, in turn, centres of operations in the surrounding country, and a large number of villages are influenced in this way [1].

The medical work, which is still carried on without financial aid from the Society, has proved a most valuable agency, both in relieving suffering and in bringing the missionaries into closer contact with the people. Its devoted head, Dr. Alice Marston, died at Nagasaki on May 23, 1900, while on her way to England on sick leave.

The Women's Mission Association supports an English teacher for the girls' school [2]. A clergy training school, which was started in 1897, has, under the Rev. R. Allen, begun to send out teachers to the Mission stations [3].

The work suffered much dislocation during the war with Japan; but the prospect of the invasion of Peking by the Japanese kept the city peaceful, and the Chinese were more civil than had ever been known before [4].

The Rev. R. Allen and the Rev. F. L. Norris were the two missionaries of the Society who shared the lot of the besieged in the British Legation, Peking, in 1900.†

In his dispatch to the Marquis of Salisbury, recommending those officers and civilians who rendered exceptionally good service during the siege of the Legation, Sir Claude Macdonald said that the Rev. F. Norris

"rendered invaluable service, outside his own special duties, in working with pick and shovel in the trenches, and on the barricades; also in taking charge of and encouraging the Chinese converts in their work on the defences. He was always ready, willing, and cheerful; though severely wounded by the explosion of a shell in the park of Prince Su, he stuck to his work and was at all times a splendid example to those around him."‡

During the attack on the Legations 2,750 native Christians threw in their lot with the foreigners there. In obedience to the previous assurances of the British Minister that no converts could be protected, and his commands, the Society's missionaries scattered all but a few of their flock in order to save their lives. The heroism of two of the

* In 1897 the Society granted £500 from the Marriott Bequest towards building a new church in Peking, but owing to the delay caused by the unsettled state of that city the grant has been transferred to the Tientsin church.

† With three lady workers of the Mission not on the Society's list, viz.: Miss J. M. and Miss E. Ransome, deaconesses, and Miss M. Lambert, nurse.

‡ Equally strong testimony appeared in the *Times* of October 15, 1900, from its famous correspondent, Dr. Morrison.

boys of the clergy school, viz., Wang Shu T'ien and Lei-Yü-Ch'ün, must be recorded.

Hearing that some of the native Christians in the mission at Yung Ch'ing, their home, had apostatized under fear of death, they implored to be allowed to proceed there in order to exhort the Christians to be steadfast, or, if necessary, to set them the example of dying for the faith. The journey was extremely perilous, but the latest accounts show that they were brought safely through the danger.

The relief of the Legations took place on Aug. 14, 1900, the British force, under General Gaselee, arriving some time before any of the other troops. On Sunday August 19, a thanksgiving service was held at 9 A.M. outside the chapel in the broadway. A few hymns and the Te Deum were sung, and Mr. Norris read some appropriate prayers, and then Dr. Arthur Smith (of the American Congregational Mission) delivered an address, summing up the events of the siege in which the Divine protection was most manifest. After the relief of the Legations, Mr. Norris remained in charge of the Mission at Peking, and Mr. Allen accompanied Bishop Scott on a visit to England [5].

Chefoo (1892–1900).

The Rev. Chin Lan Chang, the first and, as yet, the only native deacon of the North China diocese, "an able and useful man," died at Chefoo in 1893 [1]. In the same year the Rev. M. Greenwood resumed work there, and at his own expense purchased and fitted up a hospital for the use of natives, which, though discontinued a few years later, served a good purpose, and was mainly instrumental in securing an opening at Pu Huo village in 1897 [2]. In Chefoo, up to 1893, the visible results of the native Mission—that is, baptisms—were almost *nil*, but a boys' school opened in 1896 proved very successful [3]. As regards the English community, for whom a new and permanent church ("St. Andrew's") was erected, the work has been "abundantly blessed," the result of the long seed-sowing in patience, and the almost unbroken maintenance of Church services ever since 1874 [4]. The consecration of this church by Bishop Scott on Dec. 8, 1895, is said to have been "the first instance of the consecration of an English church in the Chinese Empire."

Mr. Greenwood died in 1899 at Chefoo, where he began his missionary life, and where he spent the greater portion of it, though for a time he lived in Peking, and for several years was buried in the interior of Shantung, where, silently and prayerfully, often quite alone, with intervals spent at the coast, he laboured heart and soul to lay the foundation of the work in T'ai-An-Fu and Ping-Yin, which afterwards, under others, grew to encouraging dimensions.

Frequently in his journeys he was refused a night's lodging, and had to wander about, he and his faithful native companion, without anywhere to rest, and he was often near death. The first to offer for the North China Mission, and the first English worker to die on the field, his life of simple devotion was an example to all. For many years he drew no salary from the Society, and at his death in 1899 he bequeathed his estate* to the Society [5].

* Gross value £6,242, £2,000 payable at once (including £1,000 for the Chefoo Mission), and the residue on the death of certain annuitants.

Tientsin (1892–1900).

"Seldom has a grant been more timely or felicitous" than that voted by the Society to Tientsin in 1890, and under the administration of the Rev. W. Brereton (who laboured until his health gave way in 1894) and the Rev. F. L. Norris it has called out considerable local support. Every facility is afforded foreigners of obtaining the benefits of religion which their absence from home might otherwise render impossible, and the needs of the younger generation are supplied by a school for boys and girls under able and duly qualified teachers.

Before the Chinese outbreak in 1900 it was believed that the next few years would see an extraordinary development of the Church's work in Tientsin and in the whole of the north-east district, along with the anticipated development of Tientsin itself as the port of Peking and the centre of a growing trade [1].

In 1897 the Society granted £500* from the Marriott Bequest towards the erection of a church at Tientsin. As yet the work of the Mission is English, but the church will be available for the Chinese also when work has been begun among them, and for the British marines and sailors, for whom special services are held in the church room at present used for the residents [2].

Some valuable property which had been acquired for the Mission was fortunately transferred to the Society, as trustees, just before the Chinese outbreak in the summer of 1900 [3].

On the day after the capture of the Taku forts by the Allies the Chinese began shelling the foreign settlement in Tientsin. The house in which the Mission party† sought refuge having been struck twice, they made their way to the Town-hall. Creeping under walls while the shells were shrieking over their heads they all got there safely, and found on arrival most of the women and children gathering in the hall for safety. Life there was a strange sort of picnic, the refugees lying about on the floor of the great hall at night and feeding in the gallery when there were no shells coming, and in the cellars when the bombardment was going on.

On July 5 all the women and children were removed in a huge lighter down to the mouth of the river at Taku for conveyance to a safe place. The Bishop and Mr. Iliff accompanied them, the former returning to Tientsin to minister to the sick and wounded and to the troops generally, being the only Anglican clergyman with the exception of an American army chaplain [4].

On Sunday, August 26, a service of thanksgiving was held at Tientsin for the relief of that place and Peking. Mrs. Scott was present and then apparently well, but a week later illness necessitated her removal to Nagasaki, Japan, where she died of dysentery on September 7. Although not actually martyred, her death was indirectly due to the privations suffered during the siege of Tientsin and the great anxiety connected with Peking. One of the last acts of her devoted life was to make an appeal on behalf of the British soldiers and sailors wounded or disabled in the expedition to Peking [5].

* Since increased by the transfer of the Peking grant [*see* p. 711*d*].

† Consisting of the Bishop and Mrs. Scott, the Rev. G. D. and Mrs. Iliff and child, four English schoolmistresses, and seven pupils.

Tai-an-fu (1892–1900).

The Society's missionaries were the first to "occupy" Tai-an-fu, and for several years they were the only foreigners residing in the prefecture.

Tai-an-fu, now one of the most important stations of the Church in North China, is a centre of widely extending influence embracing several villages of considerable promise, and a standing witness for Christ in the Mecca of Chinese Buddhism. A million pilgrims visit the sacred mountain every year [p. 709], whilst the temple is one of the greatest in the Empire, and the birthplace and burial place of Confucius is only distant about sixty miles to the south [1].

When the Mission was originally opened by the Rev. M. Greenwood and the Rev. C. P. (now Bishop) Scott in 1878 the Society did not see its way to sanctioning their residence so far inland (that being its first inland station in North China), and the work had to be fitful and desultory until the Revds. F. Sprent and H. J. Brown went to settle there in 1887. For the first three years they had much difficulty in procuring a habitation, and at one time they even had to remove to the neighbouring city of Che-nan-fu. By patience and fortitude they eventually won a footing, and in 1893 their great need was that of natives competent to instruct those who wished to hear, where, a few years before, scarcely anyone would listen to the Gospel message.

Among the catechumens at this time was a man who had been won over by an elder brother, whom he had threatened to murder for becoming a Christian, and therefore, as he thought, "a disgrace to the family."

The work, now the most hopeful in the diocese [2], developed to such an extent that by 1895 Ping Yin, fifty miles distant, had its resident missionaries, becoming in its turn a centre of operations where formerly it was but an out-station. Medical work did much to advance the Mission, and steady, quiet progress continued to be made up to the time of the anti-foreign movement in 1900, one remarkable feature being the number of earnest Christian women at Ling-sha who were trying to convert their heathen husbands. In most instances the Chinese women are more difficult to reach than the men and rarely show such earnestness as this.

The confirmation at Kou-t'ou on May 16, 1900, of a man who had forsaken polygamy appears to have been the first instance of the kind in the diocese. In this case the man, after a catechumenate of several years, put away his second wife after making suitable provision for her [3].

A conference of the clergy of the district was held at Tai-an-fu, during Rogationtide 1900, under Bishop Scott, whose journey on the road from Pao-ting-fu to Ping Yin was made under an armed escort of Chinese [4].

Ping Yin (1892–1900).

The "city of peaceful obscurity," as Ping Yin has been termed, is about four hundred miles from Peking. It lies in a hollow of the basin of the Yellow River, and in the rainy season it is usually

inundated with water. It was first visited by the Rev. C. P. (now Bishop) Scott and Mr. A. Capel in 1877, and became an out-station of the Tai-an-fu Mission, from which it was separated in 1893, and placed under the Rev. G. D. Iliff. The seed sown by the Rev. M. Greenwood [p. 711*e*] bore good fruit; the work extended into the surrounding villages; a medical dispensary drew numbers of patients from far and near; attention was given to the training of the young, "the great hope of Christianising China," and prospects were bright up to the end of 1899 [1]. The anti-foreign movement, headed by the Boxers, then spread into the district, and the Rev. Sydney Malcolm Wellbye Brooks was murdered on December 30, about a mile from Ta Kuan Chuang. His head was taken from his body and both were thrown into a ditch. His death was due in a great measure to the bravery with which he confronted danger in order to support his colleague (the Rev. H. Mathews), who was alone at Ping Yin, for which purpose he left Tai-an-fu on December 29, where he had spent Christmas at the house of his sister. When the news of his death reached Ping Yin the Chinese Christians "wept freely," for they "loved Mr. Brooks with more than ordinary affection, and the thought of his terrible suffering"—for he had been tortured—"and of all their own affliction was more than they could bear." When on the Feast of the Epiphany (January 6, 1900) his remains were laid in the Christian cemetery at Ping Yin, the Christians who stood around the grave, in the presence of many heathen, could hardly fail to be stirred up to higher thoughts of love and service [2].

Yung Ching.

Yung Ching is a small, insignificant town fifty miles south of Peking. The district contains about 300 villages, varying in size from a small market-town to a tiny hamlet, the total population being about 50,000. A Mission station was begun there by the C.M.S. in 1869,* and transferred to the Society in 1880.

Since then, excepting for about three years (1891–4), when the Rev. F. L. Norris was in charge, it was worked from Peking until in 1896 the Rev. H. V. Norman became the resident missionary, aided in 1898–1900 by the Rev. C. Robinson.

From 1869 to 1891 there were only fifty baptisms, but during the next six years there were 230. The Christians, the majority of whom are from the villages, have enjoyed popularity among the citizens, and are known as a peaceable, law-abiding people. In 1898 the local magistrate attended service on Easter Day to see what was meant by worshipping God on that great festival.

The opening of a dispensary in 1896 naturally helped to strengthen the position of the Mission. A rumour got abroad that Mr. Norman (who had acquired medical knowledge at Salisbury Infirmary) could break the habit of opium smoking, and, in response to many pitiful entreaties, he took in several patients, and eventually sent them home cured of the habit. Mr. Norman's labours were indefatigable, and the

* Yung Ching is the oldest Anglican Mission station in the diocese next to Peking.

Church in North China is indebted to the Yung Ching Mission for some of its best native workers. At Tai-wang-chuang, a village some five miles from Yung Ching, a native convert named Wang-chih-k'ai, after his confirmation in 1893, began to make efforts to spread the Gospel among his family and neighbours.

At first he provided a preaching-room, and when the converts had largely increased he gave an excellent site for a church. Here, on Easter Tuesday, 1899, after the Holy Communion had been celebrated in the old room, Mr. Norman, with the help of a few native Christians, marked out the foundation of the new church, and "then knelt down and asked for God's blessing and guidance and protection during the building operations." Mr. Norman spent much time and pains on the building, doing a good deal of the work with his own hands. The result was that with the help of the native Christians the church was built in ten weeks. The carpentering was done by a young Chinaman brought up in the Peking Mission School, who had been regarded as a failure until Mr. Norman took him in hand and gave him a special training at his own expense.

At the Dedication Service on July 6 (1899) many of the Yung Ching Christians were present, and some hundred heathen women came from neighbouring villages to witness the service and gratify their curiosity at this "foreign building." The church was dedicated to St. Peter, and, in preaching on St. Peter's Confession of our Lord's Divinity, Bishop Scott exhorted his hearers to be bold in confessing Christ before men, and to love and reverence the Name of God.

Up to 1900 the work of the Mission in Yung Ching district was full of encouragement, not the least encouraging feature being the number of women who had become Christians.

On this subject Mr. Norman wrote:—

"At an early celebration of Holy Communion where I have seen these women, inwardly so earnest, outwardly so changed in their appearance, I have been moved to thankfulness. No one who could compare them with non-Christians would say with a clear conscience that Missions are a failure" [1].

Besides Tai-wang-chuang, there are several other out-stations in the Yung Ching district, and the missionary-in-charge has also to oversee Lung-Hua-Tien (distant more than 100 miles from Yung Ching), where the opening gained was one of the few direct immediate results of the famine relief work in 1878–9.

The Roman Catholics are strong and aggressive in the district, but the little body of Christians there have held firmly to their Church faith, and require to be formed into a new centre under a resident Missionary [2].

In visiting the out-stations, Mr. Norman would time himself to reach a village after dark, so as not to compromise the native Christians there. Directly he got to the gate of the village he dismounted from his donkey and was guided to the house where all the converts were gathered. Dressed as a Chinaman, clean shaven, and wearing a pigtail, he passed through the village unnoticed. At the house he would put on his surplice, and, standing by a little table, he would instruct the converts, sometimes for hours. At midnight

he would lie down on a hard brick platform, with many people around him, for a few hours' sleep. About three in the morning a man would tell him to get up. He had not taken off many clothes, and would soon be prepared for the chief service. Gathering all together, he would celebrate the Holy Communion. Then he would say a few more comforting words, when he would be told that it was time to go. His bedding would be put on the donkey's back, and he would mount and leave the village before dawn. This process would be repeated until he had covered all the stations, when he would return to his starting-point [3]. On June 1, 1900, the Mission at Yung Ching was attacked by the "Boxers," and the two missionaries suffered martyrdom, Mr. Robinson's death taking place on June 1 and Mr. Norman's on June 2. (Some six months later Mr. Norris, of Peking, found that their bodies had been buried temporarily by the magistrate, and he arranged to have them interred in the Church cemetery.) Mr. Robinson, a young worker of quiet, steady devotion, had just become practically useful in the native Church. Mr. Norman was a most earnest, gifted, and experienced missionary, and his death was an immense loss to the Mission. Several of the native Christians were also killed, and the new church at Tai-wang-chuang was burnt down, while that at Yung Ching was sacked [4].

Pei-tai-ho (1900).

At this new watering place up the Gulf of Pe-chi-li a grant of land has been made by Mr. Chang Yen-mow, and it is intended to provide a small house with church-room adjoining, where the many residents who flock there in the summer can be ministered to [1].

Wei-hai-Wei (1900).

The Wei hai-Wei territory leased to Great Britain by China in 1898 comprises the island of Len-kung tan and all the islands in the Bay of Wei-hai-Wei, and a belt of land ten English miles wide along the entire coast-line of the Bay.

Since its acquisition by Great Britain as a naval station several of the Society's missionaries have visited Wei-hai-Wei, which is forty miles from Chefoo, and a site has been purchased with a view to opening Mission work there soon [1].

Note.—Yuan Shih-kai, the new Governor of Shantung, who, when foreigners were being attacked and native Christians were being massacred in other parts of the Empire, protected the Missionaries in his province, has recently invited the English and American Missionaries labouring in Shantung to return to their stations, promising them special protection. "You have been preaching in China many years" (he wrote), "and without exception exhort men concerning righteousness; your Church customs are strict and correct, and all your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed. In regard to your presence in this Province, I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover its

effects upon our people are beneficial, and do not in the least interfere with their duties as subjects of the Empire and law-abiding citizens. As regards your adherents from among my people, I grant them full liberty to embrace and follow the excellent teaching which you have so consistently and faithfully imparted hitherto. They shall have the same rights and privileges as other citizens, having done nothing against the integrity of our Government" [63*a*].

(*For Statistical Summary for China see p.* 732.)

CHAPTER LXXXIX.

COREA.

THE kingdom of Corea consists of a peninsula lying to the north-east of China, and separated from Japan by about 100 miles of sea. For centuries it proved a "bone of contention" between its two more powerful neighbours, but its endeavours to maintain its independence met with considerable practical success, and finally the suzerainty to China to which it had been subject disappeared entirely in the war of 1894–5 between China and Japan, and (under the Treaty of Shimonoseki) Corea became an independent kingdom. In 1897 the native name of the country, "Cho-sen" (= "Morning Calm"), was changed to "Tai Han" (or the "Great Han").

The *area* of Corea is about 93,000 square miles, and the population is estimated at between ten and eleven millions. The origin of the race is an abstruse question, but while deriving their ancient civilisation from China, and bearing a strong resemblance to the ancient Japanese of Yamato, the Coreans are a distinct race from the Chinese and Japanese. Though sunk in indolence, poverty, sensuality, and filth, they are a well-clad people—dressing for the most part in white—and are pleasing in appearance, being fine and tall, and having gentle and in many cases intelligent countenances, and a beggar is rarely seen. Buddhism, which three centuries ago was the established faith, is now proscribed in the walled towns, and its influence in the rural districts is practically feeble, although the attractions of the scenery in the Diamond Mountain range—which contains the most notable collection of Buddhist monasteries—are so strong that it is a common thing for parents to visit the temples in search of sons who have disappeared without apparent cause. The Confucian philosophy remains as the religion of the learned classes: the unlearned have none, unless it be an excessive reverence for, or dread of, ghosts and evil spirits. In 1777 some young men studying under the Confucian teacher, Kivem, became acquainted with some Jesuit books recently imported from Peking, and this led to one of them, Senghuni by name, visiting Peking, where he was converted and baptized. Returning to Corea he communicated what he had learned to his fellows. Many converts were made (Kivem among them), and though the dread of a foreign faith produced persecution a hierarchy was formed after the model of that seen at Peking. The leaders acted as bishops and priests till doubts arose as to the validity of their proceedings, when (1790) they resigned their ministry, and further instructions were sought for at Peking. The envoy was baptized and confirmed, and supplied with everything necessary for the celebration of the Eucharist in case a priest should visit them; but the prohibition of ancestral worship by the Jesuits raised fresh persecution, and the first Christian priest to enter the country—a Chinese named Jacques Tsin in 1794—suffered martyrdom in 1801. The same fate befell two French priests and a French Bishop, who followed about 1835–6 (having been preceded by a second Chinese priest in 1834). Though disguised, they had worked so successfully that in 1838 there were 9,000 Christians. Six years passed before another priest entered Corea, and then after a period of success the same result ensued: more edicts, persecutions, and martyrdoms

alike of Frenchmen and Coreans. Every approach of an European or American ship created a panic and endangered the lives of the Missionaries—a French expedition in particular, which retired without conquest, leaving a terrible legacy to the persecuted Christians. At length in 1882 the first treaty was made with Corea by America, others quickly followed, and though as yet there is no legal toleration for natives professing Christianity, it is hoped that the period of danger for Christian Missionaries is past.

THE Society's operations have been carried on in Seoul (the capital) (1890–1900), Chemulp'ho (1891–1900), Mapo (1893-1900), and Kanghoa (1893–1900).

The idea of an Anglican Mission to Corea was originated in 1880 by the Rev. A. C. SHAW, one of the pioneers and founders of the Society's Mission in Japan. In view of the opening of Corea for foreign intercourse, Mr. (now Archdeacon) Shaw felt that the Society should be ready to take the lead in Missionary work there by sending out a Bishop with Clergy, and in order to prepare the way he sent one of his Japanese catechists to Corea in 1880 to study the language, his native flock in Tokio contributing to his support [1]. The idea was considered premature at the time [2], but Mr. Shaw continued to urge it [3], and when in 1884 a treaty was being negotiated between England and Corea the three English Bishops in China seized the opportunity to make an identical proposal. The provision in the treaty that British subjects shall be allowed the free exercise of their religion involved more discussion than many of the commercial privileges, as it had to contend with "that traditional hostility to Christianity," which until recently "had been manifested in . . . the fiercest forms of persecution." But though the treaty did not actually sanction "Missionary enterprise" it was thought that by the time Missionaries had become acquainted with the language and the Government and people of Corea opposition might be overcome. Those most strongly opposed to religious innovation—viz. the nobility, literate and governing class, form a larger proportion of the population than in China, and Medical Missions were regarded as the most potent means of overcoming their opposition and of enlisting the sympathies of the people, especially as Christian books were immoral in Corean estimation, and as such were included among those prohibited on that ground [4]. Immediately after the treaties were made it was understood that the Government would welcome medical men and teachers, the former to establish hospitals, the latter to instruct the people in Western languages—especially English—and in other subjects. The American Presbyterians and Episcopal Methodists quickly took advantage of the offer, and in 1885 Archdeacon Wolfe, of the C.M.S. Mission at Foo Chow, sent two Chinese Christian catechists* to settle in the port of Fu-san, on the south-east coast of Corea.

In 1887 Bishops SCOTT (of North China) and BICKERSTETH (of Japan) visited Corea, and appealed to the Archbishop of Canterbury to take steps to insure the sending of a Mission from the Church at home without delay [5]. The matter was again brought before the Society, which year by year had steadily kept Corea in mind and made it the subject of many prayers, and now (1888) offered the Bishop of

* When Bishop Corfe went to Corea he was asked to adopt them—their support, provided by some friends of C.M.S. in Australia, being likely to be withdrawn—but they declined to receive a proposed visit from him in 1890 [5a].

North China £2,500 for a Mission [6]. Happily it was found possible to carry out the original idea of entering on the Mission "in the fullest form," and under Royal Mandate [7] the Rev. C. J. CORFE, whose services as a Naval Chaplain had received recognition in the highest quarters, was on All Saints' Day 1889 consecrated in Westminster Abbey first Missionary Bishop of Corea* [8]. The Society now (1889-90) guaranteed an annual grant of £1,500 [9], but from the first "the seal of Apostolic poverty" was stamped upon the Mission: the Bishop and his companions, while making no professions and taking no vows of poverty, arranged to live a common life on a small common fund [10]. On his way to Corea the Bishop visited, on behalf of the Mission, nine towns in the United States, eight in Canada, and three in Japan, everywhere meeting with cordial sympathy. In the Diocese of New Westminster he received the offer of the services of the Rev. R. SMALL of Lytton and of Mr. PEAKE. The other members of the Mission consisted of Drs. WILES and LANDIS, the Revs. M. N. TROLLOPE and L. O. WARNER, and Messrs. J. H. POWNALL and M. W. DAVIES [11].

The Bishop reached Chemulp'ho on the Feast of St. Michael and All Angels 1890 [12], and Seoul on the next day (September 30), Dr. WILES having preceded him by three weeks. No time was lost in opening medical work amongst both natives and Europeans, and in providing religious ministrations for the latter at Seoul and Chemulp'ho, and in setting up at Seoul a Mission press—given by Navy Chaplains. Premises were acquired at both places, provision being made for eight men living together at Seoul in a building which was named "The House of the Resurrection" [13] because work in that city was begun on Easter Day 1891 [14].

On September 30, 1891, the first Anglican Church in Corea was dedicated at Chelmulp'ho under the name of "St. Michael and All Angels." On the following Sunday the first confirmation was held, "the candidate being a little serving maid of a pious German family" [15]. In Lent 1892 the primary ordination of the Bishop was held at Seoul, when Messrs. Warner and Pownall were admitted to the priesthood [16], and on Advent Sunday the new and permanent Church of the Advent was opened there [16*a*].

To the medical branch of the Mission, which receives substantial support from the British Navy, and is doing "splendid work," a women's department was added in 1891 [17]. In the printing press, as in the medical work, the Mission was reported by the Bishop in the same year to be "finding its name known and appreciated long before any of the evangelistic work could be even begun . . . that two Coreans are already working it under us is a great fact, seeing what the country and its inhabitants are like." (The first works printed were a Corean dictionary and a manual by Mr. Scott, of the British Consular staff [18].

In 1891 the Bishop visited Gensan and Fusan with a view to opening work there when means are available. At the latter place the Japanese would be the object of the Mission

* A portion of Manchuria was in 1891 added to his jurisdiction. [*See* p. 716.]

[19]. The Bishop found several Japanese Christians in Chemulp'ho on his arrival, some of whom he assisted to learn English [20]. In 1891 a Japanese catechist from Tokio was engaged to work among his countrymen, but he proved unsatisfactory and had to be dismissed soon after his arrival [21].

In preparing for the work before them in Corea the English missionaries have had to acquire the Chinese language as well as the Corean. The latter is said to be "useless until it is supplemented by Chinese" [22].

As yet it is early to expect converts from among the Coreans, but the foundations of the Mission have been so wisely laid as to justify the hope of a large ingathering in the future [23].

1892–1900.

It was Bishop Corfe's wish that for the first five or six years of the Corean Mission the missionaries should refrain from attempting any direct evangelistic work, and spend the time in quiet preparation, by study of the language, literature, habits, methods of thought, &c., of the people. The set time may be said to have expired at Christmas 1896, when the first few catechumens were formally enrolled. From the first, however, the English in Seoul and Chemulpó have been regularly ministered to, and in the meantime the hospitals and the Mission press had been actively preparing the way for the conversion of the natives, and the economy of the "common fund" system [p. 714] had enabled a large portion of the Society's grant to be spent in the purchase of properties for the Mission [24].

An account of the several departments of work is given under the respective Missions [pp. 715*a–e*], from which it will be seen that efforts have been made to reach the Japanese and Chinese as well as the English and the natives of the country. As Bishop Corfe says:—

> "The Society stands upon the highest of all possible levels. It recognises its duty both to Englishmen and to persons who are not Englishmen, and declares in the most emphatic way that Jesus Christ is a universal Saviour, and hung on the cross not only for Englishmen, wherever they may be found, but also for the whole world."

The Bishop has repeatedly acknowledged the "generous confidence" which the Society has reposed in him and which he cannot believe is denied to other Missionary Bishops. "Each year" (so he wrote in 1895) "deserves a separate expression of thankfulness, as each year brings with it some little development of work, which, but for the Society's help, could never have been brought about" * [25].

The Mission continues to receive the active support of the naval service. The captain of H.M.S. *Leander*, who had seen Mission work throughout the South Pacific—Anglican, Roman Catholic and Nonconformist—testified in 1893 that the Corean Mission was second to none of them [26]. †

* On another occasion he described the Society as "A Mother of Churches."

† Since then the hospitals have been frequently visited by officers and men belonging to H.M. ships, which, on the outbreak of hostilities between China and Japan, came in greater numbers to the harbour of Chemulpó. And the testimony offered by them has always been the same, and of increasing value to the maintenance of the medical work, which, begun by the personal friends of the Bishop, must depend for its ultimate support

By the resignation of the British Consul-General, Mr. Hillier, in 1897 the Mission lost "the truest friend and wisest adviser" it "ever had in Corea" [27].

Efforts are being made by Bishop Corfe to raise a small endowment of £5,000 for the support of the Bishopric* [28].

Seoul (1892–1900).

The hospitals and dispensaries—which stand on the Society's land, but are maintained without its aid, principally by the Hospital Naval Fund—have done noble work both in relieving suffering and in preparing the ground for the ordained missionaries. To overcome some of the prejudices against foreign aid to the sick is in itself a Missionary work, especially in the case of the women, who have been accustomed to the treatment of witch-doctors, "who pretend to cast out the evil spirit of the disease." † There are two hospitals—(1) St. Peter's, Tyeng Tong, begun in 1891 by Dr. Wiles in a small building attached to the "Advent" Mission House and in a vacated American hospital. In 1892 the hospital was assigned for women and children, under Dr. Louisa Cook, the male patients being removed to Nak Tong. As enlarged by the aid of Mrs. Isabella Bishop, the building was formally opened on July 2, 1895.‡ (2) St. Matthew's, Nak Tong, begun by Dr. Wiles in the Mission compound in 1891, and enlarged by Dr. Wiles in 1893 and by the Sisters in charge in 1894 [1].

During the war between Japan and China the first brunt of the Japanese attack (in 1894) was sustained by Corea. The condition of the missionaries at Seoul was the subject of much anxiety, but they stayed at their posts calm and undismayed during the Japanese occupation. While in some departments work was arrested, the Mission extended its influence by the care of the sick and wounded and refugees. Even Corean ladies had their curiosity aroused by the works of love and mercy. "Why have you come to us?" "Why are you so kind to us?" they asked [2].

(By the changes resulting from the war, the value of the Mission property in Seoul was enhanced, though at the expense of privacy, a

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by the benevolent upon the claim derived from the intrinsic value of the work done. Since the occupation of Wei Hai Wei (250 miles W. of Chemulpó) by the British in 1898 the visits of H.M. ships have been a rare event, thereby depriving the hospital work of its most hopeful source of help, namely, the testimony of these eye-witnesses.

* Towards this object the Society gave £1,000 in May 1901 from the Bicentenary Fund.

† A list of the various spirits exorcised by the Corean sorceress (the exorcist in Corea is always a female) will show what a hold superstition has on the people. There are spirits of the heavens, the earth, the mountains and hills, the dragons, the district, the Buddhist faith, the ridge-pole, furniture, the family, the kitchen, goods and chattels, small-pox, of the seven stars which form the Dipper, of the house-site; and spirits which serve one's ancestors and jugglers, take the form of animals, take possession of young girls and change them into exorcists, make men brave, reside in trees, cause tigers to eat men, and cause men to die on the road, or away from home, or as substitutes for others, or by strangulation, drowning, suicide, and fire, or by being beaten, or by falls, pestilence, cholera; and spirits which cause women to die in child-birth, and which roam about the house causing all sorts of calamities [1*a*].

‡ And the responsibility of its maintenance was undertaken by the Sisters of St. Peter's Community, Kilburn, six of whom, together with four trained nurses, are engaged in different parts of the Mission. On the termination of Dr. Cook's engagement, her place was taken by Dr. Katharine Allan

new royal palace having been erected close to the Tyeng Tong property.*) [2a].

For general Mission work Seoul has proved unpromising. The inhabitants do not present the best type of Corean character, and the place is largely occupied by American Nonconformist missionaries, and dominated by a huge French cathedral [3, 4].

The headquarters of the Anglican Mission at Nak Tong, in the centre of the city, include a central home for the missionaries in Corea, and the Church of the Resurrection (used principally for the native services), besides the hospital and dispensary and printing offices [5].

At Tyeng Tong, a quarter of the city near the British Legation and the Customs House, the Mission compound includes, besides the above-mentioned women's hospital and a residence for the doctor, the Mission House of the Sisters of St. Peter, a house at present occupied by the Bishop, an orphanage containing some twelve outcast children, mostly girls (provided for by the Sisters), and the Church of the Advent (built by the Rev. M. N. Trollope) in which regular services have, from the first, been provided for the European residents in Seoul. The Bishop is assisted in these ministrations by one or other of the resident clergy, and for some three years had the benefit of the occasional ministrations of the Rev. J. M. B. Sill, who enjoyed the probably unique privilege of being at once a Deacon in the American Church and the Minister of the U.S. America to Corea [6, 7].

In the Church of the Resurrection on Christmas Eve, 1896, six catechumens were admitted by Bishop Corfe (the Corean office being used), three being from Seoul and three from Kanghoa, and then five orphans, trained by Dr. Landis, were baptized by immersion, the English office being used. On the next day the first Corean service from the Prayer-book was held. These events marked the beginning of "active Mission work" in Corea after seven years' preparation.† [8].

Its continuation has been slow, but not slower than was anticipated. At the present time (1900) there are about twenty adult Christians and an equal number of catechumens, who, with their children and the orphans, are regular attendants at the Corean services.

Mission Press and Translation Work.—From the Mission Press, set up at Seoul by the Bishop and worked by the Society's aid, have issued, under Mr. Hodge's superintendence, many valuable books in the vernacular. A full list is given in Chap. XCVI., but one must be noticed here, viz. :—

"Lumen ad Revelationem Gentium," or "A Light to lighten the

* In 1900 the Society sold a portion of the Tyeng Tong land to the British Government for the erection of barracks.

† In 1894 Bishop Corfe's servant "Wang," who had been with him since the commencement of the Mission, was baptized (under the name of Andrew) and confirmed at Chefoo (where he had been sent for instruction). Bishop Corfe, who was present, lent him soon after to Mrs. Bishop, the famous traveller, to act as her servant and body-guard in a journey in Corea and Manchuria. Mrs. Bishop gave the highest character of Andrew which any employer could give a servant. His newly found Christianity was pronounced to be the real article by people of all kinds—European, Corean, and Chinese, heathen as well as Christian—with whom in her varied travels through "unbeaten tracks" Mrs. Bishop came in contact [8a].

Gentiles." In the absence of any satisfactory version of the Holy Scriptures, the missionaries compiled this summary of the Gospel story in the words of the New Testament as the basis of their preaching and teaching. It contains a brief account of the life, death, resurrection, and ascension of our Blessed Lord, followed by the story of Pentecost and the foundation of the Church as recorded in the Acts of the Apostles; the whole is preceded by St. Paul's sermon at Athens, beginning at Acts xvii. 2.*

The Mission Press has also afforded a means of introducing industrial employment among the Coreans [9].

Mapo (1893–1900).

Mapo is "a considerable village," situated about three miles from Seoul, of which it has recently become the new port. A large property capable of being used either for agricultural or building purposes was purchased for the Mission in 1890. After serving as a retreat for study and translation work for the missionaries at Seoul, &c., it was occupied in 1896 by Messrs. Hillary and Badcock, the house being named "St. Mary's."

Some orphan boys, now removed to Kanghoa, were transferred from Chemulpó in 1898, and it is hoped that one day St. Mary's may be used as a seminary for training native agents for Kanghoa and other stations.

The property (now untenanted) occupies a commanding position, and but for Mr. Trollope's intervention would have been converted into a fortress by the Japanese during their invasion in 1894 [1].

Kanghoa (1893–1900).

Kanghoa is a beautiful and fertile island, about the size of the Isle of Wight, separated from the mainland by a strip of water 400 to 500 yards broad. It is about thirty miles from Seoul and less than twenty from Chemulpó. Its population (about 25,000) are mostly scattered in little villages and farmsteads. In the centre of the island is the old-fashioned walled city (the Carisbrooke of our Isle of Wight), which contains the Governor's residence and the market place. The city and island of Kanghoa have occupied a conspicuous place in Corean history and politics, lying as the island does at the mouth of the river leading to Seoul. All over the island there are various fortresses—Kanghoa being one of the "five fortress citadels" for the protection of the capital. The island was a stronghold of Buddhism, there being still nine or ten monasteries or temples in the mountains [1].

In the course of an up-country journey of exploration in 1893 the Rev. L. O. Warner visited the island, and was struck by the fact that no missionaries of any sort were settled in a place which seemed so suitable for a Mission station. Mr. Warner was accompanied by the Rev. M. N. Trollope (for two days), Mr. J. W. Hodge, also by a Corean servant, a teacher, and an "enquirer," who had walked over 100 miles to ask Bishop Corfe to teach him the Christian religion.

* It was published in three forms—(1) in alternate paragraphs of Chinese and En Moun; (2) in En Moun alone; and (3) in English. Mr. Trollope, the editor of the book, has given valuable assistance to a Nonconformist Board which in 1893 was occupied in revising a version of the Corean New Testament. He did this with Bishop Corfe's consent, as an honorary member of the Board, without a vote and without accepting any responsibility for their conclusions. The educated classes in Corea read and delight in a classical style of Chinese, whilst they affect some ignorance of and much contempt for the En Moun, or alphabetical writing of the poor and uneducated classes. The English version is now published as a tract by the S.P.C.K., and has been adopted for translation into several other languages.

The people were most friendly, but as usual they were inquisitive and full of queer fancies and questions.

In July 1893 Mr. Warner settled at a little port—Kap Kot Chi—near the mouth of the River Han, the best site then obtainable. His work in the island was described by Bishop Corfe, in 1896, as "the bright spot of the Mission" in Corea, "viewed as a Mission, and apart from the medical and printing work," and hopes were entertained of Kanghoa becoming "the Iona of Corea." Already people were coming from distant parts of the island, and even from neighbouring islands, to inquire about Christianity. On Mr. Warner's retirement from Corea in 1896, Mr. Trollope took up the work. A temporary place of worship was added to the Mission-house (St. Nicholas), and on Christmas Eve (1896) three selected "inquirers" from Kanghoa were admitted as catechumens by Bishop Corfe in Seoul.

On Sunday, November 7, 1897, two of the catechumens were baptized by Mr. Trollope and confirmed by Bishop Scott (of North China) during Bishop Corfe's absence in England. The services (baptismal in Corean and confirmation in Chinese) took place at Chemulpó, and this was "the first Corean fruits (exclusive of a few infant baptisms) of the Society's Mission in the country." One of these, John Kim, died soon; the other, Mark Kim, became a power for good, and on Whitsun Eve, 1898, he had the happiness of seeing his father and mother, his wife and his three grown-up brothers, besides other men and women, baptized (by Mr. Trollope) at Kanghoa, and of holding the font used on the occasion. Their confirmation (by Bishop Corfe) followed immediately, and, by the end of the next day, when their children were baptized, the native Church in Kanghoa had grown from two to forty souls. One of the newly-baptized chose the name of Paul, because he had himself been a persecutor.

Previously to this (in 1898) the headquarters of the Mission, with an increased staff, had been removed into the city, where a boarding-school was opened. Day-schools have since been opened in certain districts of the island.

On November 15, 1900, a permanent church erected in the city was dedicated by the Bishop in the name of SS. Peter and Paul, seven clergymen and all the Christians and catechumens of the island (some hundred or more) being present. In the same year out-stations were opened in the villages of On-syou-Tong and Moun-san-Tong, in the south-east of the island, about twelve miles from the city [2].

Chemulpó (1892–1900).

In St. Michael's Church (rebuilt in 1894) the English, from the first, and more recently the Coreans and Japanese, have been ministered to in their own language, though for lack of a permanent resident clergyman the station is a weak one [1].

Close to St. Michael's Church the first hospital of the Corean Mission (St. Luke's) was dedicated on St. Luke's Day, 1892.* In 1897 the Society granted £500 towards providing new buildings, which were opened in the autumn of 1899, a considerable sum having been added to the Society's grant, partly as a memorial to Dr. Landis.

* The medical work at Chemulpó was begun in October 1890, in a native house in the town.

To the natives the institution is known as "Nak syen si ē wŭn" ("The Hospital of joy in good deeds")—an appropriate testimony to Dr. Landis,* whose services from 1890 until his death (April 16, 1898) were devoted to the Mission without a break, except for one short furlough of five months [2]. In addition to his work at the hospital, Dr. Landis for nearly two years (1891–2) kept an English night school for Japanese and Chinese, and from 1892 onwards he gathered round him a small school of Corean orphan boys, who on his death were transferred to Mapo.

He also assisted in translation work, for which he was specially qualified as "the great scholar" of the Mission, acted as lay reader, and learned bookbinding† in order to teach it to the Coreans. Thus, though not formally connected with the Society, Dr. Landis did much to promote its work in Corea [3].

The English school for Japanese and Chinese adults was revived by Mr. Smart in December, 1892, but as the two nationalities agreed only to differ—on two occasions there was a "free fight"—the Chinese were dismissed in 1893. Owing to the war between Japan and China the school was closed in 1894, and, after eighteen months spent at Tokyo in acquiring Japanese, Mr. Smart (on Christmas Day, 1895) began direct evangelistic work among the Japanese in Chemulpó. On September 29, 1896, four of his converts were baptized in St. Michael's Church (by immersion) by the Rev. M. N. Trollope, and confirmed by Bishop Corfe. Since then the work has gone on developing in an encouraging manner, and in 1897 this Japanese Mission had its adherents in Mokpo, Fusan, Gensan, Seoul, and in 1899 at Chinnampo. Some of them were baptized in Japan, and they clearly understand and appreciate the idea of the unity of the Church in whatever land it may be, or whatever nation one may belong to. Two of the Christians from Japan were found by Mr. Smart living at Fusan in 1897, "without anyone to help them," and yet they had been saying morning or evening prayer every Sunday.‡

For the perfecting of the work so well begun by Mr. Smart in Corea a resident Japanese-speaking clergyman is needed, but Bishop Corfe has been looking for this in vain, though thankful for the occasional visit of a clergyman from Japan [4].§

(*For Statistical Summary for Corea see p.* 732.)

* Eli Barr Landis, M.D., born December 18, 1865, at Lancaster, Penn., U.S.A. Brought up a Mennonite, but admitted to the Church during his College days at Philadelphia.

† From the first it was the aim of the Corean Mission not to wait for evangelistic work before pressing on the heathen the advantage to them of honest labour.

‡ In returning from a visit to England, in 1899, Mr. Smart travelled by a Japanese steamer, and made good use of the opportunity to get the sailors together and talk to them about God and the Faith. They were most friendly, and many had learnt a great deal of Christianity and wished to be Christians, but they said they were so situated, with no one to instruct them, that, try as they would, "everything seemed against them." Mr. Smart has heard many Japanese seamen acknowledge the help in Christianity received during their stay in England.

§ In 1900 Mr. Christian Steenbuch was ordained Deacon by Bishop Corfe and sent to Kobe, where, under the direction of the Bishop of Osaka, he commenced his study of Japanese, with a view of ultimately supplying this need. In the same year Mr. Smart was sent to Japan to endeavour to procure the services of a Christian Japanese who would act as Catechist at Fusan, where the work has shown signs of development in consequence, no doubt, of Mr. Smart having spent many months amongst the ten or twelve Christians in that town. In the autumn of 1900 the Bishop visited Fusan and confirmed two adults in the temporary church attached to the Mission-house. Since then Mr. Smart has been formally transferred to Japan to prepare for ordination under the American Bishop of Tokyo with a view to returning to Corea.

CHAPTER XC.

MANCHURIA.

This dependency of the Chinese Empire lies between China proper and Mongolia on the W. and N.W., and Corea and Russian Territory on the E. and N.; and is divided into three provinces, viz. Shing-King (or Liao-tung), Kirin, and Tsitsihan.

In 1885 the attention of the Society was drawn by the Foreign Office to a report by the British Consul at Niu Ch'wang regarding the work being done in Manchuria by French Roman Catholic and Irish and Scotch United Presbyterian Missions. An Apostolic Vicariat of Manchuria was created in 1840, and in 1842 one of the Missionaries—Labrunière—was murdered by aboriginal robbers, not far from Sagalienula. Recently great progress had been made by the French Mission, which in 1884 could reckon over 12,000 Christians, and which was reaping much of the fruit of the recently-established Protestant Missions owing to the Roman Catholic religion offering "more moral and material attractions," and in particular to the similarity of the Romish and Buddhist ceremonial.

The general toleration of Christianity was described as "astonishing," and the attitude of the people towards it, "on the whole, friendly" [1].

No action on this report was taken by the Society [2], but the question of occupying Manchuria was renewed in 1888 in connection with the Mission to Corea then being organised, and, as the outcome of a suggestion made by Bishop Scott, the province of Shing-King, being the southern part of Manchuria, was in 1891 added to the jurisdiction of the Bishop of Corea by the British Foreign Office. Its capital is Moukden, 380 miles N.E. of Pekin. The climate is excellent [3].

In April 1892 Bishop Corfe visited Niu Ch'wang (the treaty port) for the purpose of establishing ministrations for the neglected English residents there. Services were commenced in the court-room belonging to the English Consulate on Easter Day, and were continued by the Bishop until June, when the work was taken up by the Rev. J. H. Pownall [4].

1892–1900.

Towards the end of 1893 Mr. Pownall was invalided to England (where he died in 1894), and the Rev. F. W. Doxat was transferred from Corea to carry on the work at Niu Ch'wang. Mr. Pownall had "made the Church respected," but (owing to twenty-five years'

neglect) churchgoing had not yet begun to be a part of the lives of the majority of the foreign residents. Mr. Doxat worked with energy and self-denial. His salary he gave to a fund for building a church, and, like Mr. Pownall, he devoted some time to learning Chinese. Shortly after the outbreak of the war between China and Japan in 1894 Mr. Wylie, of the Scotch Presbyterian Mission, was murdered at Liaoyang by the Chinese soldiers, and the other Presbyterian missionaries in the interior of Manchuria sought refuge in Niu Ch'wang, where they and Mr. Doxat rendered great help in ministering to the wounded Chinese. The Japanese showed a splendid example of courage, discipline, and humanity [5].*

On Mr. Doxat's departure (in 1897) the Rev. F. H. Sprent, of North China, was lent to Niu Ch'wang, and during his stay there a church was built, opened in November 1899, and dedicated on May 6, 1900. Schools were opened (in 1899) for European children, to whose education Mr. and Mrs. Doxat had devoted some time. The boys' school is now under the charge of the Rev. A. B. Turner and Mr. H. E. Charlesworth, a volunteer missionary of great value and devotion [6] [7].

In the anti-foreign outbreak of the Boxers in 1900 the Presbyterian and Roman Catholic Missions in Manchuria suffered great loss. Many native converts laid down their lives, though offered the chance of recanting; others recanted under the terrible pressure to which they were subjected. Niu Ch'wang itself and district did not suffer much from persecution, the Russians being in too great force, and many Missionaries from the interior received hospitality at the Mission House. Mr. Charlesworth, who, previously to Mr. Turner's arrival, had been practically in charge of the Mission, had rendered signal service by his coolness and intrepidity. The defeat of the Boxers on August 4 was followed by great brutality, the Russian soldiers entering houses and killing women and children, and being only restrained by the foreign community and some merchants from sacking the town [8].

In the midst of these troubles the Society received, through Bishop Corfe, a sum of £7, the amount of a collection in the new Church of St. Nicholas, Niu Ch'wang, on Whit Sunday. The offerings, the Bishop said, may be considered as expressing the thankfulness of the congregation to the Society for all that has been done for them by it during the last eight years [9].

Arrangements are now being made for the transfer of the Province of Shing King to the jurisdiction of the Bishop in North China [9a].

(*For Statistical Summary for Manchuria see p.* 732.)

* Everything they bought from the natives they paid a fair price for, and they even fed the starving Chinese. But the Chinese soldiers robbed everywhere, destroying what they could not use, and making themselves a terror to everyone but the enemy; and yet in hospital the wounded were very patient and grateful, and (to quote Mr. Doxat) "there is certainly something in the Chinese out of which the grace of God can mould a very fine character." During the Japanese attack on Niu Ch'wang the Mission compound was filled with refugees—mostly women and children. On the taking of the city the Chinese rabble gave themselves up to pillaging, but the Japanese soon restored order.

Since the Russian occupation in 1900 the country has been infested by Chinese robbers, who are "absolutely merciless and fiendish."

CHAPTER XCI.

JAPAN.

JAPAN, "the land of the rising sun," is an empire of islands lying off the eastern coast of Asia, the principal being Hondo (in the centre), Yezo (to the north of it) and Kiushiu and Shikoku (to the south of it), the whole group being termed Nippon or Dai Nippon. The aborigines, the Ainu, of whom some 16,000 remain, are believed to be of Aryan origin, and to have been conquered in the 7th century B.C. by mixed races from Southern Asia. From these invaders sprung the Japanese, who date their history as a nation from about 660 B.C., when Jimmu (or Zimmu), claiming descent from the Sun Goddess, founded the dynasty of the Mikados or Emperors. About A.D. 1143 one of the Daimiyos, or nobles, began to usurp the authority of the State, and subsequently received the title of Shogun (or Tycoon), and this office, carrying with it practically the government of the country, was not abolished until 1868. Shintoism, the ancient religion, was then selected as the "national" religion, but in reality Buddhism (believed to have been introduced from China through Corea about the sixth century), is now the religion of the people. European discovery of Japan dates from A.D. 1543, when Mendez Pinto, a Portuguese, landed on its shores. Francis Xavier (who remained three years) and other Jesuits followed in 1549, and by the end of the century the Roman Catholics could reckon 200,000 nominal converts.

The interference of the Jesuits in political affairs led to an edict for their banishment in 1587 and to civil war and persecution, culminating in the massacre of 30,000 Japanese Christians at Shimbara in 1637. Trampling upon the Cross now became an annual ceremony, and on every village notice board appeared the proclamation: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command shall pay for it with his head." With the exception of some Chinese, and a few Dutch merchants who were allowed to live in the islet of Deshima, Japan remained closed to all foreigners until 1854, when the United States Government succeeded in opening one port for a Consul to live in. In 1858 a treaty was made with Great Britain by which six other places were opened for trade and foreign residence. In 1868 a revolution took place by which the Mikado was restored to actual supremacy, and the Shogun was reduced to the rank of a military noble. The results of the change were tremendous, and during the years of Meiji, or "the bright period," as the years since then are called, the Japanese have made extraordinary strides in the arts and learning of European civilisation. Ambassadors were sent to America and Europe in 1872, the publication of the anti-Christian laws was discontinued in 1873: in 1876 the Christian Sunday was adopted by the Government as a day of rest, in 1884 the religious orders (Buddhist, &c.) were practically disestablished and disendowed, and in 1889 a representative Parliament was elected. In 1899 "foreign nationals" became subject to Japanese law.

The American Church (founded by the S.P.G.) began work in Japan in 1859, and the C.M.S. in 1869.

As early as 1859 the S.P.G. reserved £1,000 for Missions to Japan [1], but it did not enter on work in that country until 1873, in which year it established a centre at Tokio (or Tokyo). Its operations have since been extended to Kobe (1876), Awaji (1878), Yokohama (1889), and to numerous sub-stations in the country and to the Bonin Islands.

1873–92.

Soon after the appointment of the First Day of Intercession (1872) two anonymous donors supplied the Society with the means of opening a Mission in Japan, and from those who offered their personal service at the time, the Rev. W. B. WRIGHT and the Rev. A. C. SHAW* were selected for the post. A melancholy interest will ever be connected with their departure, inasmuch as the farewell service on July 1, 1873,

* Mr. Shaw had originally intended going to China, but willingly supplied the place of a candidate who had withdrawn from the undertaking.

was the last occasion* on which the famous Bishop WILBERFORCE was at the Society's house, and that he then celebrated the Holy Communion, addressed the Missionaries, and gave them his blessing [2].

On their way out Messrs. Wright and Shaw met with much brotherly kindness from the Church in the United States and Canada, and were joined by the Rev. J. Newman (U.S.), a volunteer for the American Mission. Landing at Yokohama on September 25, 1873, they proceeded to the capital, Tokio (or Yedo). Establishing themselves there in a Buddhist temple they cultivated friendly relations with the Buddhist "religious," began the study of the Japanese and Chinese languages, and on Good Friday 1874 opened services in the temple for the Europeans, the large room cleared of idols making a good church and the heathen altar "a magnificent Christian altar-table." On Trinity Sunday the Missionaries assisted at the ordination of two American priests in the temple [3]. On St. Andrew's Day their first convert Andrew Shimada—was baptized; four others received baptism on Whitsunday 1875 [4]; and on the 11th of the following September "the first confirmation of native converts held in Japan according to the Anglican rite" took place, when five converts were confirmed by the American Bishop (Dr. WILLIAMS). On the next day all of them received the Holy Communion [5]. In 1876 Bishop BURDON came from Hong Kong and confirmed fifteen men and three women [6].

For about three years (1874-7) Mr. Shaw (by invitation) lived with Mr. Fukusawa, a leading native who exercised "a far wider intellectual influence than anyone else in Japan." Admission was thus gained into a large school which his host had established, and in this Mr. Shaw held classes for the teaching of "moral, which is really Christian, science" [7].

In another school, opened by Mr. Wright in 1875, religious instruction was "the prominent feature"; but after a year's experience Mr. Wright gave up teaching, Mission schools being at that period regarded as unnecessary and (in results) unsatisfactory. More time was now devoted to preaching [8], and the work of evangelisation continued to advance in Tokio and the district, so that in the first four years (1873–7) nearly 150 converts were baptized [9].

It being the custom of the Japanese to take baths almost daily, immersion was sometimes adopted at baptism [10].

Visiting a Buddhist temple in the country in 1877 Mr. Wright found the priest (to whom on a previous occasion he had given a copy of St. Luke's Gospel) very ill, but studying hard the words of the Evangelist, which had led him to believe in the true God. Mr. Wright continued his teaching, and the old man abjured idols and was baptized a few minutes before he died [11].

In the next year Mr. Shaw wrote: "If I had a hundred mouths and a hundred bodies I could employ every one and be sure, whenever I preached, of finding attentive hearers." Up to this time Mr. Shaw

* The Minute adopted by the Society on the death of Bishop Wilberforce (which took place on July 19, 1873) contains this passage:—"He had preached for the Society in nearly every cathedral in the kingdom, and there was scarcely a town where his voice had not been heard in its behalf. . . . Whenever the annals of the Colonial Church, and of the Society in its relations to it, during the eventful middle period of the 19th century come to be compiled, there will not be recorded in them one individual to whom both are under more lasting obligations" [2*a*].

was almost the only Church Missionary who had not opened a school. From the first he adopted the method of going from station to station preaching and catechising, with the result that he had "nearly if not quite as many converts" about him "as all the other Missionaries of our Communion put together." One of his lay helpers was a blind man who spoke with great power [12].

When in 1876 Mr. Shaw opened his first chapel the caretaker was had up before the civil authorities and obliged to give a written account of what was done [13]. Mr. Shaw had however recently published in the newspapers "Apologies for Christianity" (in answer to numerous attacks on it) and appeals for its toleration [14]; and Government being now secretly favourable to the Christian religion [15] the converts so increased that a larger building became necessary, and in 1879 a new and handsome church* was opened. The English residents greatly assisted in its erection in acknowledgment of Mr. Shaw's gratuitous ministrations to themselves. At its consecration (on June 4) sixteen converts were baptized, and a British Presbyterian present admitted that "he had never before really believed in Mission work among the Japanese," but was now convinced by the conduct of the converts. Up to July 1879 Mr. Shaw had baptized 130 Japanese; and he had now a flourishing school [16]. In May of the previous year a Missionary Conference—the first of its kind ever held in Japan—met at Tokio under Bishop Burdon of Victoria. It was attended by all the Missionaries of the English and American Churches, and perhaps its most important work was an agreement that "there should be but one translation of the Book of Common Prayer used by the English and American Churches in Japan," a result due in a great measure to the influence of Mr. Shaw [17], who with Mr. Wright continued to render valuable assistance in various translation work [18].

The immorality of the Japanese, their jealousy and dislike of foreigners, their restrictions on free travelling and residence in the interior, and the peculiarities of their language, rendered the trials of a Missionary to them enormous, but nevertheless the work was reported in 1880 to be "spreading wonderfully" [19].

In 1882-3 progress was checked by the enforced absence of Messrs. Wright† and Shaw on furlough. The Rev. E. C. Hopper of Kobe, on whom fell the chief burden of supplying their places, was overwhelmed with the magnitude of the task, but he carried the Mission through the most critical period of its history [20]; and December 1883 brought with it the welcome relief and guidance afforded by a resident English Bishop in Japan [21]. Hitherto the English Clergy in Tokio had all held licences from the Bishop of Victoria, Hong Kong [22] (to whose care the Anglican communities in Japan had been committed by the Archbishop of Canterbury in 1874 [23]), and the American Bishop (Dr. Williams, residing at Tokio) had confirmed and given episcopal oversight at the request of the former [24]. Bishop Williams' services were duly acknowledged by the Society [25], but he joined in the general desire (first expressed at the Missionary Conference held in 1878) for a resident English Bishop [26].

* This building ("St. Andrew's Church") was practically destroyed by an earthquake in 1894.

† The illness of his wife prevented Mr. Wright's return [20*a*].

The difficulties in securing this were however considerable, as it was necessary to avoid interference with the American Bishop and his Clergy. Acting on the principle on which sister Churches should work in heathen countries, as laid down by the Lambeth Conference of 1878, the Society desired that the appointment of an English Bishop should rest with the Archbishop of Canterbury and that the stipend should be provided by the two great Missionary Societies. To this proposal the C.M.S. consented [27], and on St. Luke's Day 1883 the Rev. A. W. Poole, an Indian Missionary of the C.M.S., was consecrated in the Chapel of Lambeth Palace as Missionary Bishop in Japan [28].

It was arranged that Bishop Poole should live at Kobe [29], and on his arrival (he landed at Yokohama on December 1, 1883) he entered into an arrangement with Bishop Williams by which the English Missionaries in Tokio were to remain under his supervision as regarded their work, but to hold a special licence from Bishop Williams, who undertook to confirm and ordain for the Japanese congregations connected with the S.P.G. and C.M.S. in Tokio. Owing to Bishop Poole's illness and absence the arrangement was not ratified, and had he lived he would probably have found it impracticable [30]. After a short period of busy work in his diocese he left for California in the autumn of 1884, and coming to England in 1885 he died at Fairfield, Shrewsbury, on July 14 [31].

His successor was the Rev. E. Bickersteth, formerly head of the Cambridge Mission to Delhi in connection with the Society, who was consecrated in St. Paul's Cathedral on the Festival of the Purification 1886, and arrived in Japan on April 16 [32]. At his request the question of residence was reconsidered, and the Archbishop of Canterbury decided that he should act on the Lambeth Conference Resolutions and live in Tokio if he desired [33]. This he has done, and in 1891 he and Bishop Hare (then representing the American Church) agreed on a basis for the exercise of the jurisdiction of the English and American Bishops, by which the former retained the south-western part of Tokio. It should be recorded that the Society's Missionaries took up permanent residence in Tokio before the American Missionaries, and that from Tokio's exceptional influence throughout the empire Mission work there is regarded as having a wider range of influence than in any other city in Japan [33*a*].

Before leaving England Bishop Bickersteth took steps for the formation of a Missionary brotherhood, to which the Society rendered generous aid, which was continued for five years, 1887–91 [34]. This brotherhood (the first member of which was the Rev. L. B. Cholmondeley, Oriel College, Oxford) [35] was described by the Bishop in 1892 as an effective assistant to the Society's Mission in one section of Tokio, especially in educational efforts, "but from its constitution and special aim it cannot permanently undertake work at a distance from its own Mission-house" [36].

In regard to education the Society's Mission in Tokio was behind many others in 1885 [37], but the study of English had now become obligatory in Government schools of every grade, and during the next five years educational work was greatly fostered and extended by the Rev. A. Lloyd, whose acceptance of the offices of Professor in the

Government Naval Medical College and Naval Academy, and the superintendence of the English branch of the celebrated school of Mr. Fukuzawa, gave him access to a large number of educated young men. Some of these were brought to baptism [38], and a scheme for supplying Christian masters in the Government and municipal schools might have exercised a wide influence on the future of Japan had not the illness of his wife obliged Mr. Lloyd to remove to Canada in 1890 [39].

More successful from a Missionary point of view [40] has been the training of Mission Agents, which, begun systematically in 1878 by Messrs. WRIGHT and SHAW [41], and carried on principally by the latter, for many years with the assistance of Bishop WILLIAMS [42] and (since 1889) of St. Andrew's Mission [43], has resulted in the ordination of six native Clergy [44], partly supported from local sources [45], of whom Bishop Bickersteth reported in 1890: "They are, on the whole, a very satisfactory set of men, and we may be very thankful to have them" [46].

The first to receive ordination was Y. YAMAGATA, who was admitted to the diaconate by Bishop Williams on St. Matthias' Day 1885 [47]; and on January 5, 1890, the Holy Communion was celebrated in St. Andrew's Church, Tokio, by a native Priest (Rev. J. T. IMAI), assisted by a native Deacon, for the first time in the history of the Japanese Church [48]. Thus, what had long been felt as the "greatest need" of the Missions in Japan—a native ministry—is in a fair way of being supplied [49].

Among native women in Tokio "a most faithful and successful" work has been accomplished since 1875 by Miss HOAR (of the Ladies' Association), who was joined in 1886 by Miss A. HOAR and in 1887 by the St. Hilda's Mission organised by Bishop Bickersteth and carried on without the Society's aid, its main objects being teaching, nursing, and training [49*a*]. In 1889 the teaching of a high-class institute for native ladies in Tokio was entrusted to English ladies in connection with the diocese. The teaching of Christian doctrine was prohibited within certain official hours, but "all lessons may be given from a Christian standpoint," and outside the official time there was to be no restriction on the teachers. This movement (which also receives no help from the Society) was expected to exercise a powerful influence on the future domestic life of the highest classes in Japan; but the expectation has not been fully realised in the event [49*b*].

The probability and the possible danger of "Christianity becoming a popular religion" in Japan had been foreseen by Mr. Shaw in 1884 [50], and two years later the great danger to it in the future appeared to him to arise from congregationalism run wild in the hands of the Japanese. Several able men among them were striving to bring about an union of all the Churches on a so-called rationalistic basis—dispensing with all dogmatic teaching and founding "a grand national Church, such as the world has not yet seen, free from all sectarian teaching, and the crippling influence of creeds" [51]. The Anglican Mission rose to the emergency by organising a native Church, which maintained full sympathy with national patriotism and full communion with the Church of England. The Synod through which this was done in February 1887 was a freely elected body, in which Europeans and Americans were

meeting in February 1892, on which occasion the Bishop of Exeter spoke in warm terms of the work of its Missionaries [67].

The existing staff is however utterly inadequate to take advantage of the present openings. In Central Japan "a series of towns," the capitals of populous districts, "depend on the Society's Missions alone—so far as the Church is concerned—for evangelisation" [68].

1892–1900.

The indiscriminate enthusiasm for all things Western which held possession of the public mind in Japan in the previous decade—when voices were even raised in favour of a national profession of Christianity as the religion of civilization—has been succeeded by a strong, and in some respects a healthy, reaction. It was rightly felt that customs and beliefs cannot, like railways and telegraphs, be transplanted wholesale from continent to continent, or imposed from without by legislative enactment. The reaction has not yet spent its force, but it is doubtful whether, in the long run, Christianity will be found to have lost anything by it.

During the same period there has been a revival of interest in the ancient religions of Japan—Shintoism and Buddhism*—and an effort on behalf of the Buddhist monachism to retain what survives of their ancient influence. New temples have been erected, one in the ancient capital city of Kyoto, costing, it is said, a million sterling. Buddhistic schools have been opened, magazines published, and "Drawing-room meetings" held [69]. The Buddhist cause derived no small advantage from the "Parliament of Religions"† held in Chicago in 1893, the meetings of which, according to the misleading reports brought back by the Buddhist representatives, "showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion" [69*a*].

This revival, which has probably affected very little the cultured classes of the country, is powerless against the great system of Government education. But so far as it implies any renewal of interest in religious questions among the masses of the people, it is rather to be welcomed than deprecated by the Christian missionary [70].

On the other hand, there has been a great advance of unbelief‡

* The Buddhists rarely meet together for any special service. Each person goes to the temple to say his own solitary prayer, which generally consists of one short sentence, such as "Hail! O great Buddha," repeated over and over again.

† The Society persistently declined to take part in this "Parliament" (*see* p. 762*b*).

‡ An enquiry recently made by a Committee of prominent Japanese shows the state of mind existing among the student class in Japan with regard to religion. Questions addressed to students of the Universities and high schools elicited answers from 942 students. Of these, 555 confessed that they were unbelievers in religion in any form; 68 professed faith in Christianity; the remaining 319, who professed belief in religion, were mostly of the Buddhist faith. Only 18 had the courage to profess their faith in Shintoism, the national religion of the country, of which the Emperor is the High Priest, and on a belief in which the new constitution which now governs the country is founded. Those who confessed to having been brought under any religious influence, either in their own homes or elsewhere, were 447. The usefulness of religion for at least others was, however, generally acknowledged, and those who utterly denied the need of religion in any form were only 16 out of the whole number. Their objections to it were founded

among the educated Japanese, both in the direction of Agnosticism and Unitarian negation; under such conditions no immediate results can be expected on a large scale among the upper classes: indeed their "irreligiousness"—the result of long centuries of Confucian teaching, is "the great bar to the successful progress of Missions" in Japan. Other hindrances are the secularism born of the new era, which discredits the idea of revelation and sets little or no value on religion; the lightheartedness which, so far as it prevails, grudges time spent on grave subjects, and which is accompanied by an underlying weariness of life, as is evidenced by the number of suicides—7,000 in one year (1897)—an enormous proportion to the total population [71].

During the period 1883–1900 the number of Christians connected with the Anglican Missions in Japan increased from 500 to 10,000.* These believers are scattered over the whole empire, living alone or in little companies, from the semi-arctic region of the Hokkaido to the tropical islands of Loo Choo and Formosa. Very various were the means by which they were won. Some by school teaching or reading Christian books, some by listening to public addresses, some through words heard and acts of kindness received in Christian dispensaries—the majority probably by personal intercourse with those who were Christians before them, whether foreign missionary or fellow-countrymen,† that intercourse for which Japanese life offers so many opportunities, when the little group gathers round the brazier in the evening to discuss the events of the day. For the most part these Christians are poor and without social standing, but they are all (with the exception of those who are directly employed in Mission work) independent of the foreign Missions as regards their means of support, living the ordinary life of Japanese craftsmen and artificers, clerks or school teachers, among their own countrymen, exposed in consequence (in the atmosphere and surroundings of heathenism) to innumerable temptations, but possessing unrivalled opportunities of winning their brethren to Christ if their conduct is at one with their faith. As regards opposition and persecution, a distinction must be drawn between their legal position and their actual circumstances. Legally by the new constitution of the empire they have the same rights of protection and toleration as the Buddhists or Shintoists. Actually nothing can prevent their being often the victims of harsh treatment and much social annoyance, the hard but salutary portion of early converts [72].

The various Anglican Missions in Japan work in the most complete

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on the form under which it has been presented to them, either on account of superstitions connected with these, or of intellectual difficulties connected with dogma, or, lastly, on account of the immorality of the teachers and professors of religion. The widely-felt need for a religion on the part of the Japanese is regarded as a fresh call to the Church to put forth her best efforts for the conversion of Japan, especially as Japan is looked to as possibly the chosen agent of God for effecting the conversion of the countless millions of China [R. 1900, pp. 97–8].

* The numbers were about 500 in 1883, 1,500 in 1888, 6,000 in 1897, and at least 10,000 in 1900.

† *e.g.* *See* Archdeacon Shaw's account of Andrew Goto Fusazō, whose life, from the day of his baptism, was "one of increasing earnestness and growth in the Faith." [M.F. 1900, pp. 473–4].

accord, their aim being to establish not a foreign but a Japanese Church. Hence these Christians, whether they have been evangelized by the American, or the English, or the Canadian Episcopal Missions, are united in one duly organized body called the "Nippon Sei Kokwai," or "Holy Catholic Church of Japan," with its own constitutions and canons.*

The "Nippon Sei Kokwai" aims at becoming in reality, as well as in name, the national Church of the country. Although its numbers do not yet justify this aim, its proportionate increase in the period under review has been greater than that of other bodies, and its principles—being both Catholic and Evangelical—point it out as being a possible rallying-point for the divided Christendom of Japan. The Church is strongly imbued with this aim. Moreover, the infidel and Unitarian attacks, which have proved so hurtful to some bodies of Christians, have had no effect on the native Church. She is fast becoming thoroughly Japanese. There is nothing in her constitution to bind her to foreign domination like the Church of Rome, and she lies under no suspicion of being connected with a foreign Government like the Orthodox Church from Russia [73].

The question of episcopal jurisdiction—to settle which several attempts had been made—was solved by an arrangement made by the General Synod in 1894–6, whereby the two dioceses in Japan were sub-divided into six missionary jurisdictions, of which four—viz., South Tokyo, Osaka, Hokkaido, and Kiushiu—were assigned to the English, and two—viz., "North Tokyo" (now "Tokyo") and Kyoto†—to the American Church.

As both English and Americans have important works in Tokyo and Osaka (the political and commercial capitals respectively of Japan), the lines of division between North Tokyo and South Tokyo, and between Osaka and Kyoto, were so drawn as to run through these

* Each congregation has its vestry, and sends its representatives once a year to the council of the missionary diocese. Each diocese has its own council and societies for missionary and pastoral work, which are recognised and assisted by the foreign missionary societies; and once in three years the canons require that there should be held (in Tokyo or Osaka) a General Synod of the whole Japanese Church. The meetings of these Synods, whether diocesan or general, are often occasions of no little interest. The Japanese clergy have the right at the Synod to vote separately from the laity—a right which also attaches to the bishops—a very necessary provision in assemblies which in time to come may discuss important matters of discipline or doctrine. Perhaps the most important subject which hitherto has come before the General Synod has been the acceptance of a Book of Common Prayer, mainly a translation of the English Book, but combining also some of the good points of the American Prayer Book. The differences between the English and American books had led to much controversy for many years. All the points at issue have by degrees been settled, and the revised translation, accepted in 1896, is not likely to be altered as long as Anglican Missions are at work in Japan. The task of translation into a language such as that of Japan was indeed a most formidable one, as a theological vocabulary had to be selected or even created. "On the whole the result is satisfactory." The American Consecration Prayer, with the consent of Archbishop Benson, has been inserted as an alternative form to the English, and gives us an important link with our brethren of the Russo-Greek Church in Japan, as well as with the Scottish and American Churches. An appendix provides services for special occasions—such as the Emperor's birthday, intercession for Missions, the admission of catechumens, &c.—to be used at the discretion of the clergy.

† The first Bishop of Kyoto, viz., the Right Rev. Sidney Catlin Partridge, was also "the first Bishop ever consecrated in Japan." The consecration took place in Trinity Cathedral, Tokyo, on the Feast of the Purification (February 2), 1900, the consecrator, Bishop McKim of Tokyo, being assisted by Bishop Graves of Shanghai, Bishop Schereschewsky, formerly of Shanghai, and by the four English Bishops in Japan, *i.e.* the Bishops of South Tokyo, Osaka, Kiushiu, and Hokkaido.

two important cities. The Synod of the Japanese Church has, however, since refused to recognize any lines of division in those cities, lest under the native episcopate of the future such divisions should be perpetuated. The various Missions are therefore free to work in any part of these two cities.

During the former period (1895) the Canadian Church was invited to establish a diocese, to be taken out of North and South Tokyo, but financial difficulties have prevented this being done.

Before any further subdivision of the present dioceses is needed, the day of appointing Anglican Bishops in Japan will probably have passed by [74].

The Society's field of work in Japan lies in the Dioceses of South Tokyo and Osaka.

In furtherance of the principle of non-"Society" Bishops, the Society undertook the entire support of the Bishop of Osaka from the first [*see* p. 727], and also of the Bishop of South Tokyo when, on the death of Bishop Bickersteth, the C.M.S. declined to continue its contribution to the episcopal income [*see* p. 720] [74*a*].

The death of Bishop Bickersteth, which occurred at Chisledon House, near Swindon, on August 5, 1897, removed one "whose far-seeing mind and statesmanlike judgment had done so much in laying the foundations" of the Church in Japan, and in consolidating the Japanese Church into the Nippon Sei Kokwai, with its complete synodical organization. His name will also be remembered as the founder of the two community Missions of St. Andrew and St. Hilda, the former of which (for men), it will be seen, renewed its connection with the Society in 1900 [75].

Bishop Bickersteth was succeeded by Bishop Awdry of Osaka [*see* p. 727].

Great political changes occurred during the period under review, but on the whole the Church benefited by the new state of things. During the war with China in 1894, Mission work was sometimes hindered by native Christians (including clergy) being called upon for military service, and by the prejudice against a "foreigners'" religion, resulting from the deepened national sentiment.*

On the other hand, the Ministers of War in Japan gave every encouragement and assistance to missionaries and other Christian workers to preach and to distribute Bibles to the Japanese garrisons. Six native Christians received official permission to go with the Japanese troops as chaplains and "comforters." This permission was sought by and refused to Japanese Shinto priests. The Army Department counted Christianity as one of the most important problems of their concerns, because of the good behaviour of Christian officers and soldiers, and of the obedience of Christian natives in Formosa. Bibles and tracts were read and admired by some thousands of soldiers; the ecclesiastical office of the Home Department began to investigate the relation of Church towards State in the West; "Christian Faith and Patriotism," which was one of the great problems, was discussed and explained, not in theory, but in practical

* In Awaji Mr. Smart, of Corea, who was visiting Japan to acquire the language, found the *anti-foreign* feeling so great that after a few days he dared not venture into the town. But this was not the case in Tokyo [76*a*].

ways; all these and other results could not but bring forth fruits which will glorify our Lord's name. An encouraging work has also been begun among the Japanese police. Though doubtless they desire a knowledge of English most and morals next when they ask the missionaries to teach them, yet they allow moral teaching to be imparted through Christian teaching, and there is no restraint upon their becoming Christians [76].

The revised treaties (made in 1894, and which came into force on July 17, 1899), under which foreign nationals became subject to Japanese law, were remarkable as being the first instance of the Christian nations placing their subjects under the absolute jurisdiction of a non-Christian Power. It seems probable that under the new order of things Mission work generally will in the long run be a gainer.*

The state of religious feeling at present existing in Japan, though chaotic, has features of peculiar interest. The older faiths have greatly lost their hold on the people, and large numbers, while unwilling absolutely to receive Christianity, are searching after some new form of religion—primarily as a basis for morality, which the entirely secular system of education has failed to supply. The magazines and semi-religious press abound with theories, generally crude, as to the new faith which is to be the future religion of Japan. Into all of them a considerable amount of Christian teaching enters, and while the Divinity of Christ is left out of sight, His life and example are held up as the highest pattern for imitation. Yet the American Unitarian Mission, which commenced work some years back under eminently favourable conditions, has utterly failed in its object of founding an Unitarian sect. Its agents in their search after popular favour have gone so far as to hold, in their religious edifice, a festival commemorating the birth of Buddha!

* There could be no more striking proof of the great change that has taken place in Japan during the past twenty-five years, from a condition under which, in law, torture was the recognized method of obtaining proof, and in religion Christianity was still legally subject to persecution. In all at least that relates to material civilization Japan has won for herself a proud place in the line of the nations of the West.

At first it seemed as if the new educational policy of the Government was anti-Christian, as recognition was refused to any school where there was any religious teaching or observance. But it was soon manifest that the motive of the Education Department was not to prevent religious teaching, but to prevent a "religious question arising"—not to hamper the teachers, but to be able to deal with them promptly if trouble should arise. Ever since the new treaties came into force missionaries have been more—not less—invited to give moral and other teaching in the higher schools, and the scholars of these schools have more and more freely come to the preaching places to hear about Christianity. Even the Normal Schools, where the pupils are all boarders, are now freely allowing their pupils to come and some of the teachers come too. The Government is even now (1899–1900) endeavouring to carry a Bill which will give full recognition to Christianity, placing, in fact, all religions, whether Christian, Buddhist, or Shinto, on an equal footing. Its action is encountering vehement opposition from a large section of the Buddhists, of whom, and of their life and of their methods, especially in reference to this matter, the leading Japanese newspaper, the *Jiji Shimpo*, wrote: "Eating, drinking, self-indulgence, and debauchery of all kinds are the sole aims of priestly endeavour. They are quite unworthy of notice, and if all guardianship of temples and their treasures were taken out of their hands, such legislation would be most welcome." A remarkable pronouncement against the teachers of a religion to which the vast majority of the people, nominally at least, still belong! "In the fact, then, of the degradation of what is practically the national religion, and the hopeless immorality of its" teachers, "lies the opportunity for Christian Missions. It is widely felt" (adds Archdeacon Shaw) "that there is no other source to which man can look for a basis alike for public and private morals" [77].

Besides theories, several new cults, eclectic in their character, have made their appearance.*

But in the midst of all this turmoil of thought, religious or otherwise, Christianity is making steady way and winning a secure position for itself, at least as a moral power, the influence of Christian ideas being far wider than the acceptance of Christianity as a faith.† As an instance of this, the chief daily newspaper in Japan, by no means Christian or under Christian influence, states that some information which it put before its readers could be implicitly relied on because it had been derived from a Christian source. Such a statement made twenty-five years before would have been sufficient to utterly condemn it [78].

Indeed at that period, when the Society's first missionaries arrived in Japan, Christianity was proscribed, the great mass of the people looked upon it as an immoral religion—a religion which no Japanese who had a love for his country or a desire for social purity could in any way hold or uphold. English customs were also looked upon as immoral, and notice-boards were posted offering rewards for the apprehension of Christians.

How fruitful the work of the Society has been Archdeacon Shaw showed in 1894, when he could point to sixteen congregations in Tokyo and the surrounding country directly connected with the work of the Society, and to congregations of Christians in the remotest villages who had built their own churches, and were presided over by their native clergy. "We have now in our Mission" (he added) "a small but earnest body of Japanese clergy, hardly to be excelled in any Church in the world for intelligence, earnestness and spiritual power." Good steady progress is being made in every direction, and there is a tone of life and hopefulness among both the native and the European workers. Very little opposition is now experienced in any part of the field, and indeed the chief difficulty lies in the inability of the Church, for lack of workers, to take advantage of the numerous openings everywhere for evangelistic work [79].

* The most popular, called "The Teaching of the Heavenly Reason," and numbering its followers by millions, is said to have been originated by a woman who was formerly a servant in the house of a Roman Catholic priest, and who had received Christian instruction. Some degree of Christian teaching is undoubtedly mingled with the doctrines of the sect, which are, in other respects, extremely superstitious, and its religious observances are mingled with impure and immoral customs which have on several occasions led to the interference of the authorities. Another new religious body, also with a vast following, is that of the "Lotus Gate." The leader of another professes to be a discerner of spirits and a successor to the prophets of the Old Testament, which he accepts. Another peculiar sect is called by a name which (translated) means "The art of causing to flow away what is bad in the character." It is rather a moral society than a religious body. In addition to these bodies, which have had their origin more or less in the religious needs of the people, there seems to be, in the general break-up of the old faiths, an increasing number of charlatans, soothsayers, fortune-tellers, and so on, who live by pandering to the curiosity or superstitious fear of the multitude.

† A new Life of Christ in Japanese has recently been published at Tokyo. The author, a highly-educated Japanese, explains that he is not a Christian, and that the book is written with no desire to propagate Christianity, but simply to make familiar to his countrymen the facts that are believed and accepted by the vast majority of the people of the West concerning Christ, and he concludes by quoting Gamaliel's advice (Acts v. 39 R.V.): "If this counsel or this work be of men it will be overthrown; but if it is of God, ye will not be able to overthrow them." The book is being read by thousands whom books prepared by Christian teachers fail to touch [78*a*].

Though few in the aggregate it is remarkable to what extent Christians are found occupying posts of trust in Japan. Among ladies of high social standing a great work was done by the late Mrs. Kirkes, a lady of wealth and position, who for some years and until the time of her death engaged in work in connection with St. Andrew's Church, Tokyo. Several, whose position made it almost impossible for them to go publicly to church, were persuaded to attend Christian services in her own private oratory, and there is good reason for hoping that many whose husbands and relations would object to their openly professing the Christian faith are secret disciples of Jesus Christ, and are quietly influencing their families in the same direction [80].

During the last four years the opportunity for evangelizing seamen of Japan while in England has been made use of by a Committee* in London, consisting of Church people especially interested in Missions in Japan, under whose auspices work is carried on by a Japanese Churchman at an Institute at Tilbury, and also in the Port of London, where the work is mainly in connection with Missions to Seamen. A similar effort has been made at Newcastle. The work is of a definitely Missionary character, and leads men who are beyond the reach of missionaries in Japan to go to the missionaries to seek fuller knowledge [81]. The way is now (1900) being opened in the Diocese of South Tokyo to make contact with the Japanese naval officers and men who spend some months in England while their warships are being finished and during this time are brought under Christian influences [82].

The principal stations of the Society will now be noticed in turn.

TOKIO *or* **TOKYO** (*continued from pages* 723 and 724*e*).

1892–1900.

Archdeacon Shaw still remains in charge of this Mission, of which he has been the principal founder as well as the master-builder. On the occasion of his departure on furlough in 1894 it was demonstrated that he had "won the respect and affection of all his fellow-countrymen" in Tokyo, as well as of "an immense circle of Japanese"; that his life during his residence of over twenty years had (to quote the principal native paper in Japan) "been indeed an example to all priests" (almost unique praise from a non-Christian paper for a Christian missionary), and that there were many churches and congregations [*see* p. 724*e*] where on his arrival there were no native Christians of the Anglican Church [1].

The deaths of Dr. Goto and Dr. Kitagawa (the former at the age of 84) in 1895 recalls the fact that in the early days of the work, when enquirers were few and for the most part young men, they were two of five elderly Japanese who called on Archdeacon Shaw one morning to ask for instruction in the principles of the Christian Faith. It seemed too wonderful to be true, but they proved to be in earnest and in time all were baptized [2].

In 1895 Archdeacon Shaw was formally thanked by the Japanese Government for his services to Japan in one of the most critical periods of its history, by writing and correcting misapprehensions about the country from time to time [3].

The mother church of the Mission, St. Andrew's (built in 1879),

* The Honorary Secretary of the Committee is Miss M. Snowden, 25 Carlton Road, Putney, S.W.

was shaken down by earthquake in 1894, and replaced by a temporary building in the same year [4].

In Shinamicho, a part of Tokyo answering to the East-end of London, there is a Mission which originated (about 1892) from a famine-relief fund raised by Archdeacon Shaw. The work includes industrial classes [5].

In another branch Mission, St. Stephen's (church dedicated in 1891), "the first children's service in the history of the Church in Japan" was held, apparently by the Rev. J. T. Imai, in 1893, just after his return from a visit to England. Mr. Imai, the first native priest of the English Church in Japan, was one of the first-fruits of a "cottage meeting" held in a small school by Archdeacon Shaw [6].

In reference to the notes of other churches in Tokyo given below* it may be added that the work among the Eta is very hopeful though they are degraded and immoral and not easily accessible.

A dispensary in connection with St. Hilda's Mission has, in addition to ministering to the sick, been the means of influencing many patients in favour of Christianity [7].

The work of the Society in Tokyo and other districts has been greatly promoted by the assistance rendered by the St. Andrew's Mission [p. 720]. After the cessation of its aid to the community (1891) the Society could not take credit for their work by retaining the names of its members in its annual reports, but the community felt that some formal recognition was due, and in 1900 they sought and obtained affiliation with the Society.

The work of St. Andrew's Mission includes the training of native clergy and the superintendence of evangelistic work in Tokyo and district and Yokohama. The native students in the Theological College and Divinity School hold great "preaching meetings" in Tokyo, extending over several successive evenings, a system already familiar to the people through Buddhist use.

Owing to the numerous and more lucrative openings, both in official and mercantile life, which now exist it has become increasingly difficult to obtain youths suitable for catechetical work or for the

* In Shinagawa, a suburb of Tokyo, work among the Eta was begun by the Mission in 1880, and ten years later a church, originally built by the American Presbyterian Mission, but whose congregation had fallen away, was purchased by subscription, and is now used in the Mission services both for the Eta and the ordinary Japanese, The funds for the support of the work are supplied chiefly by Mr. Plummer, a former missionary of the Society. The Eta people are an outcast race, whose origin is obscure. To them was assigned the disposal of the dead bodies, whether of animals or men. They were also the executioners, and their presence in the suburb is explained by the fact that one of the chief execution grounds was formerly in that neighbourhood.

In Mita, the district in Tokyo in which is situated the great private University, founded by Mr. Fukusawa, with whom Archdeacon Shaw lived on his arrival in Japan, the Church of Good Hope was built in 1888 by Mr. Lloyd, who was at that time on the staff of S.P.G., and partly or chiefly by funds provided by the Society. It is at present under the supervision of Mr. Gemmill, of St. Andrew's Mission.

In Kiyobashi Ku is situated another church in connection with the Society, and originally built by Mr. Wright, viz., "the Holy Cross"; it is under the supervision of Mr. King, also of the St. Andrew's Mission.

In the Ushigome district a large and handsome wooden church has recently been erected by means of a donation received from a lady in England, by Mr. Cholmondeley. It is named St. Barnabas, and replaces the church built by Mr. Wright in this district in 1879.

ministry. In order to meet this difficulty Archdeacon Shaw founded in 1893 a small choir school in connection with St. Andrew's Church. In 1895 through the liberality of S.P.C.K. a suitable building was provided, in which the boys, who now number ten, live under the supervision of one of the Japanese clergy [8].

Speaking generally, the work among country folk is far easier than in a large city like Tokyo, its difficulty being not so much of opposition* or indifference as the want of resident workers in all central places [9].

The absence of Christian burial-places is, however, an obstacle, as in the case of the heathen the dead are buried in the temple ground and the surviving relatives take great care of the graves, while a solitary dishonoured grave on some lonely hillside is what awaits the Christian dead. The first Christian funeral at Kisaimachi (in 1893) did much to remove the prevailing misconception of Christianity, which was formerly charged with treating the dead in a cruel way, such as nailing the body to boards, and cutting out and removing the heart† [9*a*].

Among the many country stations watched over and visited from the central Mission at Tokyo are the following:—

In Shidzuoka Prefecture, where work was begun in 1889 : Shidzuoka, Inui, Omiya, Numadzu, Ito or Ohito, and Mishima.

Shidzuoka (population 38,000) is the chief town of the Prefecture, and the town which had special connection with the Tokugawa Shōguns. The last of the Shōguns has recently removed to Tokyo and his residence in Shidzuoka has been turned into an hotel! A hopeful work has been carried on in the scattered villages of the district, with Numadzu as the chief centre.

In Kanagawa: Iyana, Odawara, Kodzu, Hadanomachi, Tamagawa [10].

Hadanomachi, a prosperous town of about 15,000 inhabitants, where Mission work was begun in 1889 by Archdeacon Shaw, is one of the most flourishing of the country stations. Mr. Sato, a gentleman who for many years held the position of mayor in the town, and other influential persons are members of the congregation. The church has been built and a silver communion service has been provided by the congregation itself.

In Chiba Prefecture: Chiba, Fukuda, Mobara, Odaki. Chiba, the capital of the Prefecture, is a town of some 30,000 people. The Society has had more or less desultory work here for some years, but it is only recently that it has been possible to establish regular work in the place. There is as yet but a small congregation and no resident worker.

Fukuda is a village situated on one of the large lagoons which are a feature of this part of the country. The congregation, like Hadanomachi, has built its own church.

* At Matsuzaki, where the Christians had been persecuted, the most notorious offender came forward in 1893 and expressed regret for his conduct and was admitted as a catechumen.

† Once when Mr. Imai was conducting a funeral service in a country village "the whole place was eager to take a glimpse of this dreadful deed."

Odaki (population 4,000 to 5,000) was formerly a castle town and the seat of one of the Daimiyos or nobles who owned allegiance to the Shogun. When the Daimiate was abolished the site of the castle was divided among a number of Samurai, or feudal retainers of the former chief. These were obliged by the exigencies of their lot to almost literally "beat their spears into pruning-hooks" and to endeavour to make a living by cultivating the land of their former stronghold. It is chiefly from among the families of these soldier-farmers that the little flock of Christians in Odaki is drawn. And it is difficult to imagine a more surprising change in human affairs than the sight of these Christians furnishes. But a few years back a dominant soldiery, now following the peaceful occupation of farmers, and at the same time the paths of that religion which was once to them an object of scorn and hatred.

The story of their conversion well illustrates the manner in which Christianity grows up in a land, and the silent and seemingly intricate ways in which God quickens souls, and leads them to Himself. In the old Shogunate days, the chief of what was then the naval department, a remarkable man, and who is thought to be secretly a believer of Christianity, had in his department a band of young clerks. These at the restoration, and on the breaking up of the old order of things, were scattered, and each went his own way. The way of one led him nearly twenty years ago to Christ, and he became in time, first a catechist, and then finally a priest in the Church of Japan. About the year 1893 he came to Archdeacon Shaw and said that he felt impelled to visit this old castle town, where one of his former companions was living, and carry to him the Word of Life. Permission was gladly given, and the result in time was both the conversion of his comrade and his household, and the gathering in of several other families of this ancient soldiery [11].

YOKOHAMA is the principal trading station of Japan, and contains a population of about 122,000. Its occupation by various sectarian Missionaries led it to be regarded in 1876 as not a desirable station for the Society [1]; but five years later an Episcopal Mission was begun there by the American Church [2], and in 1888 a small Mission was opened in connection with the Society's Mission at Tokyo. Mainly through the provision of the will of a former member of the congregation, a negro baker named Clarke, in whose house service had for some years been held, a church was erected in 1891. Superintendence from Tokyo however was difficult and progress was slow; in the beginning of 1892, when the Christians numbered about forty, a catechist was stationed among them, and a few months later the Rev. F. E. Freese took charge of the Mission.

(1892–1900.) Mr. Freese had done much to organise and consolidate the work—to the support of which the English residents contributed—when his wife's health led to his return to England in 1895. Since then the work of the catechist has been supervised from Tokyo—an insufficient provision for so important a place, which contains a large number of educated young Japanese employed as clerks in the mercantile houses, and a considerable Eurasian community [3].

CANADIAN MISSION IN CONNECTION WITH THE SOCIETY (1891–1900).

Under the scheme of 1888, set forth on page 175, the Rev. J. G. Waller, the first foreign missionary of the Canadian Church in direct connection with the Society, was in 1891 stationed at Fukushima, a city of 15,000 inhabitants, 166 miles north of Tokyo, and the centre of the silk trade.

In 1893 the district of Nagano, the capital of the province of Shinsu, was assigned by Bishop Bickersteth as the field of the Canadian Church Mission, and Mr. Waller removed there [1].

The difficulties of Mission work among the people of the place are great. Nagano being the seat of the worship of Shaka (Amida), the founder of Buddhism at the great temple of Zenkōji, a large portion of the prosperity of the place depends on the numbers of pilgrims who visit the shrine, which therefore stands in much the same relation to the town as the temple of Diana did to Ephesus. The converts are mostly drawn from those who have come to Nagano from other parts of the country, and not from among the natives of the place. Still the opposition to Christian teaching has been steadily decreasing, and insults and acts of open violence, to which Mr. and Mrs. Waller have been subjected, are becoming rarer. The Governor of the Prefecture, who lives near them, is distinctly friendly, as are some of the chief inhabitants. One of the agencies of the Mission is a training home for nurses under the management of Miss Smith, who has made a name for herself already through the whole district, and is continually applied to for aid by the various hospitals of both town and country.

Though the work of the Mission is uphill and slow, and subject to many disappointments, yet in the very shade of the great shrine of Zenkōji, where but a few years since the word Christian was the most hated and opprobrious of epithets, a Christian missionary now lives and works unmolested, steadily winning his way, conciliating public opinion, and drawing one by one into Christ's fold. Already in 1896 he had gathered about him "a considerable number both of workers and converts."

Another centre of the Canadian Mission has been established at the town of second importance in the Province of Shinshu, viz.:—

MATSUMOTO, a flourishing place in the midst of a fertile and populous plain. It was formerly the seat of a daimiyo, or territorial baron, whose castle still remains.

Under the Rev. F. W. Kennedy, assisted by the Rev. M. Kakuzen—a Japanese who was ordained in Canada, and who began the Mission—and a band of earnest native lay workers, the work has been extended to the other towns in the district. The work seems very hopeful, "and is ideal in its character—a little body of Christians gradually gathering to itself those whom God calls, steady to the truth, and showing forth to the heathen around them new ideals of life and duty."

The Canadian Church has not yet been able to found a Bishopric in Japan [*see* p. 724*c*], but by mutual agreement its tentative arrangement with the Society ceased at the end of 1899, leaving the Canadian Church free to deal directly with its agents in the foreign field in financial as well as other matters [*see* p. 176] [2].

KOBE lies 250 miles south of Tokio, adjoining the old native town of Hiogo, and not far from Kiyoto, the ancient capital of Japan. When in September 1876 the Rev. H. J. Foss and the Rev. F. B. PLUMMER arrived as the first two Missionaries of the Society, Kobe had long had several prosperous sectarian Missions, and a Church Service was held every other Sunday in a building called the "Union Protestant Church" [1]. In a short time the Missionaries were able to minister to the natives also [2], of whom they were surrounded by from 120,000 to 150,000 [3], and on November 26, 1877, their first convert (Masackika Iwata) was baptized [4].

Soon after this a man who had a real desire to see Christianity spread suggested to Mr. Foss that he should profess to cure sick people by the touch, as another new sect had done, and having thus gained followers, proceed to convert them. On being told what the diseases the Missionaries desired to cure were, and that the happiness promised was not limited to this life, he went away saying that "the teaching had a deeper meaning than he had thought" [5].

In 1878 Mr. Plummer, who had established a connection with the Bonin Islands, was obliged to withdraw from Japan owing to illness caused by over-study of the Japanese language [6], but he was able in England to continue to promote the cause, and by enlisting the sympathy of Dr. Moon of Brighton an embossed version of the Lord's Prayer and a portion of the Scriptures were sent out for the use of the blind in Japan, where blindness is very prevalent [7]. A schoolmaster (Mr. HUGHES) came to Mr. Foss' assistance in 1878, and on September 28, 1879, a school-church was opened, when four converts were admitted to Holy Communion for the first time, though in the absence of a Bishop the first confirmation was deferred to St. Michael's Day 1881 [8].

In December 1880 the Rev. E. C. HOPPER joined the Mission, but he was transferred to Tokio in 1883 [9], and Mr. Foss was again left the only ordained Missionary until 1890, when his native catechist, J. MIDZUNO, was admitted to Deacon's Orders [10]. Considerable progress had however taken place during the interval in Kobe and the district [11], small companies of Christians being gathered in various places within a radius of 50 to 100 miles [12].

Visiting England in 1886 Mr. Foss brought with him a letter signed by the Native Local Church Committee "on behalf of all the members of the Episcopal Church of Kobe," of which the following is an extract:—

"Dear Sirs,—We who once lived in Darkness and the Shadow of Death, ignorant of the Light of God, and who now by the loving instructions of the Reverend H. J. Foss . . . have been joined to the Church of Christ, becoming members of that Branch of the Episcopal Church which has been grafted in Kobe, Japan, and who have obtained mercy and peace through God the Father and the Lord Jesus Christ, hereby beg leave to address to you a letter of earnest thanks for your great loving kindness.

Our poor countrymen from olden times for more than two thousand years neither served the One True God nor knew the Love of the Saviour of the World, but

were wandering far away in vain superstitions, serving at one and the same time many false gods, and living in the darkness and blindness of error; but now more than ninety persons have, through the kind teaching of Mr. Foss, received baptism, and entered the Holy Church. If you inquire into the state of these ninety brethren—ten years ago they were given over to evil superstitions, serving false gods, and laying up for themselves the just wrath of Almighty God, and being overwhelmed in sin and uncleanness were purchasing to themselves eternal destruction; but now, thanks be to God! they have been made partakers of the love of the Saviour, and, looking up to the light of God, have learnt the way to escape from the wrath to come. And to whom, under God, is their knowledge and happiness due? Surely they ought to thank the deep love of your honoured Society in pitying the sad condition of their poor benighted nation, and the patient training of your Missionary, Mr. Foss.

"We, then, your Christian brethren, having thus received your great mercy, from this time forth, though we are only too conscious how far we fall short, cannot forget that we have become, as it were, a city set on a hill, and as salt in the earth, and long to repay if it were but a thousandth part of your kindness. . . . We beg you to continue to look kindly upon us the least of Christ's flock; and what, then, can exceed our happiness? We cannot hope to express rightly the thankfulness that is welling from our full hearts, but commend ourselves and our weak expressions of gratitude to your kind indulgence" [13].

At Banshu the first convert was an old man who long before had seen that Madagascar had been blessed by the reception of Christianity. Having year after year wished that someone would come to Japan to preach it, he at length heard that it was gradually getting near to his home, and at the age of 70 he set off to Yashiro, four miles distant, to see Mr. Foss. The result was that he was baptized in 1882, and within the next four years eight others were brought to Christianity by his means [14].

In 1889 the S.P.G. Ladies' Association commenced work at Kobe [15], and the English residents, to whom Mr. Foss had long ministered, undertook to support a chaplain of their own [16].

On November 25, 1891, St. Michael's Church was burnt to the ground, but the building (the foundation-stone of which had been laid on September 29, 1881) was insured, and the Christians came forward to aid in replacing it [17].

The addition of another Clergyman to the staff in 1892 [18] was a step towards a development in branch Missions where the work has arrived at a stage in which little more can be done till resident Missionaries are supplied [19].

The principal of those Missions is **Awaji**, an island at the entrance of the inland sea, occupied mostly by fishermen, difficult to deal with [20].

At his first visit in 1878 Mr. Foss preached daily, without any definite results [21]; but the venture was followed up by the aid of a catechist [22]; four baptisms were reported in 1884, the first convert being a man whose life "had been one of exceptional coarseness but on whom Christianity wrought a complete moral change" [23]; and by 1886 there were Christians in three towns in the island, and a public Christian funeral had been held—a thing before impossible. Up to this time the Society was the only Christian agency at work in the island [24].

According to Japanese tradition Awaji was the first part of the earth created; hence in opening a new church in 1890 at Sumoto, its

principal town, Mr. Foss happily associated the idea of light by naming the building "the Church of the True Light" [25].

The Christian communities in Sumoto and Nakagose (in Banshu) now decided to stand alone as distinct Churches [26]; but for real hope of permanent success the presence of an English Missionary is needed [27].

(1892–1900.) By the formation of the Bishopric of OSAKA in 1896, Kobé and its branch Missions became a part of that diocese. It was hoped that the Church Missionary Society would be willing to co-operate with the S.P.G. in providing the stipend if the bishop were appointed (as in the case of the mother diocese) by the Archbishop of Canterbury. But the C.M.S. would not entertain this proposal, made by Archbishop Benson. They were willing to provide the whole stipend on condition that they also nominated the bishop in their Committee, naming two candidates for the Archbishop to select one. As "the appointment of bishops by a committee is not safe or right in principle," and was "not appropriate in this case," the C.M.S. having "already secured the control of two new dioceses in Japan to this extent," the Archbishop declined the offer of the C.M.S., and appealed to the Society to "find the stipend without requiring that the nomination of the bishop shall be in their own hands." The Society readily guaranteed an income of £500 per annum, leaving the selection of the bishop, in accordance with its "invariable custom" in such cases, to the Archbishop. The Society's action met with general approval,* and without any further delay the Right Rev. W. Awdry, who had been consecrated Bishop Suffragan of Southampton on June 29, 1895, was appointed by the Primate to the Bishopric of Osaka. This appears to have been the first instance of the translation of an English bishop to a foreign bishopric. In order to provide the episcopal income the Society opened a Special Fund, and Archbishop Benson expressed the opinion that this was a case in which the bishop should avoid raising another special fund for the diocese, and should also promote the work of the Society itself [28].

The Bishop landed at Kobé on March 27, 1896, and preached in St. Michael's Church two days later—Palm Sunday—Mr. Foss interpreting. His appointment gave the greatest encouragement to the missionaries, but on the death of Bishop Bickersteth he was translated to South Tokyo, and Mr. Foss succeeded him in the bishopric at Osaka, his consecration taking place in Westminster Abbey on the Feast of the Purification, 1899 [29, 30]. In the period under review (1892–1900) much has been accomplished in the Society's Missions, although Mr. Foss (now Bishop) has often been left single-handed. The progress made in the various departments is shown by—(*a*) The fourfold increase in the number of converts,† and the spread of Christian influence‡ [30*a*]. (*b*) The erection of the new native church, Kobé (dedicated April 5, 1894), in place of the old St. Michael's, destroyed

* The *Guardian*, in its leader, expressed the hope that the system of "Society Bishops" had "now received its death-blow, while the S.P.G., as the exponent of a wider and more loyal conception of the episcopal office, will more and more be recognised as the natural instrument of the Church of England."

† In the seven years 1888–94 the number rose from 100 to 400.

‡ *E.g.*, Christian teaching for the police was privately asked for by the Kobé authorities.

by fire on November 18, 1891 [30*b*]. (*c*) The steps taken by the English Church Committee for building a church of their own in place of the "*Union* Church" used by the various religious bodies [30*c*]. (*d*) The ordination of two native deacons (Tsujii Töru Paul and Hirose Kensuke, on March 6, 1898) [30*d*]. (*e*) The development of the boys' school, in which Japanese, Eurasian, Chinese, and Europeans are being educated, and the extension of the girls' school opened in 1891 [30*e*]. (*f*) The establishment of an institution in 1895 for the training of Japanese female nurses, and of a dispensary (1895) in connection therewith [30*f*]. (*g*) The translation work accomplished (mainly by Mr. Foss), including the "Imitation of Christ," which translation being seen by a heathen led him not only to copy it, but in a few months to become a Christian [30*g*]. (*h*) The extension of work in the neighbouring districts, especially at Najio and Tenjin, and the following places:—

(*i*) Nakagose (in Banshu).—Here the congregation have shown great evangelical zeal, and the consecration of their cemetery in 1898 appears to have been the first service of the kind held in Japan [30*h* & *i*].

(*j*) Nakamachi, the township which joins Hyogo to Kobé [30*j*].

(*k*) Okayama, the capital of a populous province. A Church Mission was begun there under a native catechist about 1897, at a time when the local Congregational Mission "was much disordered by free-thinking doctrines," and the minister had alienated almost his entire congregation. No other religious body was in the field, but before beginning work the Rev. H. J. Foss first took care to ascertain that the Church's going there would rather be acceptable than otherwise to the missionaries who were already there. The catechist is working well, and Mr. (now the Rev.) T. A. Nind was stationed there in 1899 [30*k*].

Awaji (1892–1900).

The island is about 200 square miles in extent, with a population of 200,000. The Rev. C. G. Gardner, who was temporarily stationed there in 1893, found that Mr. Foss was "almost a name to conjure with," and that by his monthly visit and labours he had gained admittance to houses which would to-day be closed to other foreigners. For twenty years (1878–1898) Mr. Foss had, by common consent of other bodies, been given "a free and undisputed possession" of the island for evangelistic work, but in 1898–9 a band of Japanese "Free Methodists" —professing "faith healing"—attempted "to monopolise the Mission work of the island." They failed, and the prospects of the Church are bright [30*l*].

THE BONIN ISLANDS are a small group lying 400 miles S.E. from Japan, to which country they were annexed in 1875. When visited by Mr. Plummer in 1878 they were inhabited by imported Japanese and by a small mixed population of old settlers – English, French, German, Chinese, Ladrone, and Sandwich Islanders, &c., all speaking English and professing Christianity, but in reality intensely ignorant and degenerating. The one learned person in the community - that is, able to read or write—was a man named Webb, a Churchman, who was accustomed to baptize, marry, and bury people. Mr. Plummer brought away with him to Kobe two Ladrone boys for instruction, and three more boys followed in the same year [1].

Two of them were confirmed by Bishop Williams (of the American Mission) and returned to the Islands in 1879 [2], and the others appear to have been sent back in 1884 [3].

1892–1900.

Recently there was a revival of religion among the few settlers in Peel Island, chiefly through the influence of one of their number—a young man named Joseph Gonzalez. This was followed by visits of two clergymen and two ladies from Tokyo, and by the appointment of Joseph as a catechist in connection with the Society, about 1896–7.

Among those gathered in by his means was Hypa, a faithful old native woman of the Caroline Islands, who had settled in the Bonins about 1846, and who became "the greatest wonder" in the islands. Hearing of the Christian service she asked what it meant, and eventually was baptized by Joseph on her death-bed on September 9, 1897, at the age of 112 [4].

Formosa (1896–1900).

Formosa, so called by the Portuguese, but known to the Chinese as Tai-wan, or Great Bay, is an island 200 miles long and from sixty to seventy broad in its widest part situated about 80 miles from the S.E. coast of China.

The Chinese took it from the Dutch in 1661 and ceded it to Japan in 1895.

Of the population the majority (between two and three millions) are Chinese. The aborigines number about 250,000 and the Japanese 30,000.

The Presbyterians began work in the island in 1865—the English (or Scotch) occupying the south, and the Canadians (since 1872) the north—their operations being mainly among the Chinese, though occasionally they have been led on to work among some of the savage tribes in the interior and even on the east coast beyond the mountains. In 1899 there were altogether about 6,000 Christians attached to the two Presbyterian Missions.

Under the changed circumstances resulting from the island coming under Japanese rule it became necessary to open Mission work among the Japanese. At the request of the Church authorities in Japan the Rev. A. F. King and the Rev. J. T. Imai visited Formosa in 1896, and in December 1897 the Missionary Society of the Church of Japan decided to send a resident priest there, and the Rev. P. T. Terata was stationed at Taipeh, the northern capital, where most of the Japanese were congregated. A "very large proportion" of the Christians who come to Formosa are members of the Church of Japan, and those first visitors were greatly encouraged by finding they were not forgotten.

The Bishop of Osaka, who at the request of the other Bishops of the (Japanese) Church superintends the work, appealed to the Society in 1899 to send out European missionaries to work from Taipeh through the island from north to south, among the Japanese in the first instance, and, as openings may occur, among the Chinese. Up to 1900 the Society had not been able to do this, but through the Bishop of Osaka it retains a connection with the island. Since the transfer of the island to Japan the whole state of the country has undergone great change, and it is the intention of the Japanese to raise the tone of the Chinese population and to civilise the savages both by education and the just administration of law. Bishop Foss believes that every wise, honest attempt to use this opportunity to teach religion will be welcomed by the Japanese officials, many of whom regard religion as "also essential" [1].

(*For Statistical Summary for Japan see p.* 732.)

CHAPTER XCII.

WESTERN ASIA.

In 1841 the Bishop of London drew the Society's attention to an application which the Druses in Syria had made to the English Government for assistance towards their religious education, and at his Lordship's desire the Society placed £600 a year at the disposal of the Archbishop of Canterbury and the Bishop of London for the support of two clergymen to be employed in the conversion and instruction of that people [1]. Civil commotions in the country, however, prevented the carrying-out of the Mission; and as a similar request was made on behalf of the Patriarch of the Chaldæans in 1842, the agents selected for the work—viz. the Rev. G. P. Badger and Mr. J. P. Fletcher—were in that year sent to Mosul instead, the S.P.C.K. assisting in their support. The special objects of the Mission, besides those connected with Christian education, were to procure ancient MSS. as well as printed copies of the Holy Scriptures and of the Chaldæan liturgies and rituals, and to make inquiries into the state and condition of the Churches in Chaldæa and Kurdistan, with respect to doctrine and discipline and to the numbers of their clergy and people. The condition of the Eastern Christians (by whose ancestors "the Gospel was carried, in early times, even to the very heart of China") and the prospect of the further propagation of the Gospel by their means—in particular among the Mahommedans and the half-heathen tribes of Chaldæa and Kurdistan—was strongly urged on the Society at this time by the Bishop of Gibraltar. Mr. Badger remained at Mosul, making occasional excursions into the neighbouring mountains; and having accomplished the immediate objects of his mission and rendered service to refugees driven from their homes by the invasion of the Kurds, he left in May 1844, the unsettled state of the country seeming to preclude the hope of further usefulness for the time [2].

In 1865 application was made to the Society through the Archbishop of Canterbury and the Bishop of London for a clergyman and schoolmaster for certain small Christian communities near Ain Tab in Assyria, and for another clergyman to minister to the few English residents at Damascus and to devote his time mainly to the Druses. The ecclesiastical difficulties of such undertakings required more deliberation and inquiry than it was within the Society's province to bestow [3]; but in 1875* the precedent of 1842 was followed, and a grant (£500) was placed at the disposal of the Archbishop of Canterbury for sending a delegation to the Assyrian Christians [4]. This Mission having been successfully accomplished by the Rev. E. L. Cutts in 1876 [5], the Society during the next eight years made provision (about £250 per annum) for enabling the Archbishops of Canterbury and York to assist the so-called Nestorian Churches in Kurdistan and

* In the previous year the Syrian Patriarch of Antioch, then visiting England, was received by the Society at a soirée on October 18 [4*a*].

Persia to reform themselves, mainly by the agency of education. The work, though one of great interest, was not strictly within the scope of the Society's operations, and when in 1885 the Rev. R. Wahl,* who since 1880 had been superintending it, was recalled, the Society withdrew its aid, feeling that with the enormous demands on its treasury from the Colonial and Heathen Missions it was not justified in diverting any portion of its funds [6]. Up to the end of 1890, however, the Society continued to act as Treasurer of the Assyrian Christians Special Fund [7], by means of which the Mission is still carried on.

It should be added that during the visit of the Shah of Persia to England in 1873 the Society presented an address to his Majesty praying that "full and legal toleration" might be accorded to the profession of Christianity in Persia, and in reply was assured that during his reign no Christians had been persecuted "for professing the faith of their ancestors," and that such equality would be preserved among all classes of his subjects [8].

On Cyprus† becoming connected with Great Britain in 1878 arrangements were made for the maintenance of a clergyman in the island, who, while caring for the members of the Anglican Communion, was to be "not a rival, but a friend" of the Clergy of the Eastern Church [9]. The Rev. J. SPENCER was selected for the office, but so far from a British civilian population being attracted to the island as had been expected, he had practically no pastoral charge, and a lease to the Society of the chancel of an ancient Greek Church at Nicosia (which under a Mahommedan owner had been desecrated) was subsequently declared to be invalid and the use of the building was denied. Services for small congregations were held in Mr. Spencer's house at Nicosia and in a room at Larnaca on alternate Sundays, but his time was principally taken up by the work of inspecting the island schools under a commission from the Governor. The Society's aid was therefore withdrawn in 1880 [10], but in 1883, and again in 1890, small temporary grants were reserved towards supporting a second Chaplain at Limasol or other place on the coast. As, however, the money was not utilised, the grants lapsed [11].

On the application of the Anglican Bishop in Jerusalem, the Society in 1897 granted £250 from the Marriott bequest towards the erection of a church for the Mission to the Jews at Haifa, Mount Carmel. Haifa is an important centre of Jewish population, being the principal landing port for Jews proceeding into Galilee. The Mission, which was founded there in 1840, is not connected with the Society [12].

(*For Statistical Summary see p.* 732.)

* Mr. Wahl (who was selected by the Archbishops of Canterbury and York) was not then, nor has he ever been, on the S.P.G. list of Missionaries. The fact that he was not an Englishman proved a serious hindrance to his work, for accounts of which *see* reference [6*a*]. His stations were Cochanes (1880–1), Duzza (1882–4), Urumia (1884–5), and Tabris (1885).

† Cyprus is still a part of the Turkish Empire; but by the terms of the Convention of 1878 the Government of the Island is to be administered by England so long as Russia retains Kars and the other conquests made by her in Armenia in the previous war. *Area* of Cyprus, 3,584 square miles. *Population* (exclusive of military), 209,291; of these about 23 per cent. are Mahommedans and the rest nearly all members of the Orthodox Greek Church.

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed	
			European	Native
BENGAL 1820-1900	Bengalis (Hindus, Brahmos, Mahommedans, Christians)	Bengali and English	75	44
	Paharees (Heathen)	Paharee		
	Kols (Oraons, Mundas, Hos) (Christians, Heathen—devil-worshippers)	Hindi, Ho, Mundari, Oraon, Ganwari		
	Santals	Santali		
	Uriyas (Hindus and Christians)	Uriya		
	Eurasians and Europeans (Christians)	English		
	Tamils (Christians and Heathen)	Tamil		
	Hindustanis (Heathen and Christians)	Urdu		
	Mixed Indian races (Hindus and Christian)	Hindi and Ganwari		
	Chinese (Heathen and Christians)	Chinese		
MADRAS 1825-1900	Tamils (Christians, Hindus—devil-worshippers, &c., Mahommedans)	Tamil	112	127
	Telugus (Christians and Heathen)	Telugu		
	Canarese (Christians and Heathen)	Canarese		
	Poliars (Christians and Heathen)			
	Eurasians and Europeans (Christians)	English and Portuguese		
BOMBAY 1830-1900	[1] Guzerattees, [2] Mahrattis (Heathen and Christians)	[1] Guzerattee	42	7
	[3] Hindustanis (Mahommedans and Christians)	[2] Mahrathi		
	[4] Parsees (Fire-worshippers and Christians)	[3] Urdu		
	[5] Arabs, [6] Persians, [7] Egyptians, [8] Afghans (Mahommedans and Christians)	[4] Guzerattee; [5-8] Persian		
	[9] Jews (Jews and Christians)	[9] Arabic		
	[10] Tamils, [11] Telugus, [12] Canarese (Heathen and Christian)	[10] Tamil; [11] Telugu; [12] Canarese		
	[13] Eurasians, [14] Europeans (Christians)	[13 14 15] English		
	[15] Chinese (Heathen and Christians)			
NORTH-WESTERN PROVINCES 1833-1900	Hindustanis (Hindus, Orthodox and Aryas, Mahommedans, Christians)	Urdu, Hindi, Bengali, English	28	6
	Eurasians and Europeans (Christians)	English		
CENTRAL PROVINCES 1846-1892	Gonds (Heathen and Christians)	Gondi	2	—
	Tamils (Heathen and Christians)	Tamil		
	Europeans (Christians)	English		
ASSAM 1851-1900	Assamese (Heathen and Christians)	Assamese	9	2
	Kacharis (Heathen and Christians)	Kachari		
	Abors (Heathen)			
	Kols (Christians and Heathen)	Hindi and Mundari		
	Europeans and Eurasians (Christians)	English		
PUNJAB 1854-1900	Hindustanis (Hindus—Orthodox and Aryas—Chamars, Dhanaks, Kolhés) (Mahommedans and Christians)	Urdu, Hindi, Bengali, Sanskrit, Arabic, English	32	4
	Eurasians (Christians)	English		
	Europeans (Christians)	English		
CASHMERE, &c. (JAMMU and the country around) 1866-7, 1893-1900	Cashmerees (Hindus, Mahommedans, & Christians)	Cashmeree, Dogri, Punjabi	1	1
	Hindustanis	Bhadarwahi, Urdu		

(5) No. of Central Stations	(6) Society's Expenditure	(7) Comparative Statement of the Anglican Church generally							
		1701				1900			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
32			1	—			147 (S.P.G. 38)	2	
78		A few Europeans	1	—			270 (S.P.G. 79)	3	
15			2	—			82 (S.P.G. 17)	1	Domestic Missions to the native races. From Madras, Pastors and Evangelists have also gone forth to their countrymen in the Straits Settlements, Natal, Mauritius, and Madagascar.
	See p. 733					*See* p. 733			
5		—	—	—			97 (S.P.G. 10)	1	
2		—	—	—			12	‡	
4		—	—	—			10 (S.P.G. 5)	—	
5		—	—	—			103 (S.P.G. 11)	1	
1		—	—	—			4 (S.P.G. 1)	—	

‡ 1 proposed.

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed	
			European	Native
AJMERE AND RAJPUTANA, 1881-1900	Hindustanis (Hindus, Mahommedans, & Christians) Rajputs (Hindus and Christians)	Urdu and Hindi	—	1
BURMA 1859-1900	Burmese (Buddhists and Christians)	Burmese	35	21
	Karens (Heathen and Christians)	Bghai and Sgau Karen		
	Chins " "	Chin		
	Shans " "	Shan		
	Kachins " "	Kachin		
	Paloungs " "	Paloung		
	Talaings " "	Talaing and Burmese		
	Toungthoos " "	Toungthoo		
	Mugs " "	Arracanese and Bengali		
	Panthay (Mahommedans and Christians)	Panthay		
	Arracanese (Heathen and Christians)	Arracanese		
	Tamils " "	Tamil		
	Telugus " "	Telugu		
	North Indian races (Hindus and Mahommedan) ..	Urdu		
	Manipurians	Manipuri and Ponah		
	Chinese (Heathen and Christians)	Chinese		
	Andamanese " "	Andamanese		
	Nicobarese " "	Nicobarese & Andamanese		
	Europeans and Eurasians (Christians)	English		
CEYLON 1840-1900	Singhalese (Buddhists and Christians)	Singhalese	39	31
	Tamils or Malabars (Heathen and Christians) ..	Tamil		
	Europeans (Christians)	English		
	Burghers (mixed races) (Christians) ..	English and Portuguese		
	Veddahs (Heathen and Christian)			
BORNEO, 1848-1900 & THE STRAITS 1856-1900	Dyaks (Heathen and Christians)	Sea Dyak, Land Dyak, Malay	41	7
	Muruts " "	Murut		
	Soolos " "			
	Malays (Mahommedans and Christians)	Malay		
	Chinese (Heathen and Christians)	Hokien, Tey Chew, Maccao, Hylam, Hakka & Cantonese dialects		
	Tamils " "	Tamil		
	Singhalese " "	Singhalese		
	Europeans (Christians)	English		
CHINA .. .. 1863-4, 1874-1900 (including MANCHURIA 1892-1900)	Chinese (Confucianists, Taoists, Buddhists, Mahommedans, and Christians)	Chinese (Mandarin)	24	1
	Manchus			
	Europeans (Christians)	English		
COREA 1889-1900	Coreans (Confucianists and Heathen) ..	Corean and Chinese	14	—
	Europeans (Christians)	English		
	Chinese (Heathen and Christians)	Chinese		
	Japanese (Heathen and Christians)	Japanese		
JAPAN 1873-1900	Japanese (Buddhists, Non-Christians, & Christians)	Japanese and English	21	10
	Europeans (Christians)	English		
	Bonin Islanders (mixed races) (Heathen & Christians)			
WESTERN ASIA .. 1854-6, 1879-80, 1886-8	Assyrians and Europeans (Christians)		10	—
TOTAL § (pp. 730-3)	48 Native races, also Europeans and mixed races	52	456 §	254 §

§ After allowing for repetitions and transfers

(5) No. of Central Stations	(6) Society's Expenditure	(7) Comparative Statement of the Anglican Church generally							
		1701				1900			
		Church Members.	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
1	£2,466,428 (includes p. 730)	—	—	—		Total for whole of India, pp 731-2 340,613	2 (S.P.G. 1)	—	Domestic Missions to Native races.
17		—	—	—			40 (S.P.G 26)	1	
31		—	—	—		25 000	84 (S.P.G. 10)	1	
28		—	—	—		3,500	22 (S.P.G. 19)	1	
9		—	—	—		22,000 †	139 (S.P.G. 9) †	5 †	
4		—	—	—		200	10 (S.P.G. 9)	1	
12		—	—	—		10,000 †	107 (S.P.G. 19) †	6 †	
4		—	—	—		3,000	37	1	
248	£2,466,428	A few Europeans	4	--		404,313	1,164 (S.P.G. 254)	24*	

* *See* pp. 767–8. † Includes the American Missions.

CHAPTER XCIII.

EUROPE.

The Society was charged by its Charter [p. 932] with the care of British "factories beyond the seas" as well as the Colonies, and that the former "might not be altogether insensible of its concern for them" [1] it came forward in December 1702 to assist in the support of the Rev. Dr. Cockburn at Amsterdam and in the building of an English church there. A site for the church was given by the Burgomasters* "for the Interest of the *English* Nation, the Honour of its Establish'd Church, and comfort of its Members residing" there "in Peace and War, as Gentlemen, Merchants, Soldiers, Seamen, &c.," and who formed "a pretty good . . . congregation," worshipping meanwhile in "a Private Chapel." Four years before, Dr. Cockburn had introduced the English worship at Rotterdam, where the magistrates had "passed an Act for a legal establishment" and given a site for a church, towards the erection of which the English army in Holland, "both officers and soldiers" had "sett apart a day's pay." Since then he had been labouring three years (1699–1702) at Amsterdam "without any due encouragement or recompence," and the Society now allowed him £50 per annum for two years [2].

For the "youth and servants of the factory &c." at Moscow, "practical books" were supplied by the Society in 1703, and "Greek Liturgies and Testaments" were added for the courtiers, and "vulgar Greek Testaments for the common Muscovites," the Czar having given the English merchants (who resided alternately at Moscow and Archangel) ground to "build a church upon, with other conveniences for the Minister &c."—Mr. Urmston—who in using the Liturgy of the Church of England was "desired to incert the Czar's name and his sons" therein [3].

Already (in 1702) the Society had begun to communicate its good designs "to other Protestant Nations" with a view of exciting a "Spirit of Zeal and Emulation" among them. As results of this "*fraternal correspondence*" which was carried on for many years, with the circulation of a French translation of the Society's Reports [4], (*a*) over forty eminent members of the Lutheran and other Reformed Churches in Holland, Germany, Sweden, Switzerland, and other countries (including the Bishops of Stregnetz and Scara in Sweden and a Prussian Bishop) were admitted to membership† (between 1701–18), (*b*) some of whom (as at Neufchatel, Geneva, and in the Churches of the Grisons, in 1704) went so far as to render the

* In 1708 it was proposed to present the Burgomasters with copies of the English Liturgy in Dutch, but the President of the Society, thinking that it was not consistent for the Society to do so, gave the copies himself [2*a*].

† For "the Dignity of the Society, and to show them the greater respect," notice of admission of these Foreign Honorary Members was sent under the general seal of the Society [5].

Divine Worship in their churches as conformable as might be to the English Liturgy, and (*c*) the Society's labours were "everywhere approv'd and in some places happily confirmed, by following the good example, and erecting the like Societies for the use and service of our common Christianity." [*See also* pp. 468-9, 471-2, 501.] Further than this, the influence of the Society was enlisted with a view to (*d*) ameliorating the condition of the Protestant galley slaves in France (1702, 1705) and (*e*) obtaining religious freedom for the Protestant inhabitants of the Valley of Pragelas (1709), and securing the Church in the Palatinate from religious persecution by the Roman Catholics (1710) and befriending those Palatines [p. 61] who about that time had been driven out of their country [4 *a, b, c, d, e*].

Between 1753-5 the University of Debritzen, which ever since the Reformation had "supplied almost all Hungary with Pastors and Masters of Schools," was (by the Court of Vienna) deprived of "the usual salaries" of its professors and forbidden to have collections in the kingdom. In response to its appeal the Bishops of England and Wales contributed £261. 15*s*., the University of Oxford £121. 17*s*., and that of Cambridge £113. 11*s*., and £600 stock (3 per Cent. Bank Annuities) was purchased. On the recommendation of its own President and the Bishops, the Society in 1761 accepted the trust of the fund, undertaking "to remit the dividends upon it from time to time to the professors of the University in such manner as they shall desire and direct." From 1805 to 1825 no bills were drawn on the account, although the professors were informed of the accumulation of the interest [6]. The fund now consists of £3,050 $2\frac{3}{4}$ per Cent. Consols [7].

In 1889 the Rector of the University wrote:—

". . . Our College—which numbers 29 Professors—is deeply obliged towards the high-merited Society, to which I have the pleasure to express our gratefullness for ever. I mention an interesting thing: 28 students follow the lesson of the English language and litterature in our academical department of the College, who are, except 4, all theological students, those four are students of Law" [8].

By direction of King George II. a collection made under "Royal Letter" in 1768 on behalf of the Protestants of the Vaudois Churches was paid to the Society to be invested in Government securities, the interest to be appropriated to "the Religious uses of the Protestant inhabitants of the Valleys of Piedmont."* The fund has been increased by subsequent legacies, donations, and accumulations, and now consists of £10,836 $2\frac{3}{4}$ per Cent. Consols. The annual income has been applied towards the support of the Protestant pastors and their widows [9]. In June 1862 one of the pastors (Rev. Dr. Revel) attended the monthly meeting to thank the Society for its regular payment of the interest. Though the long persecutions of the Vaudois pastors were at an end their difficulties were still great, the individual salary rarely exceeding £60 a year [10].

In the instances related it will be seen that though the expenditure of its own funds in Europe had been slight, the Society had been instrumental in doing much good in the cause of Christianity and humanity. As yet the benefits were mostly on one side, but in 1795 the Society received a rich recompense for its care and trouble. By

* Two natives of this district, "Syprian and Paul Appia," were granted £10 worth of books by the Society in 1706 [9*a*].

will of Peter Huguetan Van Vryhouven, Lord of Vryhouven, in Holland, September 10, 1789, it received a bequest of £31,783 Consols, £7,359 4 per Cent. annuities, £5,200 Bank Stock, £333 East India Stock, and a cash balance of £295 (total £44,971), the income only being applicable to the uses and purposes of the Society. The stocks were transferred to the Society under order of the Court of Chancery in 1795, and the fund now amounts to £46,331 invested capital [11]. With the important exception of a contribution of £2,500 in 1841 towards founding the See of Gibraltar (which practically includes the English congregations in the South of Europe) [12], eighty-six years passed after the acceptance of the Vaudois trust before the Society entered on fresh undertakings on the Continent, the occasion being the Crimean War. At an early period of the war the number of Army Chaplains was small, and when the Allies landed in the Crimea there were but four to accompany the finest army England had ever sent from her shores, and one of those soon died. The battles of Balaclava and Inkermann, followed by hurricane, fever, over-exertion, and exposure, filled the hospitals with sick and wounded. At this juncture, when the Chaplains' duty was overwhelming, the Society came forward with the offer of assistance to Government in supplying and supporting an additional body of Clergy. Never did it "undertake any work which so fully called forth public sympathy and support." On October 24, 1854, a Special Fund was opened, and in a few weeks sufficient was collected to send out 12 Chaplains—selected from over 100 applicants. The War Office considered sufficient provision had been made, but urged by the Society it consented in March 1855 to 12 more being sent out, and at the end of the year it relieved the Society from the responsibility of making any further appointments. In all 25 clergymen were supplied by the Society, and their devotion to their calling in hospital and camp was gratefully acknowledged by the army. Four of the number sacrificed their lives –the Rev. W. Whyatt dying at Balaclava, the Rev. G. H. Proctor and the Rev. R. Lee at Scutari, and the Rev. R. Freeman at sea in 1855 [13].

While the war was in progress the Society began (March 1855) to raise funds for the erection of a Memorial Church in Constantinople, and in February 1856 the Rev. E. Pyddocke and the Rev. C. G. Curtis were appointed Missionary Chaplains in that city, their first duties being to minister to the spiritual care of the British sailors, shipping agents, store-keepers, and other residents in and about Galata and Tophana who were beyond the reach of the Embassy Chaplains [14]. A public meeting on behalf of the Memorial Church was held in London on April 28, 1856,* under the presidency of the Duke of Cambridge, and the foundation stone was laid by Lord Stratford de Redcliffe on October 19, 1858. Actual building was not however commenced for many years, and as it was necessary to carry stone from Malta and to send skilled workmen from England and to employ natives under them, the church was not ready for consecration until October 22, 1868, when that ceremony was performed by the Bishop of Gibraltar in the presence of nearly the whole of the English residents, and of the Protosyncellus, Eustathius

* Her Majesty Queen Victoria and the Prince Consort headed the subscription list by a joint offering of £500, and, on the Day of General Thanksgiving for the Restoration of Peace, collections for the Fund were made in more than two thousand churches. The cost of the erection of the Memorial Church (up to March 1869) was £24,688 [15*a*].

Cleobulus (sent by the Greek Patriarch as his representative), the Bishop of Pera with attendant Deacons, and an Archimandrite from Mount Athos [15].

The hallowing round of daily prayer and weekly communion was immediately commenced, and it was hoped that the church would prove not only a spiritual home for the Christian English and converts from Mahommedanism, but also a common ground for mutual inquiry and information between the English Church and Eastern Christians [16]. In Mr. Curtis the Society has been privileged to have one who has laboured at this object with unceasing devotion for nearly 40 years—single-handed for the greater part of the time—and amid difficulties so numerous and varied that he has compared his toil to the task of Sisyphus* [17]. Mr. Pyddoke returned to England in May 1856; the Rev. C. P. Tiley after two years' service (1857-9) resigned [18], as did the next assistant, the Rev. Antonio Tien (1860-2), a Syrian Christian, trained at St. Augustine's College, Canterbury [19]. In 1862 the Mission was strengthened by the ordination of two Turkish converts, after preparation at St. Augustine's College—the Rev. Mahmoud Effendi (an ex-major in the Sultan's army) and the Rev. Edward Williams (Effendi Selim), and by the employment of a near relative of the latter as a catechist, but the first two died in 1865 and the last resigned in the next year [20].

Up to the middle of 1864 the Turkish Government had acted liberally to the Mission, but the confirmation† of 10 converts from Mahommedanism by the Bishop of Gibraltar in that year seems to have given rise to reports of a conversion of from 25,000 to 40,000 Turks "to Protestantism." During the excitement thus caused the Rev. E. Williams, the Rev. C. G. Curtis, and some of the converts were arrested, and two of the converts were exiled after six weeks' imprisonment. Direct Missionary work among the Mahommedans was now stopped [20*a*], and since 1865, for lack of suitable native agents, it has remained practically suspended [20*b*]. To convert a Turk of Constantinople to Christianity has been said to be almost tantamount to inviting him to undergo immediate martyrdom [20*c*].

From 1860 to 1880 the Society maintained a school (carried on from 1869 in the crypt of the Memorial Church), in which representatives of English, Armenian, German, Italian, Russian, Greek, French, Dalmatian, Maltese, Dutch, Turkish, Jewish, and mixed races were received [21]; but finding in 1880 that it was "not a Mission School in any sense," but was giving "a good middle class education to . . . children whose parents can afford to pay adequate fees," the Society withdrew its support, but offered to continue the use of the crypt for the purpose [21*a*]. At the same time the congregation were informed that they must be prepared at an early date to take on themselves some considerable portion of the maintenance of Mr. Curtis, whose work had long ceased to be of a directly Missionary character,

* Besides his own work in Constantinople Mr. Curtis for over six years (1862–8) visited numbers of English people on the shores of the Bosphorus and on the banks of the Danube, who were utterly removed from the ministrations of the Church, and his occasional services were so valued that the settlers, with the aid of the Society, undertook the support of a regular clergyman [17*a*].

† Turkish women (veiled) were then for the first time present at a confirmation service.

and who in fact was the parish priest of that portion of the English population not availing themselves of the ministrations of the Embassy Chaplain [22].

As no provision existed for the maintenance of the fabric the Society sought the co-operation of the congregation in this object also; but sufficient aid not being forthcoming and the building falling into disrepair [22*a*], a Committee was formed under the presidency of H.R.H. the Duke of Cambridge in 1890 to raise funds for providing for the execution of necessary repairs and for the permanent endowment of the church [22*b*] (*see* p. 742*a*).

Provision was also made for a memorial tablet* which at last (in 1893) was erected in the church, the actual inscription being as follows:—

"To the Glory of God as a sanctuary for His perpetual worship, as a thankoffering for peace restored to Europe, and as a memorial to all who died in the service of H.M. Queen Victoria in the Crimean War, this church, on a site granted by H.I.M. the Sultan was erected by the free gifts of the British Nation collected by the Society for the Propagation of the Gospel in Foreign Parts, and was consecrated under the name of Christ Church by the Lord Bishop of Gibraltar, on the 22nd Day of October, A.D. 1868" [22*c*].

Soon after the commencement of the Mission to Constantinople the condition and wants of English communities in Europe generally engaged the Society's attention, and in 1862 it was decided "in accordance with ancient practice" to extend the Society's operations "to English congregations on the Continent," and to make small grants out of its general fund towards the support of Chaplains "in places where there are large numbers of British sailors, labourers, or other British subjects of poor condition" [23].

The management of this department was entrusted to a special committee known as "The Continental Chaplaincies Committee" from 1862 to December 1884, when that body, finding their position inconsistent with the terms of the Society's supplemental Charter, resigned their functions to the Standing Committee, by whom the work has since been directly carried on [24].

Besides assisting to supply and support permanent and summer Chaplains, the Society, in consultation with the Bishop of London, began in 1863 to make provision for confirmations in Northern and Central Europe; and by an undesigned coincidence, it happened in 1866 that the services of English, Welsh, Scottish, and American Bishops were engaged in visible unity in this work. The arrangement continued until 1884 [25], when (its efforts meanwhile, 1867–75, to establish a Bishopric for the purpose at Heligoland having failed [25*a*]) the Society was relieved of the task by the placing of the British congregations in those parts under the regular episcopal supervision of a Coadjutor Bishop, commissioned by the Bishop of London [25*b*]. Before arranging for a Bishop of the Anglican Communion to visit Sweden communication was had with the Swedish Bishops, as it appeared that a licence had been issued by the King of Sweden in 1827, at the request of the then Bishop of London, authorising the Swedish Bishop Wingard to confirm some British residents [26].

* In substitution for one agreed upon in 1876, but which had never been erected [22*d*].

These courtesies were followed by a striking scene of intercommunion in 1866, when Bishop Whitehouse of Illinois consecrated the English Church at Stockholm, and the Archbishop of Upsala (who had previously united in the Holy Communion) now attended with three other Bishops of the Swedish Church and several clergy of the same, and delivered an address, closing with prayers from the Swedish Liturgy and the Benediction [27].

While on this subject it may be added (*a*) that in 1864 an application made by the Bishop of Iceland with the view to the consecration of a Coadjutor Bishop (with right of succession) by the English Bishops was brought before the Society, and led to an expression of opinion by the Continental Chaplaincies Committee that the question was one deserving the consideration of the English Church [28]; (*b*) that in 1865 it was suggested to the Society's Chaplains that the name of the President of the United States should be mentioned in the prayers when Americans formed part of their congregations [29]; (*c*) that in 1877 the site of a church and building at Mürren was accepted on condition that the building was vested in the Society and lent for the purpose of Divine Worship to the people of the neighbourhood (Lutherans) at hours which would not interfere with the English services. In so doing the Committee felt they were carrying out the wish of subscribers and were making some acknowledgment of the courtesy with which places of worship on the Continent were lent by the inhabitants for the use of English travellers, and that an unconsecrated building in a foreign land (as this was) may be regarded as wholly different from a consecrated church in England [30, 31].

By means of small grants and by loans from a Church Building Fund begun in 1863 the Society has promoted the erection of many churches on the Continent [32].

In 1874 5 the Society appealed to the British Government against the withdrawal of subsidies from the Consular Chaplains [33], and sought to make up for the deficiency by opening a special fund [34].

At home the principal work of the Society has been to obtain the means of carrying on its work abroad and to administer its affairs generally.* In a few instances Emigrants' Chaplains have been supported at English seaports [pp. 819–20].

1892–1900.

The present character, position and work of "English Congregations on the Continent" formed the subject of an invaluable paper by the Bishop of Gibraltar at the Society's Anniversary in London in 1897. The most striking fact to be noticed regarding them is their great increase. In the early days after the Reformation, the call for English chaplaincies was limited to a few British factories, regiments, and embassies. But since wars have become comparatively rare and facilities for travelling have multiplied, our countrymen visit the Continent in annually increasing numbers for recreation, pleasure, health or business. English merchants, traders, artisans, miners, and

* *See* Appendix, pp. 822–942.

governesses are now resident in all parts of Europe, and jockeys and horse-trainers* in some parts, while British sailors throng every sea port. Wherever our countrymen find their way they are accompanied by the Church in her solicitude to supply their religious wants. Even passengers on their way to and returning from the East are not overlooked, and the Chaplaincy at Brindisi, revived by the Society in 1895, has done great good—the services during three months in one year being attended by over 3,000 persons. Until late years chaplaincies were maintained at our embassies and legations, and in the chief mercantile towns where British Consuls resided, by aid of a small annual Parliamentary grant made through the Foreign Office. The only places at which the congregations now receive this grant are Athens, Constantinople, Copenhagen, Madrid, Vienna, Marseilles, and Trieste. Most of the Continental chaplaincies are in the patronage of the Societies in England. In 1900 the Society had on its list 32 permanent, 84 summer, and 20 winter chaplaincies. The season chaplaincies are supported by a fund that is chiefly maintained by the offerings of the congregation. The Society has other funds for the support of its work on the Continent, such as Church Building, Loan, and Endowment Funds. Most of the English churches on the Continent are vested in one of the English Societies—about forty in the S.P.G. [*see* p. 742*a*].

At Balholm† the Church of St. Olaf, opened in 1897 in connection with the Society, was the first church erected in Norway for an S.P.G. chaplaincy, and the first erected since the twelfth or thirteenth century in the picturesque Norse style of architecture, of which a few examples survive.

Some churches have been erected at the cost of the congregations themselves, aided in certain cases by the Society, and here and there churches have been built by private individuals. At Coblenz the chapel in the Royal Palace has, with the permission of the Emperor of Germany, been used as the English church for many years. This building contains fittings of value, some the gift of the late Queen Victoria, and some of the late Empress Augusta.

There are a few chaplaincies in the patronage of the Bishop of London, the Bishop of Gibraltar, private trustees, or the congregations themselves. But in whatever hands the property of the church or the patronage may rest, all chaplains before entering upon the duties of their office must have received a licence from the Bishop of London or from the Bishop of Gibraltar. The chaplaincies in Central and Northern Europe are under the jurisdiction of the Bishop of London, who at the present time is represented by his coadjutor, Bishop Wilkinson. The Bishop of Gibraltar has under his jurisdiction the chaplaincies in Southern Europe, in the islands, and also along the shores of the Mediterranean, Adriatic, and Black Seas.

It is especially for the permanent English communities in the great cities and in the centres of commerce, or in towns like Zurich, where there are numerous young Englishmen studying in the University, that chaplaincies are needed. Such communities are

* *E.g.* at Totis in Hungary and Buzen in Roumania [35*a*].

† See M.F. 1896, p. 197; and R. 1897, pp. 185–7.

spread over Europe. Each one of them has its own special characteristics and individuality, its own particular history, its own occupations, interests, difficulties, and troubles.*

There are persons who represent the existence of Anglican Bishops, clergy, congregations, and churches on the Continent as being an intrusion, and maintain that when members of the English Church are abroad they should worship in the churches of the country in which they are sojourning. But, as Bishop Sandford points out,

"Such a course is impossible unless we are willing to forego the sacraments and other privileges of public worship. If anyone thinks that such is not the case, let him make the experiment of living on the Continent, and let him ask a priest of the Roman Church to administer the Holy Eucharist to him, or to baptize his child, or prepare one for confirmation, and see what answer he would receive; he would find that these rights and privileges are not granted to members of our communion, and that in order to receive them he must forsake the Church of his baptism."

Moreover, the English chaplains have other pastoral duties to perform besides that of conducting public worship. There are children to be instructed, young people to be sheltered from evil, candidates to be prepared for confirmation, and in some places there is much work to be done for our sailors. The passing visitor sees nothing of this ministerial work, and yet it is most important work, and such as could never be transferred to the clergy of other communions, who, be it observed, would be Roman, Lutheran, Greek, Armenian, Coptic, according to the country in which our people might be settled.

"Until we are all united in one bond of truth and peace" (the Bishop adds) "and all speak the same language, our countrymen residing with their families abroad will continue to require English churches and chaplaincies, and as ours is an Episcopal Church, where she appoints clergy, there for the sake of order and discipline she appoints Bishops to superintend and supplement their ministrations.

"But while we continue this work, I would notice that it is restricted to our own people. We have no mission to make proselytes or interfere in any way with other Churches. In accordance with the traditional policy of our Church, we confine our ministrations to members of our own communion. We maintain this attitude, however, in no spirit of insularity or selfish isolation. No: we are ready to assist in all benevolent enterprises, wherever we are stationed; we are willing to give counsel whenever we are asked for it, and to show sympathy whenever occasion offers. We are anxious, moreover, to further the cause of reform; but we feel that the most effective and the most brotherly way open to us of furthering this object is to endeavour in our own services and ministrations to exhibit the principles, doctrines, and worship of a Church at once Reformed and Catholic."

No class of our community more needs the ministrations of our Church than the British sailors of the mercantile service, who in large numbers frequent foreign harbours, for no class is exposed to so many or so great temptations; and yet, when Dr. Sandford first entered on his office as Bishop of Gibraltar, he found that little effort had been made to promote their moral and religious welfare. No sailors' homes or institutes had been opened to protect them from the crimps and other agents of evil who are ever on the alert to waylay them as they come ashore and to decoy them into wine shops, where they are drugged and sometimes robbed of all that they possess. But now there is provision

* Some are sadly isolated. *E.g.* the Society's chaplain at Buda Pesth found one young lady who had not known any English person to speak to during the three years she had been there. There are nearly 200 English governesses in Buda Pesth, but only one or two English families. Since the establishment of the Society's chaplaincy there much has been done by the Church to bind together those who were scattered and estranged [35*b*].

for aiding British seamen in all the more important harbours within Gibraltar Diocese, from Bilbao, in the Bay of Biscay, to Odessa, in the Black Sea, through the agency of chaplains, lay helpers, and sailors' homes or reading rooms. If sufficient funds can be raised year by year to maintain and extend the work, all the larger foreign seaports will be connected by a chain or network of such institutions.

The Society aids in this work also,* which, however, is mainly carried on by the "Gibraltar Mission to British and American Seamen," established by Bishop Sandford.

Similar good work has been done in some of the ports of Northern and Central Europe. Efforts have been made with a view to restricting, so far as possible, Sunday labour on board ships in port.

The English congregations in many places contain a large American element. Americans have churches of their own at Paris, Rome, Florence, Geneva, Dresden, and Nice, which are visited from time to time by a Bishop of their Church, deputed by their "presiding Bishop" in America to perform this duty. But in places where they have no churches of their own, they are accustomed to join in the English Church services; and in such cases a prayer for the President of the United States and for all who bear rule in the U.S. is said after the prayers for the King and the Royal Family of England. American candidates equally with English are presented at our Confirmations. American sailors equally with English are visited by our chaplains in foreign ports, and are admitted to our sailors' homes and institutes.

One of the purposes for which the Bishopric of Gibraltar was established was to promote mutual knowledge and friendly relations between the Church of England and the historic Churches of the East. This purpose the four Bishops who have held the see have consistently and diligently endeavoured to fulfil, and with some success† [35].

Few Englishmen, however, if any, possessed greater knowledge of the Eastern Churches, and none have done more to promote friendly relations between the Greek Church and the English Church, than the late Canon Curtis, of Constantinople. Whenever Bishop Sandford visited Greek, Bulgarian, or Armenian Patriarchs at Constantinople, Canon Curtis always accompanied him and acted as interpreter. Russian ecclesiastics who have occasionally attended Christ Church (the Crimean Memorial Church) have expressed their pleasure and their astonishment at seeing a Christian altar in our church! The post which he assiduously served for forty years entailed much labour and fatigue, especially during the summer months, when many members of the congregation leave the city and are scattered along the shores of the Bosphorus. At such times, besides the ordinary services in the Memorial Church, he was wont to

* Especially at Marseilles, Havre, Odessa, Libau, Riga, Stettin, Leghorn, and other ports. This branch of the Society's work has proved of great value. The chaplains are heartily welcomed, and, by personal intercourse with officers and men, many erroneous ideas are banished, and the sailors return home with a greater love for the Church. At Riga the Archbishop of that place gave the Chaplain his blessing before the latter began his work. At Marseilles, where there is always an immense number of sailors, the Chaplain's labours have been very fruitful, and successful efforts have been made to counteract the evils of "crimping." In some years the sailors' reading room has been used by as many as 12,000 men [35*c*].

† See also paper of Bishop Blyth of Jerusalem on the relations of the Anglican Church to the Churches of the East, read at the Society's Anniversary, 1897.

hold others at places where they were specially needed. Occasionally he visited Kustendjé and Galatz for the purpose of performing pastoral duties in behalf of English residents at those places. And it was while performing funeral services in the cemeteries of Scutari and Ferikeni, on August 8, 1896, that he received a heatstroke which resulted in his death on August 13. His great learning and many gifts and graces won for him the respect and affection of all those, of different races and communions, with whom he came in contact* [36].

The reduction of the Society's grant for his successor resulted in the congregation of Christ Church providing one-half of the Chaplain's stipend, besides giving more liberally to other objects. The church had been previously† repaired, and a small endowment fund provided, and under the Rev. T. E. Dowling the work of the Chaplaincy so expanded that it was necessary in 1900 to obtain an assistant-chaplain [37.]

As full Lists of the Chaplaincies aided by the Society are published annually, it will suffice to add here a list of the countries in which they are or have been situated, with the dates of commencement of work:

Austria-Hungary (begun 1866); **Belgium** (1863); **Bulgaria** (1862); **France** (1863); **Germany** (1863); **Greece** (1864); **Holland** (1702); **Italy** (1863); **Norway** (1872); **Portugal** (1871) and the **Azores** (1886); **Roumania** (1862); **Russia** (1862); **Spain** (1876); **Sweden** (1865); **Switzerland** (1863); **Turkey** (1856) [38].

The following churches on the Continent of Europe (with the sites unless otherwise stated) are vested in the Society as a corporation, or, in cases where a corporation cannot hold the property, in the names of the Secretaries of the Society on its behalf:—

Aigle (St. John's); **Aix-la-Chapelle** (site only); **Axenstein** (All Saints'); **Baden Baden** (All Saints'); **Balholm** (St. Olaf's); **Baveno** ("The Four Evangelists," vested in the Society by Mrs. Henfrey in 1898); **Beaulieu** (St. Michael's); **Bel Alp** ("The Good Shepherd"); **Boulogne-sur-Mer** (St. John's); **Brides-les-Bains**; **Cadenabbia** (The Ascension); **Caen** (St. Michael's); **Capri** (All Saints'); **Constantinople** (Christ Church); **Contrexéville**; **Dieppe** (All Saints'); **Engelberg** (St. Michael's); **Finshauts**; **Freiburg** (SS. George and Boniface); **La Turbie** (for **Monaco**) (St. Cyprian's); **Leipzig** (All Saints')—there is a local endowment fund of M.28,000 3½ and 4 per cent. bonds, the gift of Miss Clara Blatspiel in 1894); **Marienbad** (Christ Church); **Marseilles** (site only); **Mentone** (St. John's Church, Parsonage, and St. John's House of Rest and sites); **Meran**; **Mornex** (Church erected at the sole cost of Miss Weber, who also gave the Society in 1894 £200 as an endowment fund for the repair of the church); **Murren**; **Neuenahr**; **Paramé** (St. John the Baptist); **Partenkirchen** (the Church of SS. Michael and George and its site were presented to the Society in 1889 by Colonel M. F. Ward); **Pau** (St. Andrew's Church, Parsonage, and sites); **Pegli** (St. John's—endowment fund of £500 given in

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* A curious incident was reported in 1894. The Sultan wished to know the terms in which he is prayed for in the Memorial Church, and the forms of prayer were accordingly communicated to him [36*a*].

† The funds raised for this purpose, by an influential committee in England (1890–3), under the chairmanship of Field-Marshal Sir Lintorn Simmons, amounted to £1,523. 19*s.* 6*d.*, of which, after the expenditure on repairs and the Memorial Brass (which was erected in 1893) (*see* page 738), there remained a balance of £382. 16*s.* 10*d.*, which was vested in the Society, the interest therefrom to be devoted to the maintenance of the fabric of the church [36*b*].

1886–7 by Mrs. Emma Tebbs, of Hillside, Westbury-on-Trym, also held by the Society) **Pontresina** (Holy Trinity—site conveyed by MM. Saratz and Zambail to the Society 1886); **Rapallo** (site only); **Rome** (All Saints'); **St. Jean de Luz** (Church of the Nativity); **St. Moritz**; **St. Servan** (Holy Trinity); **Stuttgart** (St. Katherine—church erected by Mrs. Margaret Dunbar Masson, of Porchester Terrace, Bayswater, who also provided (in 1868) £3,000 for its endowment); **Weimar** (St. Michael and All Angels); **Wildbad** (Holy Trinity); **Zurich.**

The Society also holds the following funds for the endowment of churches in Malta :—

Malta (Trinity Church). £160 2⅞ per cent. Consols arising from a gift of £100 in 1868 from Bishop Trower of Gibraltar; (Shema Church): £2,000 3½ per cent. Debenture of the Trust and Loan Company of Upper Canada, arising from a gift of £2,000 made in 1871 by Bishop Harris of Gibraltar [39]; (St. Paul's Church, Valetta): This fund, known as the "Hardman Trust," consists of £2,000 arising from the gift in 1901 of William Hardman, Esq., of Malta, and his wife Mrs. Aloisa Annetta Hardman.

"The Collegiate Church of St. Paul, Valetta," was erected by the Queen-Dowager Adelaide for the Anglican Community in Malta, the foundation-stone being laid by the Queen-Dowager on March 20, 1839, and the building being completed in 1844 at a cost of nearly £20,000. The church was then, on March 16, 1844, "by her Majesty's commands placed in the hands and under the protection of the Queen's Government," and the stipend of a Chaplain was provided by the Government of Malta up to 1895, when Roman Catholic influence, exerted at a time when both the Colonial Secretary (the Marquis of Ripon) and the local Chief Secretary were Roman Catholics, succeeded in getting the Government Chaplaincy abolished.

The church occupies a peculiar position in Malta, standing as it does amongst the many Roman Catholic Churches in Valetta as the one representative Anglican Church, independent of either of His Majesty's Services. It was felt that the prestige of the Anglican Church in Malta, and indeed throughout the South of Europe would suffer a severe blow if the church were diverted from its original use or purpose or closed from want of funds.

The Society, before whom these facts were laid, was unable to carry out its intention of contributing to an endowment fund in 1900, but it accepted Mr. and Mrs. Hardman's offer of the above fund, which is to revert to the Society as "absolute owner," to be otherwise applied at its discretion, in the event of the church being taken over by the Government, or the church authorities failing to furnish the Society with an annual statement of accounts [40].

STATISTICS.—On the Continent of Europe, where the Society (1702–4 and 1854–1900) has expended £163,276 (including Trust funds) and has assisted in maintaining 171 Chaplains and 234 Chaplaincies, there are now in connection with it 82 permanent and 84 summer and 20 winter Chaplaincies, under the care of two Bishops. The *races* ministered to in connection with the Constantinople Mission have included (in addition to British) Turks, Greeks, Armenians, Jews, Arabs, Georgians, Bohemians, and Persians; and the Turkish, Arabic, and Spanish *languages* have been occasionally used by the Missionaries.

Note to page 743.—Bishop Secker's famous letter was written on January 7, 1751, in consequence of a letter (dated May 9, 1750) from Walpole to Bishop Sherlock of London, which was communicated to Bishop Secker on January 2, 1751. Secker died in 1768, and his letter was printed in 1769 in obedience to an order left with it under the writer's own hand, dated May 25, 1759, viz., "*Let the Letter, written by me to Mr. Walpole, concerning Bishops in* **America,** *be printed after my Death. Tho. Cant.*"

It is remarkable that Secker, who was born in 1693 at Sibthorp, Nottinghamshire, was the son of a "Protestant Dissenter" who "destined" him for "orders amongst the Dissenters."

APPENDIX.

CHAPTER XCIV.

THE AMERICAN AND THE ENGLISH-COLONIAL AND MISSIONARY EPISCOPATE:

ITS FOUNDATION AND GROWTH, WITH NOTES ON CHURCH ORGANISATION ABROAD.

"I believe there scarce is, or ever was, a Bishop of the Church of England, from the Revolution to this day, that hath not desired the establishment of Bishops in our Colonies. Archbishop Tenison, who was surely no High Churchman, left by his will £1,000 towards it. And many more, of the greatest eminence might be named, who were and are zealous for it. . . . Or if Bishops, as such, must of course be deemed partial, the Society for Propagating the Gospel consists partly also of inferior clergymen, partly too of laymen. Now the last cannot so well be suspected of designing to advance ecclesiastical authority. Yet this whole body of men, almost ever since it was in being, hath been making repeated application for Bishops in America; nor have the lay part of it ever refused to concur in them."

IT was thus that Bishop SECKER of Oxford (afterwards Archbishop of Canterbury and sixth President of the Society) wrote to the Right Hon. Horatio Walpole in 1751 (*see* note on p. 742*b*) [1]. His words failed to effect their object, but they will ever endure as testimony to the efforts made by the Society to plant the Church in its fulness in the Colonies.

As early as 1634 a Commission was formed partly for the regulation of the spiritual and ecclesiastical affairs of the North American Colonies, under the control of the Archbishops of Canterbury and York, the Bishop of London and others. In the same year an order of the King in Council (Charles I.) was obtained by Archbishop Laud for extending the jurisdiction of the Bishop of London for the time being to English congregations and Clergy abroad [2]. But (as already shown [p. 2]) forty years passed without any practical benefit from the arrangement [3], and, as Bishop Sherlock said in 1751, "the care" was "improperly lodged: for a Bishop to live at one end of the world and his Church at another, must make the office very uncomfortable to the Bishop, and, in a great measure, useless to the people" [4]. Strenuous attempts were made to secure a better arrangement. Archbishop Laud himself, in 1638, endeavoured to send a Bishop to New England, but troubles in Scotland put an end to the movement. Soon after the Restoration, Dr. Alexander Murray, who had shared exile with the King, was nominated Bishop of Virginia, and a Patent was made out constituting him such, with a general charge over the American provinces. The non-fulfilment of this scheme was attributed by Dr. Murray to the fall of Lord Clarendon from power and the substitution of the "Cabal" Ministry. But Archbishop Secker in the following century, after an examination of the Bishop of London's papers, ascribed the failure to the proposal to provide the endowment out of the Customs [5].

The foundation of the Society necessarily led to its being regarded as the most fitting instrument for dealing with the question. Its first Report, 1704, stated that "earnest addresses" had been received "from divers parts of the Continent, and Islands adjacent, for a SUFFRAGAN to visit the several Churches; Ordain some, Confirm others, and bless all" [6]. The matter had been under consideration from April 1703 [7], and in 1704 the Society stated a Case for the consideration of the Law Officers of the Crown, in which reference was made to the existence of Suffragan Bishops in the primitive times, and to their revival —after long disuse in several parts of the Western Church—by Statute 26 Henry VIII. cap. XIII., and opinion was solicited as to whether under this Act (1) the Bishops Suffragan of Colchester, Dover, Nottingham, and Hull might be disposed of for the service of the Church in foreign parts; and if not (2) whether

the Archbishops and Bishops of the Realm would be liable to any inconveniences or penalties from the Statute or Ecclesiastical laws should they consecrate Bishops for foreign parts endowed with no other jurisdiction but that of Commissary or the like. If so (3) whether by Act Ed. VI. cap. 2, for the election of Bishops, the Queen might not appoint new Suffragans for foreign parts within her dominions [8].

The case was entrusted to the President, Archbishop TENISON, who at the renewed request of the Society in 1707 laid the matter before Queen Anne. The Queen directed him to submit a plan [9]. In the meantime the cause had gained strength from a petition to the Society (November 2, 1705) from fourteen of its Missionaries convened at Burlington, New Jersey, in which they said :—

"The presence and assistance of a Suffragan Bishop is most needful to ordain such persons as are fit to be called to serve in the sacred ministry of the Church. We have been deprived of the advantages that might have been received of some Presbyterian and Independent Ministers that formerly were, and of others that are still willing to conform and receive the holy character, for want of a Bishop to give it. The baptized want to be confirmed. The presence is necessary in the councils of these provinces to prevent the inconveniences which the Church labours under by the influences which seditious men's counsels have upon the publick administration and the opposition which they make to the good inclinations of well affected persons; he is wanted not only to govern and direct us but to cover us from the malignant effects of those misrepresentations that have been made by some persons empowered to admonish and inform against us who indeed want admonition themselves" [10].

Urged by this and similar appeals, including that of the "Diocesan" [11], the Society in 1710 represented to the Queen "the earnest and repeated desires, not only of the Missionaries, but of divers other considerable persons that are in communion with our excellent Church, to have a Bishop settled in your American plantations," as being "very usefull and necessary for establishing the gospel in those parts," the French having "received several great advantages from their establishing a Bp. at Quebec" [12]. Shortly before this appeal, according to his biographer, the sending of Dean Swift to Virginia as Bishop had been contemplated [13]. In Convocation the stage of consideration was not reached. For at a meeting on January 20, 1711, attended by Archbishop Sharp of York, the Bishops of Bristol and St. David's, the Prolocutor and two other members of the Lower House, to consider what measures should be submitted to Convocation, Archbishop Sharp desired to include a "proposal concerning Bishops being provided for the plantations; but as my Lord of London, who had a right to be consulted first on the project, was not there, the thing was dropped" [14].

[It is just to add however that Convocation was fully represented in the councils of the Society, and thus had ample opportunities of making its voice heard on this question, both then and during the virtual suspension of its own authority—a period extending from 1717 to the middle of the present century.]

So hopeful was the prospect, in 1711, of a Bishop being obtained that the Society in that year began to negotiate for the purchase of a house for him, in "the sweetest situation in the world, well built, but ill contrived and land enough." This was at Burlington, New Jersey, and the purchase was completed in 1713 for £610 [15]. In 1712, on the motion of Lord Clarendon, the Society prepared the "draught of a bill proposed to be offered in Parliament for the establishment of Bishops and Bishopricks in America" [16]. Renewed representations to Queen Anne (1712–14) were so successful that but for the Queen's death the object would have been immediately attained [17].

On the accession of George I. the Society (June 3, 1715) represented to the Crown that in order "to forward the great work of converting infidels to the saving faith of our blessed Redeemer, and for the regulating such Christians in their faith and practice as are already converted thereunto," it was "highly expedient" that four Bishoprics should be established, one at Barbados for Barbados and the Leeward Islands, another at Jamaica for Jamaica with the Bahama and Bermuda Islands, a third at Burlington in New Jersey, "for a district extending from the east side of Delaware River to the utmost bounds of your Majesty's dominions eastward, including Newfoundland"—the fourth at Williamsburg in Virginia, "for a district extending from the west side of Delaware River to the utmost bounds of your Majesty's dominions westward."

It was proposed that the income of the first two Sees should be £1,500 each and

of the last two £1,000 each: that the Bishop of Barbados should have the presidentship of the projected Codrington College [p.197], and that if necessary "a prebend . . . the mastership of the Savoy, or that of St. Catherine's" should be annexed to the Bishopric on the continent most wanting a complete maintenance [18]. The prayer was unheeded, owing to the rebellion in Scotland, political jealousies, and the belief that some of the Clergy favoured the exiled house of Stuart [19].

The patience of the Missionaries was sorely tried by these disappointments, as will be seen from the remonstrance of the Rev. J. Talbot of New Jersey, who had been the first to urge the need of a Bishop:—

(1716.) "The Poor Church of God here in ye Wilderness, Ther's none to Guide her among all ye sons y^{t} she has brought forth, nor is there any y^{t} takes her by ye hand of all the sons y^{t} she has brought up. When ye Aptles heard that Samaria had received the Word of God, immediately they sent out 2 of the cheif, Peter & John, to lay their hands on them, and pray that they might receive the Holy Ghost; they did not stay for a secular design of salary; and when the Apostles heard that the Word of God was preached at Antioch, presently they sent out Paul and Barnabas, that they should go as far as Antioch to confirm the disciples; and so the churches were established in the faith, and increased in number daily. And when Paul did but dream that a man of Macedonia called him, he set sail all so fast, and went over himself to help them. But we have been here these twenty years calling till our hearts ache, and ye own 'tis the call and cause of God, and yet ye have not heard, or have not answered, and that's all one. . . . I don't pretend to prophesy, but you know how 'tis said, the kingdom of God shall be taken from them, and given to a nation that will bring forth the fruits of it. God give us all the grace to do the things that belong to our peace. . . . .

"I cannot think but the honourable Society had done more if they had found *one* honest man to bring Gospel orders over to us. No doubt, as they have freely received, they would freely give, but there's a *nolo episcopari* only for poor America; but she shall have her gospel day even as others, but we shall never see it unless we make more haste than we have done" [20].

That the Society was not responsible for the delay is manifest from the fact that it seized every opportunity of pressing the matter, either formally, or through individuals, as circumstances rendered advisable. Indeed, long before a Bishop was procured it had secured provision for his maintenance. Two of its Presidents, Archbishop TENISON in 1717 and Archbishop SECKER in 1768, and an unknown benefactor in 1727, gave £1,000 each for this object [21]; Mr. DUGALD CAMPBELL in 1720 and the Lady ELIZABETH HASTINGS in 1741 £500 each [22]. Other contributions were received from foreign parts as well as at home. The Rev. Dr. MACSPARRAN of Narragansett, New England, bequeathed a farm for the purpose [23], and from Barbados came the assurance that the advent of a Bishop would be welcomed with liberal offerings [24].

The failure of the petition of "many of the faithfull in the communion of the Church of England in North America" to the English Episcopate in 1718 [25] seems to have convinced the Rev. J. TALBOT that there was no hope of ever obtaining Bishops in a regular way. In 1720 he came to England and received help from the Tenison bequest—the interest of this fund being available for some retired Missionary* pending the appointment of a Bishop for America. He returned in 1722, and in consequence of reports that he had refused to take the oaths to the King or to pray for him by name in the Liturgy, his salary was suspended by the Society in 1724 until he could clear himself of the charge. It was also alleged that he in 1722 and the Rev. Robert Welton (Rector of Whitechapel) about 1723–4 had been consecrated by the nonjuring Bishops in England.

Beyond the occasional administration of confirmation by Talbot it does not appear that the episcopal office was irregularly exercised, but whatever confusion might have arisen from the movement was prevented by an order from the Privy Council for Welton's return to England and by Talbot's death in 1727. But warnings and appeals were alike lost on this and successive Governments, which persistently refused to allow the consecration even of those who were the best friends and supporters of the House of Hanover [26].

The feelings of amazement excited by the injustice of this policy can only be

* By means of the accumulations of interest of the Tenison bequest, the Society has been enabled (under the authority of the Court of Chancery) to build up a Fund now represented by £18,730 Government Stocks, the interest of which (=£560 per annum) is available for the pensioning of disabled Missionaries [25*a*].

equalled by those of admiration for the manner in which it was endured by the Missionaries, whose writings furnish "infallible proofs on this head." (In particular *see* Memorial of Six of the New England Clergy, 1725 [27]; Address of Clergy of New York Province at their First Meeting in Convention, 1766 (which mentions as "an incontestable argument for the necessity of American Bishops" that "not less than one out of five" candidates "who have gone home for Holy Orders from the Northern Colonies have perished in the attempt") [28]; Address of the Clergy of Massachusetts and Rhode Island in Convention, June 7, 1767 [29]; Letters from Revs. J. SCOVIL, July 6, 1767 [30], E. DIBBLEE, Oct. 1, 1767 [31], S. ANDREWS, Oct. 8, 1767 [32], Dr. JOHNSON, 1769 [33], M. GRAVES, Jan. 1, 1772 [34].)

Amid the troubles of the infant Church in America it was consolation indeed to be able to turn to a body always ready to hear and to sympathise, and to do all in its power to redress grievances. The Bishop of Long Island, U.S., in 1878 said

"for nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy between the Church of England and her children scattered over the waste places of the New World. The Church herself as all of us now remember with sorrow, was not only indifferent to their wants, but under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them" [35].

In accepting this statement as a true one as regards the majority of Church people, it should be remembered that the Bishops were the leading members of the Society, and therefore entirely free from the reproach of having failed in their duty. Reproach of another kind they, as preachers of the Anniversary Sermons, shared with the Society for "*perpetually ringing changes on the necessity of a Bishop in the colonies.*" Such was the burden of a newspaper attack in America, which received from the Rev. Dr. CHANDLER the reply:—"I will tell him for his comfort that these changes will continue to be rung, and that this object will be perpetually aimed at, until the desired episcopate shall be granted" [36].

Everything that could be done by the Society was done—by action corporate or otherwise. The Bishops of London were indefatigable in their exertions. One of them went so far as to invite the Clergy of Maryland to nominate one of their own number for the episcopal office. Whether this was done with the knowledge of the Crown does not appear; but the nomination of the Rev. J. Colebatch raised such an opposition in Maryland that the local court [about 1728] prevented his departure by issuing a writ of *ne exeat regno* [37]. Bishop Sherlock, as soon as he came to the See of London, applied to the King to have two or three resident Bishops appointed for the Colonies, thinking "there could be no reasonable objection to it, not even from the dissenters, as the Bishops proposed were to have no jurisdiction but over the clergy of their own Church" [38]. Reasonable objections there were none; but sufficient for the day was the evil thereof—intolerance:—

"It was not to be endured that episcopacy should, unmolested, rear its mitred head among the children of men who had said to the world: 'Let all mankind know that we came into the *wilderness*, because we would worship God without that *Episcopacy*, that *Common Prayer*, and those unwarrantable *ceremonies* with which the *land of our forefathers' sepulchres* has been defiled; we came hither because we would have our posterity settled under the full and pure *dispensations* of the Gospel; defended by *rulers that shall be of ourselves*" (Mather's "Magnalia") [39].

Although it was not intended to send a Bishop to New England, from those provinces came the most determined opposition.

"Was this" (Bishop Sherlock asks) "consistent even with a spirit of toleration. Would they [the dissenters] think themselves tolerated if they were debarred the right of appointing ministers among themselves, and were obliged to send all their candidates to Geneva, or Scotland, for orders? At the same time that they gave this opposition, they set up a mission of their own for Virginia, a country entirely episcopal, by authority of their Synod. And in their own country, where they have the power, they have prosecuted and imprisoned several members for not paying towards supporting the dissenting preachers, though no such charge can, by any colour of law, be imposed on them: this has been the case in New England" [40].

While this spirit prevailed little chance was there of episcopacy rearing its

"mitred head." But with the hope of removing apprehensions that the existence of other religious communities would be imperilled, the following plan was drawn up by the celebrated Bishop Butler in 1750 setting forth the proposals of the New England Clergy:—

"1. That no coercive power is desired over the laity in any case, but only a power to regulate the behaviour of the clergy who are in Episcopal orders, and to correct and punish them according to the laws of the Church of England, in case of misbehaviour neglect of duty, with such power as the commissaries abroad have exercised.

"2. That nothing is desired for such bishops that may in the least interfere with the dignity, or authority, or interest of the Governor, or any other officer of State. Probates of wills, licenses for marriages etc. to be left in the hands where they are; and no share in the temporal government is desired for bishops.

"3. The maintenance of such bishops not to be at the charge of the Colonies.

"4. No bishops are intended to be settled in places where the government is left in the hands of Dissenters, as in New England etc., but authority to be given only to ordain clergy for such Church of England congregations as are among them, and to inspect into the manners and behaviour of the said clergy, and to confirm the members thereof" [41].

The rejection of these overtures was due to political causes. "The true reason of the bishop of London being opposed and defeated in his scheme of sending bishops" was this: "It seems that the Duke of Newcastle, Mr. Pelham and Mr. Onslow, can have the interest and votes of the whole body of dissenters upon condition of their befriending them; and by their influence on those persons, the Ministry was brought to oppose it." Such was the statement of Dr. CHANDLER to Dr. JOHNSON [42]; and in 1754 Bishop Secker (then of Oxford) wrote to the latter: "We have done all we can here in vain, and must wait for more favourable times. . . . So long as they [the Dissenters*] are uneasy, and remonstrate, regard will be paid to them and their friends here by our ministers of state" [43].

The opposition were alive to this fact: their strength lay not in quietness and confidence, but in an unceasing agitation which was kept up by unscrupulous use of unscrupulous means. Colonial legislators and counsellors as well as British Ministers came under their influence; the press of the three leading cities of America was open to a subsidy; pulpits poured forth the vials of wrath; while pamphlets took up the parable in words and in prints too profane for these pages [44].

A violent attack made by a noted Puritan, Dr. Jonathan Mayhew of Boston, on the charter and conduct of the Society and the episcopate scheme, was so ably answered in an anonymous tract as to draw forth his acknowledgment that the "worthy answerer" was "a person of excellent sense and a happy talent at writing; apparently free from the sordid illiberal spirit of bigotry; one of cool temper, who often showed much candour; was well acquainted with the affairs of the Society, and in general, a fair reasoner." The writer of the anonymous pamphlet was Archbishop SECKER, in whom as its President the Society had one of the most powerful of advocates [45]. To quote the words of his biographer:—

"Posterity will stand amazed, when they are told that on this account, his memory has been pursued in pamphlets and newspapers with such unrelenting rancour, such unexampled wantonness of abuse, as he would scarce have deserved had he attempted to eradicate Christianity out of America, and to introduce Mahometanism in its room; whereas the plain truth is, that all he wished for was nothing more than what the very best friends to religious freedom ever have wished for, *a complete toleration for the Church of England in that country*" [46].

Posterity will also agree with Archbishop Secker's description of the anomalous position of the clergy in America as being "without parallel in the Christian world" [47].

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* That this state of things continued will be seen from the message sent from the English Committee acting in concert with the American Dissenters in 1772: "However the bishops and clergy may labor the point, the persons in power do not seem to be at all for it at present, and we hope never will." The reply was a grateful acknowledgment of the "zeal" shown "for the cause of religious liberty on this extensive continent" [43*a*].

In 1764 he wrote to Dr. Johnson:—

"The affair of American Bishops continues in suspense. Lord Willoughby of Parham, the only English dissenting peer, and Dr. Chandler, have declared, after our scheme was fully laid before them, that they saw no objection against it. The Duke of Bedford, Lord-President, hath given a calm and favourable hearing to it, hath desired it may be reduced to writing, and promised to consult about it with the other ministers, at his first leisure" [48].

But the convenient season was not yet. Party spirit so prevailed that the Archbishop advised action "in a quiet private manner" to avoid "the risk of increasing the outcry against the Society" [49].

The case was admirably summed up by Bishop LOWTH of Oxford in the Anniversary Sermon 1771, in which he represented the colonists as being deprived of

"the common benefit, which all Christian Churches, in all ages, and in every part of the world, have freely enjoyed; and which in those countries Christians of every other denomination do at this time freely enjoy. If an easy remedy can be applied to this grievance; surely in charity it will not be denied to their petitions, in justice it cannot be refused to their demands. The proper and only remedy hath long since been pointed out: the appointment of one or more resident Bishops, for the exercise of offices purely Episcopal in the American Church of England; for administering the solemn and edifying rite of Confirmation; for ordaining Ministers, and superintending their conduct: offices, to which the members of the Church of England have an undeniable claim, and from which they cannot be precluded without manifest injustice and oppression. The design hath been laid before the public in the most unexceptionable form: it hath been supported against every objection, which unreasonable and indecent opposition hath raised, by arguments unanswered and unanswerable: unless groundless fears, invidious surmises, injurious suspicions; unless absurd demands of needless and impracticable securities against dangers altogether imaginary and improbable; are to set aside undoubted rights, founded upon the plainest maxims of Religious Liberty, upon the common claim of Mutual Toleration: that favourite, but abused Principle; the glory and the disgrace of Protestantism; which all are forward enough to profess, but few steadily practice; and which those, who claim it in its utmost extent for themselves, are sometimes least of all inclined to indulge in any degree to others" [50].

On the outbreak of the American disturbances he wrote to Dr. Chandler (May 29, 1775):—

"If it shall please God that these unhappy tumults be quieted, and peace and order restored (which event I am sanguine enough to think is not far distant), we may reasonably hope that our governors will be taught, by experience, to have some regard to the Church of England in America" [51].

The testimony of Archbishop SECKER in 1766 rises up in judgment against the English Government:—

"It is very probable that a Bishop, or Bishops, would have been quietly received in America before the Stamp Act was passed here; but it is certain that we could get no permission here to send one. Earnest and continual endeavours have been used with our successive ministers and ministries, but without obtaining more than promises to consider and confer about the matter; which promises have never been fulfilled. The King [George the Third] hath expressed himself repeatedly in favour of the scheme; and hath promised, that, if objections are imagined to lie against other places, a Protestant Bishop should be sent to Quebec, where there is a Popish one, and where there are few dissenters to take offence. And in the latter end of Mr. Grenville's ministry, a plan of an ecclesiastical establishment for Canada was formed on which a Bishop might easily have been grafted, and was laid before a committee of council. But opinions differed there, and proper persons could not be persuaded to attend; and in a while the ministry changed. Incessant application was made to the new ministry: some slight hopes were given, but no step taken. Yesterday, the ministry was changed again, as you may see in the papers; but whether any change will happen in our concern, and whether for the better or the worse, I cannot so much as guess. Of late, indeed, it hath not been prudent to do anything, unless at Quebec; and therefore the Address from the clergy of Connecticut which arrived here in December last, and that from the clergy of New York and New Jersey, which arrived in January, have not been presented to the king; but he hath been acquainted with the purport of them, and directed them to be postponed to a fitter time" [52].

To Horatio Walpole he had written:—

"The reasonableness of the proposal, abstractedly considered, you seem to admit

And indeed it belongs to the very nature of Episcopal Churches, to have Bishops at proper distances, presiding over them. Nor was there ever before, I believe, in the Christian world, an instance of such a number of such churches or a tenth part of that number, with no Bishop amongst them, or within some thousands of miles from them. But the consideration of the episcopal acts which are requisite, will prove the need of episcopal residence more fully. Confirmation is an office of our Church, derived from the primitive ages, and when administered with due care, a very useful one. All our people in America see the appointment of it in their Prayer books, immediately after their Catechism. And if they are denied it unless they will come over to England for it, they are, in effect, prohibited the exercise of one part of their religion" [53].

Then followed the eloquent testimony to the Society quoted on page 743.

The "fitter time" of the King came not. Already the writing was on the wall, and, with the revolution, passed for ever from England's rulers the opportunity of doing justice to the Church in America. Weighed in the balances they were found wanting—in matters ecclesiastical even more than in civil—and the loss of the greatest portion of the Colonies was a just retribution. The war in America shook the Church to its foundations—desecrated and overthrew its sanctuaries—persecuted its members, priesthood and laity, unto imprisonment, exile and death. But the revolution set the Church free to have Bishops. In the securing of that freedom invaluable service was rendered by Mr. Granville Sharp. His tracts on the "Law of Retribution" (1776), and "Congregational Courts," which showed the importance of Episcopacy as being, according to a maxim of the English common law, the strength of the Republic, "had the extraordinary effect of convincing a very large body of Dissenters and Presbyterians, as well as Churchmen in America, of the propriety of establishing Episcopacy among themselves in the United States; so that, even during the war, a motion had been made in Congress for that purpose, and was postponed merely because a time of peace was thought more proper for the consideration of so important a regulation. "Even Dr. Franklin the philosopher became an advocate for it" [54].

The independence of the States rendered resident Bishops necessary for the *existence* of the Church. No candidates could be ordained by the English Bishops unless they took the oath of allegiance to the British Crown; and no candidate so ordained could be a citizen of the United States without forswearing himself. The supply of clergy was therefore endangered. Two candidates indeed came to England in 1784 and were refused ordination. Their application to Dr. Franklin for advice showed that there were matters too high even for the philosopher, who sought to solve the difficulty by consulting the French Bishops and the Pope's Nuncio! [55].

However, an Act was passed (24th George III. c. 35) empowering the Bishop of London and any other Bishop appointed by him to ordain subjects of foreign countries without their taking the oath of allegiance.

But half measures would not have met the want, and Mr. Sharp pressed the Archbishop of Canterbury to obtain authority "to consecrate Bishops for the true Christian Church in every part of the world" [56].

In the meantime there appeared in England "a godly and well-learned man" anxious "to be ordained and consecrated Bishop" of Connecticut. This was Dr. SAMUEL SEABURY, who for many years had been a Missionary of the Society in Long Island [57]. With the establishment of the Republic, opposition to the introduction of Bishops gradually disappeared. Liberty had been proclaimed to every inhabitant throughout the land, and although the definition of "inhabitant" was limited in respect of complexion, the Church was able to complete her organisation. The Conventions of the middle and southern States said, "Let us first gather together our scattered members." But from the east and north-west came yet wiser advice: "Let us first have a head to see, and then we shall be better enabled to find our members." The Clergy of Connecticut took the lead. They first chose the Rev. Dr. LEAMING (also a former Missionary of the Society), who by his sufferings during the war became a "confessor." Infirmities preventing his accepting the office, the Convention then elected Dr. SAMUEL SEABURY, and commended him to the Bishops of the English Church for consecration.

The election was not however the act of the whole American Church; moreover the British Government hesitated to authorise the English Bishops to consecrate until assured that offence would not thereby be given to the Republic.

For these reasons the Archbishop of Canterbury on being applied to by Dr. Seabury wished for time to consider the question. This was in accordance with the Holy Scripture and the ancient Canons, which "command that we should not be hasty in laying on hands" [58]. But as the Church in America had been waiting for that boon more than a hundred years, Dr. Seabury may be more than excused for seeing nothing but danger in delay and for applying to the Scottish Bishops. Thus it came to pass that he was consecrated at Aberdeen by Bishops KILGOUR, PETRIE, and SKINNER on November 14, 1784 [59]. In the following summer he returned to Connecticut, the first regular* Bishop of the Anglican Communion in North America. (*See portrait on* p. 80.)

The validity of Bishop Seabury's consecration was not questioned, but it was desirable that the succession should be conveyed to America through the English Church. With a view to this Mr. Granville Sharp had been corresponding with various Americans – including Dr. Franklin, Mr. Adams, the first ambassador from the United States, and Dr. Rush, a noted physician and Presbyterian at Philadelphia. Dr. Rush wrote to Mr. Sharp on April 27, 1784, that though a member of the Presbyterian Church, he esteemed "very highly the articles and the worship of the Church of England," and such was "the liberality produced among the dissenters by the war," it was not likely they would now object to a Bishop being fixed in each of the States, provided he had "no civil revenue or jurisdiction" [60].

Negotiations so progressed that in January 1786 Mr. Adams delivered to the Archbishop of Canterbury a formal request from the General Convention of the American Church for the consecration of certain persons recommended. This Convention, held in Christ Church, Philadelphia, October 1785, at the same time gratefully "acknowledged the benevolence of the Society, to whom under God the prosperity of our Church, is in an eminent degree to be ascribed" [61]. Before however the request could be complied with it was necessary to have satisfactory proof of the orthodoxy of the clergymen to be presented for consecration. On this point some doubt had arisen in consequence of a departure from the Book of Common Prayer, shown in alterations made according to a revision of Archbishop Tillotson and a Committee of Divines in 1689. Archbishop Moore therefore conveyed to the Convention the unanimous opinion of the English Bishops that

> "While we are anxious to give every proof not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious lest we should be the instruments of establishing an ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially either in doctrine or discipline."

The counsels of the English Bishops prevailed. The most objectionable alterations in the American Prayer Book were withdrawn, and the Preface to the Authorised Version states that "upon a comparison of this with the Book of Common Prayer of the Church of England . . . it will also appear that the Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require" [62].

Towards the end of 1786 there arrived in England the Rev. WILLIAM WHITE, D.D., Rector of St. Peter's, Philadelphia, and the Rev. SAMUEL PROVOOST, D.D., Rector of Trinity, New York—Bishops-elect of PENNSYLVANIA and NEW YORK respectively—bearing testimonials from the Conventions of those States.

Having been introduced by Mr. Granville Sharp they were formally presented to the Archbishop of Canterbury by Mr. Adams. An Act † of Parliament having been obtained, they were consecrated on Sunday, February 4, 1787, in Lambeth Palace Chapel, by the Primate (Dr. Moore), assisted by Archbishop

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* The two irregularly consecrated by the nonjuring Bishops [*see* p. 745] left no traces in America.

† Act 26 George III. c. 84 empowers the English Archbishops with the assistance of other Bishops to consecrate to the office of Bishop persons who are subjects or citizens of countries out of His Majesty's dominion.

Markham of York, Bishop Moss of Bath and Wells, and Bishop Hinchliffe of Peterborough [63].

The consecration of the next American Bishop also took place in England, Dr. JAMES MADISON being consecrated Bishop of VIRGINIA in the Chapel of Lambeth Palace on September 19, 1790, by Archbishop Moore, assisted by Bishop Beilby Porteus of London and Bishop John Thomas of Rochester. Dr. Madison was the last Bishop of the American (U.S.) Church consecrated by the Bishops of the English Church [64].

The first consecration of a Bishop *in* America took place on September 17, 1792, in Trinity Church, New York, when Dr. THOMAS JOHN CLAGGETT became Bishop of MARYLAND. In this act, performed by Bishop Provoost assisted by Bishops Seabury, White, and Madison, the succession of the Anglican and the Scottish Episcopate was united [65].

Thus was everything "done decently and in order," and these "ministers of grace, their hands on others laid, to fill in turn their place." "So age by age and year by year, His Grace was handed on," till this branch of the true vine hath taken root and filled the land, and stretched out branches unto the sea and beyond—preparing the way for, and uniting with, the parent tree, in China and Japan, raising goodly plants in Greece, West Africa, and Haiti, striving to make "the crooked straight" in Mexico, and everywhere bringing forth "fruit in due season." Of the 200 Bishops on the roll of the American Church, nearly one-half remain unto this present, filling 81 Bishoprics.

Such has been the planting and such the growth of the American Episcopate. And herein see we the fulfilment of our Saviour's words, "Every branch that beareth fruit, HE purgeth it, that it may bring forth more fruit."

. . . . . .

If the mother country paid dearly for its first experience in colonising—and certainly the loss of half a continent was no light price—it may be said to have been compensated by the experience gained. The advantages of that experience were seen in an improved treatment of the Colonists, in which the Church shared Her members north of the now United States, who had long been waiting for a head, might have continued to wait, but for the lesson the State in England had received. And so, when it was seen that thousands of loyalists had left the revolted colonies and passed over to Nova Scotia and Canada, the Government lent its assistance in settling them and placing them under the care of a Bishop of that Church to which they belonged. On March 21, 1783, eighteen clergymen (of whom 10 were or had been S.P.G. Missionaries, and 2 more became so) met in New York, and memorialised Sir Guy Carleton, Governor of New York, for the establishment of a Bishopric in Nova Scotia, and at length Letters Patent were issued constituting the British Colonies in North America into a See under the title of Nova Scotia. The person selected for this, the first Colonial Diocese, was, as if by one consent, the Rev. Dr. T. M. CHANDLER, formerly Missionary of the Society in New Jersey, a man distinguished for his services to the Church, both as an evangelist and as a champion of the American episcopate. Although he could not, by reason of ill health, himself accept the office, he was instrumental in filling it by recommending an equally worthy man, the Rev. Dr. CHARLES INGLIS, who as a Missionary of the Society in Pennsylvania and New York, and as Rector of Trinity Church, New York, had already "witnessed a good confession." His consecration took place [at Lambeth] on August 12, 1787, the same year in which American Bishops were first consecrated *in* England [66]. (*See portrait on p.* ii.)

The Society's "American Colonial Bishops Fund," which had served, by waiting, to accumulate a respectable capital since its inception in 1717 (*see* p. 745), now became of practical use in supporting the first Colonial Bishop—a support which has been continued to each occupant of the See of Nova Scotia [the total of the payments, to 1900, being £45,620] [67].

The presence of a Bishop in Nova Scotia proved an inestimable blessing to the Church and to the country generally [*see* pp. 117–18]. But the charge of a territory, now occupied by ten Dioceses, was too much for any one Bishop, and in 1793 the provinces of Upper and Lower Canada, with their dependencies, were formed into the Diocese of Quebec [68].

This experiment also proved of such obvious advantage to the true interests

both of the mother country and of the Colonies, that it is strange that episcopacy did not at once become an indispensable part of the Colonial system. But twenty years elapsed before another Diocese was constituted in any part of the British Dominions.

The claims of the country now selected had been too long neglected. As early as 1694 Dr. Prideaux in his "proposals for the propagation of Christianity in the East Indies," had maintained (as the result of experience there and in the West Indies) "that the existing evils and deficiencies cannot be otherwise remedied, than by settling Bishops and Seminaries in those countries, where Ministers may be bred and ordained on the spot."

The Charter granted to the East India Company in 1698 required them "constantly to maintain in every garrison, and superior factory, one minister [to be approved by the Bishop of London] and to provide there also one decent and convenient place for divine service only" [69]. Little however was done under this Charter for the moral and religious benefit of India. On the renewal of the Charter in 1813–14 the following resolution, adopted by the House of Commons, was made the basis of a clause in the Act:—

"That it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three archdeacons; and that adequate provision should be made from the territorial revenues of England for their maintenance."

This measure, which was introduced in an apologetic manner by the Government, met with much opposition and many prophecies of the evils that would arise therefrom in India [70]. The burdens created by this Act have been the only "evils," and may be held responsible for the death of several Bishops. On the other hand, India has been blessed by the lives of nine Bishops of Calcutta and by the hallowed graves of seven. In other ways the diocese of Calcutta – constituted May 2, 1814 [p. 472]—served as an example of good rather than evil. It was this "due settlement of the Episcopal authority in India" and "the security derived from proper Diocesan controul" which led the President of the Society in 1818 to represent that its operations might then be "safely and usefully extended to that quarter"—a recommendation which was at once complied with [71]. Similarly in 1823 the Bath District Committee of the Society represented the importance of an Episcopal establishment in the West Indies, "from the consideration of the good effects that were already apparent in its recent appointment in the great Eastern Peninsula" [72]. Therefore the Society memoralised Government, submitting

"that the arguments which determined his Majesty's Government to place the Churches of America and India under the direction of provincial Bishops, apply with at least equal force to the case of the West Indies, and [the Society] confidently refers to the experience of those instances, as exhibiting satisfactory proof of the benefits which may be expected to result from the extension of a similar Establishment to these important colonies" [73].

The precedents served to secure the foundation of the Dioceses of Jamaica and Barbados in 1824 [pp. 201, 229]. Hitherto only five sees had been founded in forty-seven years (Nova Scotia 1787, Quebec 1793, Calcutta 1814, Barbados 1824, Jamaica 1824); but since 1835 the average rate of progress has been over one a year, and the longest interval between each successive addition has never been more than three years. Encouraging as this progress is, it has not kept pace with the growth of the Colonial Church. The territory considered necessary to form a Colonial Diocese has generally been of such enormous extent as to render due supervision an impossibility. Nova Scotia, which began with half a continent, received, it is true, some relief in 1793; but the chief burden was shifted on to Quebec, and there remained for nearly forty years.

The case of Calcutta was still harder. Born to greatness, it had greatness thrust upon it until in 1824 it extended over the whole of British India, Ceylon, The Straits Settlements, all places between the Cape of Good Hope and Magellan's Straits, and New South Wales and Van Diemen's Land. This arrangement continued to 1835, when the formation of the Diocese of Madras was followed by that of Australia 1836 [p. 392] and Bombay 1837 [p. 569] [74]. These sub-

divisions afforded considerable but insufficient relief; * and the same may be said with regard to the separation of Upper Canada (Toronto) from Quebec, and of Newfoundland from Nova Scotia in 1839.

In 1841 was inaugurated one of the most important movements in the history of the Anglican Church. A letter addressed by Bishop Blomfield of London to the Archbishop of Canterbury on April 24, 1840, on the necessity of providing for an increase of the Colonial Episcopate, resulted in the formation on April 27, 1841, of a fund for the endowment of additional Bishoprics in the Colonies, to which the S.P.G. and S.P.C.K. gave £7,500 and £10,000 respectively.

In May 1849 the constitution and name of the institution were thus defined: "That henceforward all the Archbishops and Bishops of the United Church of England and Ireland form the Committee to be called the 'Council for Colonial Bishoprics'" [75]. The institution has been strengthened from time to time by the addition of eminent laymen and clergymen, and from the first it has been closely associated with the Society, receiving freely not only office shelter, but also rich stores of experience from the Chief Secretaries of the Society, who have always acted as Honorary Secretaries to the Council.

From 1841 to 1900 (inclusive) the Council has received a total sum of £991,388 (a large portion of this consisting of trust funds transferred to it for specific endowments), and has been instrumental in providing for 67 new Bishoprics [76].

The help of the Council is frequently supplemented or preceded by grants-in-aid from the S.P.G. and the S.P.C.K., the object of all being to stimulate and encourage local effort rather than to displace it. With these three sources available no diocese which does its part need lack a modest endowment for its Bishop.

The progress of the Colonial Episcopate since the formation of the Colonial Bishoprics Council has been encouraging: that it has not kept pace with requirements has been due not so much to the want of funds as to lack of creative power on the part of the Church. By the terms of the Consecration Service the English Bishops are unable to consecrate any Bishop without Royal Mandate or Licence. It has been shown that so far as places abroad are concerned the required authority was withheld until after the older Colonies had become independent: that the English Bishops were then empowered by Act of Parliament (26th George III. c. 84) "to consecrate British subjects or the subjects or citizens of any Foreign Kingdom or State to be Bishops in any Foreign Kingdom," and that three Bishops—two in 1787 and one in 1790—were consecrated in England for the United States. This Act did not apply to the Colonies, but the impolicy of any longer withholding a Bishop from them had been publicly admitted in 1783, the only question being "the proper method" of effecting the establishment of a bishopric. The question, as we have seen, was settled in 1787 by the issue of Royal Letters Patent constituting the Diocese of Nova Scotia. Among the powers conferred on the Bishop was that of exercising "all manner of jurisdiction, power, and coercion ecclesiastical." These Letters Patent were approved by the Law Officers † of the Crown, notwithstanding the fact that representative institutions had long been established in Nova Scotia. With the approval of lawyers ‡ still more eminent, the same course was adopted in 1793, when Canada, which two years before had received representative institutions, was separated from Nova Scotia and erected into the Diocese of Quebec. The precedent of creating dioceses by Letters Patent was invariably followed in the case of the Colonies and Dependencies down to 1863—in some instances with the recognition and support of Parliament.

The right to exercise "all manner of coercion ecclesiastical," especially the power of summoning witnesses, was challenged by the colonists in 1842, in con-

* Between 1822–33 the See of Calcutta was vacant over six years. From 1845 to 1857 the Bishop was unable to visit any place north of Allahabad, and in no part of the Punjab had an Anglican Bishop ever been seen until 1857, when the Bishop of Madras went there [74*a*].

† 1787.—Sir W. Wynn, Queen's Advocate; Sir R. P. Arden (afterwards Lord Alvanley), Attorney-General; and Sir A. Macdonald, Solicitor-General.

‡ 1793.—Sir John Scott (afterwards Lord Eldon), Attorney-General; Sir John Mitford (afterwards Lord Redesdale), Solicitor-General; and Sir William Scott (afterwards Lord Stowell).

sequence of apprehended action by the Bishop of Tasmania. The question was submitted to the Law Officers of the Crown, who reported that "Her Majesty had no authority by Letters Patent to create *the ecclesiastical jurisdiction complained of*." In the Letters Patent issued after this decision the Bishops' power of punishment and correction was limited to that of "visiting the Clergy," of "calling them before him," and of "enquiring into their morals and behaviour." The prerogative of the Crown received another blow in 1863, when the Judicial Committee of the Privy Council, in the case of Long *v.* the Bishop of Capetown, decided that the Bishop's Letters Patent, "being issued after Constitutional Government had been established in the Cape of Good Hope, were ineffectual to create *any jurisdiction, ecclesiastical or civil*, within the Colony, even if it were the intention of the Letters Patent to create such a jurisdiction, which they think doubtful."

This decision was confirmed by the judgment of the Judicial Committee* in the case of the Bishop of Natal, which came before them in 1864–5. Relying on the Metropolitical powers conferred on him by Letters Patent, the Bishop of Capetown had deposed the Bishop of Natal (Dr. Colenso). This raised the question,

"Were the Letters Patent of the 8th of December 1853, by which Dr. Gray was appointed Metropolitan, and a Metropolitan see or province was expressed to be created, valid and good in law?"

On this point the Committee's decision was

"that after the establishment of an independent Legislature in the settlements of the Cape of Good Hope and Natal, *there was no power in the Crown by virtue of its prerogative to establish a Metropolitan see or province, or to create an ecclesiastical corporation, whose status, rights, and authority the colony could be required to recognise.*

"After a colony or settlement has received legislative institutions the Crown (subject to the special provisions of any Act of Parliament) stands in the same relation to that colony or settlement as it does in the United Kingdom.

"It may be true that the Crown, as legal head of the Church, has a right to command the consecration of a Bishop; *but it has no power to assign him any diocese or give him any sphere of action* within the United Kingdom."

On the general question of Letters Patent the Committee concluded

"that, although in a Crown colony, properly so called, . . . *a bishopric may be created* and ecclesiastical jurisdiction conferred by the sole authority of the Crown, yet that the Letters Patent of the Crown will not have any such effect or operation in a colony or settlement which is possessed of an independent Legislature."

Later on Lord Romilly, as Master of the Rolls, decided, and the decision was accepted, that Bishop Colenso was entitled to continue receiving the episcopal salary from the Colonial Bishoprics Council. But while delivering judgment on this point he gave an explanation of the previous judgment of the Judicial Committee, virtually reversing their decision. In this dilemma the Colonial Office consulted the Law Officers of the Crown, and with their advice ignored Lord Romilly's explanation as *obiter dicta*.

The Colonial Churches on the whole were now in a wonderfully improved position. Those in the East and West Indies and the Crown Colonies remained bound as before, but the bonds of the others were broken asunder and were not renewed. Only by Parliament could the unconstitutional Acts of the Crown have been validated, and such Parliamentary legislation was considered to be impossible to obtain. The Colonial Office therefore wisely decided to leave those Colonial Churches free to manage their own affairs, to elect and consecrate their own Bishops without let or hindrance on the part of the State or the Crown [77].

[The first step in this direction was taken after the death of Bishop G. J. Mountain of Quebec, for whose successor (1863) no Letters Patent were issued, but simply a mandate for his consecration, addressed to the Metropolitan of Canada] [77*a*].

Three years later, when it was proposed to consecrate a Coadjutor of Toronto under the title of Bishop of Niagara, the Secretary of State for the Colonies informed the Bishop of Montreal "that a mandate from the Crown is not necessary to enable Colonial Bishops to perform the act of consecration," and that it rested with the Bishops of Canada, and would be in their power "under the Canadian Acts of 19 and 20 Vic. cap. 121, and 22 Vic. cap. 139, to determine, without hin-

* Then consisting of the Chancellor (Lord Westbury), Lord Cranworth, Lord Kingsdown, the Dean of Arches (Dr. Lushington), and the Master of the Rolls (Lord Romilly).

drance or assistance from the Royal Prerogative, in what manner the consecration of the Bishop of Niagara shall be effected." Attention was drawn to the fact "that under Imperial Acts, of which 59 George III. cap. 60 is the chief, clergymen ordained by Colonial Bishops not having local jurisdiction and residing within the limits of that jurisdiction* are subjected to certain disabilities, except when this ordination is effected under commission from a Diocesan Bishop and within his diocese" [78].

The consecration of Archdeacon BETHUNE [at Toronto] as Coadjutor-Bishop of Toronto on St. Paul's Day, January 25, 1867, is noteworthy as the first instance of a Colonial or Missionary Bishop of the Church of England, elected by the free voice of his clergy and laity, being consecrated without Royal Mandate or Letters Patent. This act completed the emancipation of most of the Colonial Churches [79]. Indeed since this time there has been little difficulty in extending the Colonial and Missionary Episcopate excepting in India. There the difficulties have hitherto been insurmountable for the most part.

The efforts of the Indian Bishops and of the Society have been incessant, and yet during the last sixty years the Church of England in India has been allowed only six additional Bishoprics. Fifty-two years ago the Roman Catholics had no fewer than ten Bishops in Southern India alone; the Church of England in 1900 had only nine Bishoprics in the whole of India [80]. How the Anglican Church has been hindered by these restrictions was told by Lord John Manners at the Society's meeting for the extension of Indian Missions in 1857:—

"Let us look back upon the hindrances thrown, year after year, by the State in the way of the Church making her voice heard throughout India, and we shall see how, when Christianity so to speak, was tolerated there, every restriction and every fetter that could impede her free action was resorted to, as if Christianity was some dangerous, revolutionary spirit which, if once let loose might shiver into fragments the fragile framework of Anglo-Saxon society and Anglo-Saxon Government. . . . Why, even a Malcolm objected to the propagation of the Gospel in those regions [India] and as late as 1833 the rulers of that land—even after Christianity had been what we might call tolerated—opposed the subdivision of the then enormous diocese of Calcutta, on the ground that if they permitted such a measure they would not be doing their duty to the native population" [80*a*].

The feeling of the Society has been that were it not to support this and similar measures it would not be doing *its* duty to the native population. Between 1826 and 1859 it frequently memorialised the Government for an increase of the Episcopate in India [81], and on the transfer of the country to the Crown it endeavoured (1858) to secure to the Crown the power, as then exercised in the Colonies, of dividing dioceses as occasion might require [82].

In 1861, on the death of the Bishop of Madras, it offered to guarantee the necessary funds for subdividing that diocese [83]; and in 1874, when his successor consulted it as to obtaining a coadjutor, it promised to "co-operate towards securing Suffragan Bishops for India, provided that each Bishop is appointed to minister within definite territorial limits, and that such territory shall not be defined so as of purpose to include only the stations occupied by one Society" [84]. In 1876 the Society proposed a scheme for the establishment of Missionary Bishoprics at (1) Rangoon, (2) Lucknow, (3) Delhi, (4) Lahore, (5) Peshawur, (6) Singhboom (Chota Nagpur), (7) Bangalore, (8) Kurnoul, (9) Kolapore, and (10) in the Gujerathi country—the first six to be taken out of the Diocese of Calcutta, (7) and (8) out of Madras, and the last two out of Bombay Diocese. Towards the carrying out of the scheme the Society set apart £21,000, and it was proposed that the Missionary Bishops should "be in the first instance Europeans, to . . . be succeeded as soon as may be by Native Bishops of a self-supporting Native Church [85].

The death of Bishop Milman during the preparation of the scheme led the Society at once to represent in the proper quarter the unspeakable disadvantage under which any Bishop must labour with so inordinately large a Diocese as had been committed to the Bishop of Calcutta [86]. After two interviews with the Secretary of State for India and a conference held at Lambeth the Society came

* The doubts raised as to the rights and ministrations of the clergy thus ordained have since been settled by the Colonial Clergy Act 1874 (37 and 38 Vic. cap. 77) [78*a*].

to the conclusion that it was undesirable in the circumstances to move the authorities in England to carry out those proposals which implied the immediate appointment of Missionary Bishops, although there was reason to hope they would be carried into effect in any case supported by ecclesiastical authority in India. This support the Society applied itself to obtain [87, 88].

The conference at Lambeth Palace was convened by the Archbishop of Canterbury, who invited certain members of the Society and other persons to consider the various schemes which had been proposed for an increase of the Indian Episcopate. It was decided that it was desirable "that a territorial Bishopric be founded at Lahore as a memorial to Bishop Milman," and a second at Rangoon, by the aid of a fund raised in the Diocese of Winchester; and the necessity of a further increase in the number of Bishops in India was recognised.

In many respects the altered circumstances were highly favourable to the Church. By the action of the Government the principle was established that although "dioceses constituted by Act of Parliament can only be dealt with in the way of subdivision under the authority of another Act," which there was no prospect of obtaining, yet new bishoprics could be created *in territories acquired since* 1833—which was the date of the last Act dealing with the Indian Episcopate; also (with the sanction of the native authority) *in native States*; and Assistant Bishops could be appointed. The Church was not slow to avail itself of these methods: the year 1877 brought relief to the Bishop of Calcutta by the creation of the Sees of Lahore and Rangoon (by Letters Patent); the Bishop of Madras in the same year commissioned two Assistant Bishops for Tinnevelly, and in 1879 was further relieved by the appointment of a Bishop for the native States of Travancore and Cochin [89]. In the first three instances (and in the case of Lucknow, founded in 1893) the Society was privileged to assist in providing the necessary funds [90]. The £21,000 set aside in 1875-6 was reserved until 1882, when, there being no present likelihood of the establishment of Missionary Bishops of the type contemplated, the money was expended in other ways, a portion being appropriated to the endowment of the Sees of Colombo and Singapore. But while doing this the Society declared its intention to carry out the scheme at the earliest possible opportunity [91].

More recent events point to the realisation of the scheme. In May 1885 the Church in Chota Nagpur petitioned their Diocesan for a resident Bishop. The Society supported the petition, and with the approval of the Archbishop of Canterbury memorialised the Government on the subject. The action of the Society at first created a wrong impression in the mind of the Bishop of Calcutta, which was removed by the assurances that no interference with his Lordship's rights was ever contemplated. With the aid of his Suffragans, and after conference with the Church in Chota Nagpur, the Metropolitan worked out a scheme for a Bishop for Chota Nagpur whose position, so far as the Crown is concerned, will be that of an Assistant Bishop, but who will receive jurisdiction by canonical consent—that is, by mutual agreement—and be altogether independent saving the rights of the Bishop of Calcutta as Metropolitan of the province. The Society was asked to co-operate by granting an annual stipend, but in order to ensure the independence and permanence of the Bishopric it has (with the aid of the S.P.C.K. and the Colonial Bishoprics Council) endowed the See [92]. Should this experiment succeed, and thus far it has succeeded, there ought not to be any further difficulty in obtaining a sufficient number of Bishops for India. [*See also* pp. 552 and 605.]

For the consecration (in England) of Bishops for places outside of the British Dominions, provision has been made by Act 5 Victoria cap. 6, commonly called the Jersualem Bishopric Act, passed in 1841, which is an amendment of the Act (5 George III.) under which the three Bishops were consecrated for the United States in 1787 and 1790. This Act of 1841 empowers the English Bishops to consecrate British subjects or the subjects and citizens of any foreign kingdom or State to be Bishops in any *foreign country*, and within certain limits to exercise spiritual jurisdiction over the ministers of British congregations of the Church of England and over such other Protestant congregations as may be desirous of placing themselves under the authority of such Bishops. English Churches in foreign parts are however not necessarily dependent on this Act or on the will of the Crown for the supply of their Bishops. When consecration takes place in England the Royal Mandate or Licence is required in *all* cases. But

most of the Colonial Churches are free, as the Scottish and Irish Churches are, to consecrate without any such restrictions. In the Madagascar difficulty, caused by the refusal of Lord Granville to issue the Royal Licence, the Scottish Church came to the rescue as it did in the case of Bishop Seabury. [*See* p. 377.] With the settlement of the Madagascar and the Indian difficulties the chief obstacles to the development of the Episcopate abroad may be said to have been overcome. The progress of that development up to the present time is shown in the following lists :—

I. BISHOPRICS OF THE AMERICAN CHURCH

(*All independent of aid from England*).

(Bishoprics, 81 (including 6 Foreign); Bishops, 84; Clergy, 4,961.)

	Organised	First Bishop cons.
†Connecticut	1783	1784
Maryland	1783	1792
†Pennsylvania	1784	1787
†Massachusetts	1784	1797
†New York	1785	1787
Virginia	1785	1790
†South Carolina	1785	1795
†New Jersey‡	1785	1815
†Vermont	1790	1832
†Rhode Island	1790	1843
†Delaware	1791	1841
†New Hampshire	1802	1844
†North Carolina	1817	1823
Ohio	1818	1819
†Maine	1820	1847
†Georgia	1823	1841
Mississippi	1826	1850
Tennessee	1828	1834
Kentucky	1829	1832
Alabama	1830	1844
Michigan	1832	1836
Chicago (*formerly* "*Illinois*")	1835	1835
Cape Palmas (*formerly* "*Africa*")	1836	1851
†Western New York	1838	1839
Louisiana	1838	1841
Indiana	1838	1849
Florida	1838	1851
Missouri	1839	1835
Shanghai and the Valley of the Yangtse River	1844	1844
Milwaukee (*formerly* "*Wisconsin*")	1847	1854
Texas	1849	1859
California	1850	1853
Iowa	1853	1854
Minnesota	1857	1859
Kansas	1859	1864
Haiti	1863	1874
Pittsburgh	1865	1866
Tokyo (*originally* "*Yedo*," *then* "*Tokyo*," *then* "*North Tokyo*")	1866	1866
Nebraska	1868	1865
Easton	1868	1869
†Long Island	1868	1869
†Albany	1868	1869
†Central New York	1868	1869
Arkansas	1871	1838
†Central Pennsylvania	1871	1871
South Dakota (*formerly* "*Niobrara*")	1873	1873
†Newark (*formerly* "*Nthn. New Jersey*")	1874	1874
Western Michigan	1874	1875
New Mexico and Arizona	1875	1875
Southern Ohio	1875	1875
Fond-du-Lac	1875	1875
Quincy	1877	1878
West Virginia	1877	1878
Springfield	1877	1878
Montana	1880	1880
North Dakota	1883	1883
†East Carolina	1883	1884
Colorado	1887	1865
Western Texas	1888	1888
Oregon (*formerly* "*Oregon and Washington*"; *see* "*Olympia*")	1889	1854
West Missouri	1890	1890
Olympia (*formerly* "*Washington*"; *see also* "*Oregon*")	1892	1880
Southern Florida	1892	1892
Oklahoma & Indian Territory	1892	1892
Spokane	1892	1892
Southern Virginia	1892	1892
Alaska	1892	1895
Dallas (*formerly* "*Nthn. Texas*")	1895	1874
Marquette (*formerly* "*Nthn. Michigan*")	1895	1892
Lexington	1895	1896
Los Angeles	1895	1896
Washington (D.C.)	1895	1896
Asheville	1895	1896
Duluth	1895	1897
Sacramento (*formerly* "*Nthn. California*")	1898	1874
Salt Lake (*originally* "*Utah*," *then* "*Nevada and Utah*")	1898	1867
Boise (*formerly* "*Wyoming and Idaho*")	1898	1887
Laramie (*formerly* "*The Platte*")	1898	1890
Michigan City	1898	1897
Brazil	1898	1899
Kyoto (Japan)	1898	1900

† This mark signifies that the Society has planted and supported Missions which now form a part of the Diocese.
‡ The Society contributed towards the purchase of a See House at Burlington, New Jersey, in 1713.

II. ENGLISH-COLONIAL AND MISSIONARY BISHOPRICS.

(Bishoprics, 97; Bishops, 99; Clergy, 4,862.)

	Founded
†Nova Scotia*‡	1787
†Quebec‡	1793
†Calcutta	1814
†Jamaica‡¶	1824
†Barbados	1824
†Madras	1835
†Sydney (*formerly* "*Australia*")¶	1836
†Bombay	1837
†Toronto*¶	1839
†Newfoundland*‡	1839
†Auckland (*formerly* "*New Zealand*")‡¶	1841
Jerusalem and the East	1841
†Tasmania‡¶	1842
†Antigua‡	1842
†Guiana‡	1842
†Gibraltar‡	1842
†Fredericton	1845
†Colombo‡	1845
†Capetown‡	1847
†Newcastle‡¶	1847
†Melbourne¶	1847
†Adelaide¶	1847
†Victoria (China)‡¶	1849
†Rupertsland	1849
†Montreal‡	1850
†Sierra Leone‡	1852
†Grahamstown‡	1853
†Natal‡	1853
†Mauritius‡	1854
†Singapore, Labuan, and Sarawak*‡	1855
†Christchurch (N.Z.)‡¶	1856
†Perth‡	1857
†Huron¶	1857
†Wellington‡¶	1858
†Nelson‡¶	1858
†Waiapu¶	1858
†Brisbane‡¶	1859
†St. Helena	1859
†British Columbia	1859
†Nassau*‡	1861
†Zanzibar and East Africa (*originally* "*Zambesi*" *and then* "*Central Africa*")¶	1861
†Honolulu*‡¶	1861
†Melanesia¶	1861
†Ontario‡¶	1862
†Bloemfontein (*formerly* "*Orange River*")*‡	1863
†Goulburn‡¶	1863
Western Equatorial Africa (*formerly* "*Niger*")	1864
†Dunedin‡¶	1866
†Grafton and Armidale	1867
†Bathurst¶	1869
Falkland Islands	1869
†Zululand	1870
Moosonee	1872
†Trinidad‡	1872
Mid-China (*formerly* "*North China*")	1872
†Algoma‡	1873
†St. John's (*formerly* "*Independent Kaffraria*")*	1873
Athabasca	1874
†Saskatchewan*‡	1874
†Madagascar*	1874
†Ballarat¶	1875
†Niagara¶	1875
†Lahore‡	1877
†Rangoon‡	1877
†Pretoria*‡	1878
†North Queensland*	1878
†Windward Islands‡	1878
†Caledonia	1879
†New Westminster*‡	1879
Travancore and Cochin	1879
†North China (*see* Mid-China)‡	1880
†South Tokyo (*formerly* "*Japan*")*	1883
†Honduras*	1883
†Qu'Appelle (*formerly* "*Assiniboia*")*‡	1883
Mackenzie River	1883
†Riverina	1884
Uganda (*formerly* "*Eastern Equatorial Africa*")	1884
†Calgary‡	1887
†Corea*‡	1889
†Chhota Nagpur‡	1890
Selkirk	1890
†Mashonaland*‡	1891
†Lebombo‡	1891
†Rockhampton‡	1892
Likoma (*formerly* "*Nyasaland*")	1892
†Lucknow‡	1892
Kiushiu (South Japan)	1894
Western China	1895
†Osaka (Japan)*	1896
†Ottawa¶	1896
Hokkaido (Japan)	1896
†Tinnevelly and Madura*‡	1896
†New Guinea¶	1897
Mombasa	1898
†Carpentaria‡	1899
†Keewatin‡	1899
†Kootenay	1900
Proposed:—	
(†"Nagpur" (for Central Provinces, India).‡)	
(†Shantung, China‡.)	

† This mark signifies that the Society has planted or supported Missions which now form a part of the Diocese.
* This shows that the Society has contributed to the support of Bishops by annual grants.
‡ This shows that the Society has contributed to the permanent endowment of the See.
¶ This signifies that the Diocese is now independent of aid from the Society.

The grand total of the sums actually expended by the Society on the support of Bishops is £362,760. The influence of the Society is not however to be estimated by its contributions of funds for such purposes. From the first it has borne witness to principles long disregarded, but which are now generally recognised. Instrumentally the extension of the Episcopate may be considered to have been the work of the Society, the result of the warnings and appeals made long since and now at last attended to; and by its work in all parts of the world the Society has had the privilege of creating a demand for Bishoprics and of giving of its best to fill the offices created. In all, 47 of its Missionaries have been raised to the Episcopate, and 134 Bishops have been supported wholly or in part from its funds.

It is gratifying to record that three of the latest Missions of the Society—those to Corea, Mashonaland, and Lebombo, were led (instead of followed) by Bishops.

CHURCH ORGANISATION ABROAD.

The instructions drawn up by the Society in 1706 for its Missionaries provided for "meeting together at certain Times, as shall be most convenient, for Mutual Advice and Assistance." [*See* p. 838.]

In the early days of the Church in America the meetings took place frequently in "Convention"—a term still retained in the American Church—and Commissaries were sent over by the Bishop of London, some of whom assisted in forming parishes. [*See* pp. 2–3, 57.] But whatever powers were delegated to Commissaries the fact remained that a non-resident Bishop was practically "useless to the people." [*See* p. 743.] The establishment of Missions and parishes, with vestries, schools, colleges, and libraries, and the holding of conventions and meetings, was about as much as could be accomplished in the way of organisation* without the presence of "the Superior Episcopal Order."

With the advent of Bishops in the United States the several Church Conventions became Diocesan, and all united in the General Convention which was constituted in 1784–5 and held its first meeting in Philadelphia in September and October 1785. The American Church meets triennially in General Convention, which is composed of the House of Bishops and the House of Deputies. All Diocesan and Missionary Bishops are entitled to seats in the House of Bishops. The House of Deputies consists of four clergymen and four Laymen from each Diocese. No alteration can be made in the constitution, or in the liturgy or offices of the Church, unless the same has been proposed in one General Convention and made known to the Conventions of every Diocese and adopted at the ensuing General Convention. The presiding Bishop at present is Dr. CLARK of Rhode Island. No Province, Primate, Metropolitan, or Archbishop finds a place in the organisation of the American Church, and only in recent years has the office of Archdeacon been introduced; but the Conventions answer to the Colonial Synods.

The Colonial Churches were slow in adopting Synodal Organisation. For the first half of the present century they were dependent on local committees and local Church Societies for the development and administration of their resources. These are the bodies which "have borne the burden and heat of the day," which have "hewed timber afore out of the thick trees," and are "known to have brought it to an excellent work"—a work which is still continued by the same agencies but on a more representative basis. As early as 1769 a Committee was formed in Halifax for the purpose of considering and reporting to the Society the state and exigencies of the Missions in Nova Scotia. This body, the first auxiliary Committee of the Society in the Colonies, consisted of the Lieut.-Governor, Chief Justice Belcher, and the Secretary of the Province, and rendered good service up to 1776, when coercive power over the clergy was desired by them from the Society, under the authority of Government. This the Society considered "would be highly improper," and the Committee was dissolved [93].

* It should be added that a Corporation for the Relief of the Widows and Orphans of the Clergy was established in 1769 by three Charters for the provinces of New York, New Jersey, and Pennsylvania, and that for some time it was encouraged with an annual contribution of £60 from the Society. [*See* p. 40.]

It was not till about 1816 that Church Committees began to be generally introduced in the Colonies. These were of a more representative character than that of Halifax, and most of them, whether "District" or "Diocesan," were connected with one or more of the Home Societies. Gradually from 1831 many of these Committees became absorbed into Diocesan Church Societies, embracing the objects of both the S.P.G. and the S.P.C.K. and having branches throughout the dioceses, so that by 1850 the S.P.G. had become the parent of these institutions in almost all the Colonial dioceses [94]. These associations proved the best handmaids and auxiliaries of the parent Society, and contributed most effectually to the establishment of self-supporting Churches in all parts of the world.

In the second year of its existence the income of the Toronto Church Society, exclusive of considerable grants of land, amounted to £1,800—that is, a sum greater than that received by the S.P.G. in any one of the first ten years of its existence [95]. The Sydney Church Society during its first eleven years raised £84,000 for maintaining Clergy, Catechists, Missionaries, and building churches and parsonages—a sum exceeding the whole income of the S.P.G. for the first twenty-six years [96]. The value of these Diocesan Church Societies has been everywhere recognised—in some cases they have been incorporated by Charter and still exist side by side with Synods, in others they have been merged in the Diocesan Synods. Although Diocesan Conventions had been in existence in the American Church from 1784, nearly seventy years elapsed before similar representative institutions were adopted in the Colonial Church. Bishop Selwyn of New Zealand held a Synod of *Clergy* in 1844 [97]; but the foundation of the synodal system in the Colonies may be said to have been laid by the Australasian Bishops at a Conference held at Sydney in October 1850. This Conference consisted of the Bishops of Sydney (Broughton), New Zealand (Selwyn), Tasmania (Nixon), Adelaide (Short), Melbourne (Perry), and Newcastle (Tyrell). In consequence of doubts as to how far they were "inhibited by the Queen's supremacy from exercising the powers of an Ecclesiastical Synod," they resolved not to exercise such powers on that occasion; but to consult together upon the various difficulties in which they were placed by the doubtful application to the Church in the Province of the Ecclesiastical Laws which were in force in England, and to suggest measures for removing their embarrassments, and to consider other matters. The Conference stated the necessity for duly constituted Provincial and Diocesan Synods composed of Bishops and Clergy, and meeting simultaneously with Provincial and Diocesan Conventions composed of elected laymen, "that the Clergy and Laity may severally consult and decide upon all questions affecting the temporalities of the Church" [98, 99].

[It was thought by many persons that letters patent granted by the Crown subjected a Bishop to certain pains and penalties if without license he ventured to hold a Synod of Clergy and Laity to confer on ecclesiastical matters. But all doubts on this point were removed on the Bishop of Adelaide consulting Sir Richard Bethell, Joseph Napier, Fitzroy Kelly, and A. J. Stephens, who gave their opinion that the summoning of such a Synod would be no legal offence.] The result of the action of the Australasian Bishops has been the establishment in all parts of the world of fully representative and legally constituted Synods, consisting of Bishops, Clergy, and laity—each of whom has a voice in *all* matters considered. In most cases the Synods have received the recognition of the Legislatures and power to hold property as corporations.

DIOCESAN SYNODS were first introduced into—

British North America (Toronto) in 1853
Australia (Adelaide) in 1855
South Africa (Capetown) in 1857
New Zealand (Auckland) in 1860
West Indies (Guiana) in (? 1864)
Borneo in 1864
East Indies (Ceylon) in 1865
Japan in 1887

PROVINCIAL SYNODS, uniting the dioceses in the respective provinces, were established in—

British North America (Province of Canada) in 1861, and (Province of Rupertsland) in 1875 (*see* p. 763)
Australia (Province of New South Wales) in 1866 (*see* p. 766)
Africa (Province of South Africa) in 1870 (*see* p. 765)
West Indies (Province of West Indies) in 1883 (Bishops only) (*see* p. 764)

GENERAL SYNODS were formed for—

(1) *New Zealand* (uniting all the Dioceses) in 1859 (*see* p. 766); (2) *Australia and Tasmania* (uniting all the Dioceses) in 1872 (*see* p. 766); (3) *The Dominion of Canada* (uniting all the Dioceses excepting Caledonia), 1893 (*see* p. 763). The formation of the Canadian General Synod is specially memorable as having been the occasion of the creation of the first two Archbishoprics in the English Colonial Church. The Synod was organised at Toronto on September 13, 1893, when the Metropolitans of the two Ecclesiastical Provinces of "Rupertsland" and "Canada" (viz., Bishop Machray of Rupertsland Diocese, and Bishop Lewis of Ontario Diocese) were designated "Archbishop" of their respective Sees, as well as "Metropolitan" of their Provinces, and Bishop Machray was also elected "Primate of all Canada."

The existing American and Colonial Church *organisations* for **FOREIGN MISSIONS** are:—In the UNITED STATES.—(1) "The Domestic and Foreign Missionary Society," incorporated 1846 and comprehending all persons who are members of the American Church. It includes the Board of Missions, a Missionary Council, a Board of Managers, and the Women's Auxiliary to the Board of Missions. (2) The American Church Missionary Society (auxiliary to the Board of Missions), incorporated 1861.

In AUSTRALIA and NEW ZEALAND.—The Australasian Board of Missions (Domestic and Foreign), organised 1850. [*See* p. 398 and index.]

In the WEST INDIES.—The West Indian Mission to Western Africa, organised 1850–1, on the occasion of the third Jubilee of the S.P.G., with the aid of a contribution of £1,000 from the Society. [*See* pp. 205, 260.]

In the ECCLESIASTICAL PROVINCE OF CANADA.—The Canadian General Board of Missions, consisting of the Provincial Synod, working by means of "the Domestic and Foreign Missionary Society of the Church of England in Canada." This Society includes all persons who are members of the Canadian Church. Organised 1883. In 1886 the Women's Auxiliary was formed in connection with it. [*See* p. 175.] (*Note.*—Missionary Unions were formed in parts of Canada in 1875, and Diocesan Boards of Foreign Missions in Nova Scotia in 1870, and in Fredericton in 1874.)

By means of these agencies and Colonial contributions to the English Foreign Missionary Societies, the American and Colonial Churches are joining in the evangelisation of the world. [*See* pp. 87, 193, 253, 383, 385, 467, 731, 733.]

Church Congresses were instituted in the United States in 1874; Australia (Melbourne), 1882, and Canada (Hamilton), 1883.

It is unnecessary to add anything on the subject of the minor Church institutions abroad. In many respects, especially as regards synodal organisation and self-government, the daughter Churches are far in advance of the mother, and able to solve some problems which in England seem to be insoluble.

The progress of Church organisation from simple meetings of the Clergy through each successive stage to Synods—Diocesan, Provincial, and General—has been shown; it now remains to record the union of the various branches of the Anglican Communion in the so-called "Pan-Anglican Synod," or, to use the more proper term, the LAMBETH CONFERENCE. This "crowning of the edifice" owes its origin to the daughter Churches. The first suggestion was made in 1851 by Bishop Hopkins of Vermont, when responding to the invitation of the President to join in celebrating the Society's Jubilee:—

"It is always a grateful theme to an American Churchman when a Prelate of our revered Mother Church speaks, as your Grace has been pleased to do, of the 'close communion which binds the Churches of America and England.' For my own part, I would that it were much closer than it is, and fervently hope that the time may come when we shall prove the reality of that communion in the primitive style, by meeting together in the good old fashion of Synodical action. How natural and reasonable would it seem to be, if, 'in a time of controversy and division,' there should be a Council of all the Bishops in Communion with your Grace! And would not such an assemblage exhibit the most solemn and (under God) the most influential aspect of strength and unity, in maintaining the true Gospel of the Apostles' planting, against the bold and false assumptions of Rome? It is my own firm belief that such a measure would be productive of immense advantage, and would exercise a moral influence far beyond that of any secular legislation" [100].

The next movement came from the Provincial Synod of Canada, which in September 1865 addressed the Convocation of the Province of Canterbury.

This request being supported by many other Bishops, home and colonial, and by the Convocation of Canterbury, Archbishop Longley convened a Conference which met on September 24, 1867, and was attended by seventy-six Bishops, viz.: 18 English and Welsh, 5 Irish, 6 Scottish, 24 Colonial and Missionary, 4 retired Colonial, and 19 American (U.S.) Bishops. A second Conference was opened on July 2, 1878, at which one hundred Bishops were present, viz.: 35 English and Welsh (including three Suffragan Bishops and four ex-Colonials holding "permanent commissions" in England), 9 Irish, 7 Scottish, 30 Colonial and Missionary, and 19 American (U.S.) Bishops. A third Conference which began on July 3, 1888, consisted of 145 Bishops, viz.: 40 English and Welsh (including 8 Suffragans), 11 Irish, 6 Scottish, 53 Colonial and Missionary (including two Coadjutors), 6 ex-Colonial, and 29 American (U.S.) Bishops [101].

In connection with the Conferences the Society organised meetings throughout the country, which were supported by Bishops from all parts of the world. At Sunderland on August 2, 1888, the late Bishop Lightfoot of Durham gave expression to the universal feeling of gratitude for the work accomplished:—

"There are now fourteen African Bishops. Not one of those Dioceses existed till Her Gracious Majesty had been on the throne fully ten years. There are nineteen Sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian Sees, and the first of them was created just about the time Her Majesty ascended the throne. There are eight Sees in New Zealand and the Pacific Islands, and not one of them existed at the commencement of the reign. Let us ask ourselves what a See means? It means the completion of the framework of a settled Church government; it means the establishment of an Apostolic ministry, which we believe was especially ordained by God to be the means by which the ministrations and the gifts of the Church of Christ should flow to men. It is the enrolment, as a corporate unity, of one other member of the great Anglican communion. The question which we have to ask ourselves is, by what agency, under God, had these results been achieved? I do not wish for a moment to under-rate the assistance which has been rendered from other quarters. The noble generosity of individuals has done much; the co-operation of the great Church Missionary Society has done more. There is a special association likewise for the establishment of Colonial and Missionary Bishoprics. But the one Society which from first to last has taken up this special work, and has carried it to these glorious results, is the Society for the Propagation of the Gospel. I think, therefore, at the Lambeth Conference, when our hearts were full of thanksgiving for their results, it would have been base ingratitude if we had forgotten the instrumentality through which God had worked. When I speak to American Bishops or clergymen, their language is the language of heartfelt enthusiasm and gratitude towards the Society. I think we may say that if there had been no Society for the Propagation of the Gospel there could, humanly speaking, have been no Lambeth Conference" [103].

The Society was associated with the closing service of the last Conference (held in St. Paul's Cathedral on July 28, 1888), by receiving the thank-offerings made on that occasion [104].

The meeting of the fourth Lambeth Conference, which was antedated by Archbishop Benson in order that it might coincide with the 1,300th anniversary of the landing of St. Augustine, chanced to coincide also with the commemoration of Queen Victoria's* sixtieth year—1897. It opened on June 30, and was attended by 194 Bishops; viz.: 52 English and Welsh (including 20 suffragans); 10 Irish; 7 Scottish; 70 Colonial and Missionary (including 5 coadjutors); 6 ex-Colonial Bishops (including 4 acting as assistants to English Bishops); and 49 American (U.S.) Bishops (including 3 coadjutors).

A large portion of the Encyclical Letter from the Bishops dealt with Missions, and contained much that will justify and commend the Society's work, *e.g.*, "The Colonists are our own kin and we cannot leave them to drift away from the Church of their fathers. . . . The work" of Foreign Missions "at present stands in the first rank of all the tasks which we have to fulfil. . . . Our duties to the Colonies in all spiritual matters are undeniably heavy. But the great task of evangelising the human race is largely put upon us, and we cannot shrink from bearing the burden."

This division of work concurs with the Society's policy, which places first in order the care of the Colonists, next that of our heathen fellow-subjects in our Colonies and dependencies, and then the conversion of the heathen beyond the Empire.

Further, the Bishops were of opinion that on the converts from heathenism, and *à fortiori* on the Colonists, must be impressed "the universal duty of maintaining their own ministry"; and they added that "Societies do not profess to do more than form or found Churches, retiring from the work when the Missions pass on to the stage of organised Church life."

This also has been the aim of the Society, though generally it has been necessary to continue its help for long periods after Churches, Dioceses, and Provinces have been fully organised.

As on previous occasions, the Society was allowed to be, in a sense, united with the proceedings of the Lambeth Conference. Its annual meeting was fixed by his Grace the President for a day which would make it a *quasi* prelude to the great gathering at Lambeth. The annual service in St. Paul's Cathedral on June 23 was attended by the Primate and sixty-six Bishops, and the preacher, appointed by the Archbishop of Canterbury, was, as in 1888, a Bishop of the American Church—the Bishop of Mississippi. On June 25 the Society held two meetings in St. James' Hall, London, when an address of welcome† to the Bishops supplanted the usual brief report, and the Church's work in all parts of the world was brought before crowded audiences.

As in 1888 the offertory at the concluding service of the Lambeth Conference (held in St. Paul's Cathedral on August 2) was given to the Society [105].

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* In connection with this event, the Society (June 18, 1897) presented an address of congratulation to the Queen, in which it recalled Her Majesty's acceptance of the office of Patron in 1838, the late Prince Consort's recognition of its claims on the occasion of the third Jubilee in 1851 by being enrolled on the list of Incorporated Members, by presiding over its Annual Public Meeting and by making a donation to its funds, and the further mark of royal sympathy by the contribution of Her Majesty and His Royal Highness to the fund for erecting the Memorial Church, Constantinople, at the close of the Crimean war. As a result of its endeavours to fulfil the obligations laid upon it by the Royal Charter in 1701, the Society had been "the means of planting the Church in almost every part of Her Majesty's Empire," and had "fostered the growth of the Church until many dioceses have become independent of all external aid." During Her Majesty's reign (1837–97) the number of Anglican Bishoprics in foreign parts had increased from seven to ninety-two, and the Society's missionaries from 219 to 763, the native clergy, of whom there was not one in 1837, now numbering 132 of Asiatic and 46 of African birth. The address was "very graciously" received by the Queen [105*a*].

† This address contained a fuller summary of the spiritual progress and expansion of the Church, and of the Society's share in the same during the Queen's reign, than that given in the address to Her Majesty. The new fields occupied by the Society in the period can be seen at a glance by referring to the table at the beginning of this book While the number of English-Colonial and Missionary Bishoprics had risen from 7 to 92, the American Bishoprics had increased from 16 to 78 =170 in all (*see* R. 1897, pp. 17–19)

The Society declined an invitation to take part in the so-called "Parliament of Religions" held at Chicago in 1893. A similar invitation to the Archbishop of Canterbury met with similar treatment, because (as his Grace explained at the Society's Annual Public Meeting in 1893) the attempt to present a parliament of religions appeared to him "to be a total misapplication of a true view," and "we cannot make our Christianity a member of a parliament of religions without acknowledging that those religions have equal claims, and that they came to mankind under a parity of conditions." That he could by no means admit, and therefore, although not surprised at the Roman Catholic and other churches having accepted the invitation, he felt that for the Church of England he must refuse it. It might have been possible to have accepted it if it were "a question of evidences," but that did not seem to be the idea. Our religion does not consist of evidences only. There is faith, a deep-rooted faith, in one Father, Son, and Holy Ghost; and faith and devotion, such as must be entertained by every Christian soul which is rooted and grounded in Him, could not be subjects for discussion. "The Church is like the old temple. There is the court of the Gentiles; there is the court of the women into which the ordinary worshippers are admitted; there is the court of the priests; there is even the holy place; but I do not think that we could go to any such assembly and leave our holy of holies behind us; still less could we imagine that its veil could be drawn aside."

The result of the gathering, as shown by the misrepresentations of Buddhist delegates on their return to Japan, justified the action of the Society and its President (see p. 724), and proved that the holding of such a meeting was, as a Japanese Christian said, a great mistake [106].

FOOT-NOTES FOR PAGES 763–8.

† This mark signifies that the Society has planted or supported Missions which now form part of the Diocese.

* This shows that the Society has contributed to the support of the Bishop by annual grants.

‡ This shows that the Society has contributed to the permanent endowment of the See.

§ This indicates that the Bishop had *previously* been a Missionary of the Society

¶ This signifies that the Diocese is now independent of aid from the Society.

THE ENGLISH-COLONIAL AND MISSIONARY BISHOPRICS, 1787–1900, arranged under their respective countries and in Ecclesiastical Provinces, with lists of the Bishops.

(*For general chronological list of the Bishoprics, see* p. 758.)

I. BRITISH NORTH AMERICA (24 Bishoprics).

PROVINCE OF CANADA (10 Bishoprics).—Montreal was constituted a Metropolitical See by Letters Patent in 1861, but ceased to be so on the resignation of Bishop Oxenden, when (in accordance with the previous decision of the Provincial Synod that the primacy should no longer be of necessity attached to Montreal, but that on each avoidance a Metropolitan should be named by vote of the House of Bishops) Bishop Medley of Fredericton was elected "Metropolitan" on January 27, 1879, and held the office until his death in 1892. The successive Metropolitans have been Archbishop Lewis of Ontario (1893–1901) and Archbishop Bond of Montreal, elected 1901.

These Dioceses are united in the General Synod, formed in 1893, for the Dominion of Canada.

1787. Nova Scotia†‡ (the first Colonial See). —*Bishops:* C. Inglis,§* 1787; R. Stanser,§* 1816; J. Inglis,§* 1825; H. Binney,* 1851; F. Courtney,* 1888.

1793. Quebec†‡ (formed out of Nova Scotia).—*Bishops:* J. Mountain, 1793; C. J. Stewart,§ 1826; G. J. Mountain,§ 1836; J. W. Williams, 1863; A. H. Dunn, 1892.

1839. ¶Toronto† (formed out of Quebec).—*Bishops:* J. Strachan,§* 1839; A. N. Bethune,§ 1867; A. Sweatman, 1879.

1845. Fredericton† (formed out of Nova Scotia).—*Bishops:* J. Medley, 1845; H. T. Kingdon, Coadjutor Bishop 1881, Bishop 1892.

1850. Montreal†‡ (formed out of Quebec).—*Bishops:* F. Fulford, 1850; A. Oxenden, 1869; W. B. Bond,§ Bishop 1879, Archbishop 1901.

1857. ¶Huron† (formed out of Toronto).—*Bishops:* B. Cronyn,§ 1857; I. Hellmuth,§ 1871; M. S. Baldwin, 1883.

1862. ¶Ontario†‡ (formed out of Toronto).—*Bishops:* J. T. Lewis,§ Bishop 1862, Archbishop 1893; W. L. Mills, Coadjutor, with title of "Bishop of Kingston," 1900, Bishop of Ontario 1901.

1873. Algoma†‡ (formed out of Toronto).—*Bishops:* F. D. Fauquier,§ 1873; E. Sullivan, 1882; G. Thorneloe,§ 1897.

1875. ¶Niagara† (formed out of Toronto).—*Bishops:* T. B. Fuller,§ 1875; C. Hamilton, 1885; J. P. Du Moulin, 1896.

1895. ¶Ottawa† (formed out of Ontario). —*Bishop:* C. Hamilton, *cons.* 1885, *tr.* 1896.

PROVINCE OF RUPERTSLAND.—Constituted in 1875, Rupertsland being the Metropolitical See (9 Bishoprics).

1849. Rupertsland.†—*Bishops:* D. Anderson, 1849; R. Machray, Bishop 1865, Archbishop of Rupertsland and Primate of All Canada 1893.

1872. Moosonee (formed out of Rupertsland).—*Bishops:* J. Horden, 1872; J. A. Newnham,§ 1893.

1874. Athabasca (formed out of Rupertsland).—*Bishops:* W. C. Bompas, 1874; R. Young, 1884.

1874. Saskatchewan†‡ (formed out of Rupertsland).—*Bishops:* J. McLean,* 1874; W. C. Pinkham,§ 1887.

1883. Qu'Appelle†‡ (*formerly* "*Assiniboia*," formed out of Rupertsland and Saskatchewan).—*Bishops:* A. J. R. Anson,* 1884; W. J. Burn, 1893; J. Grisdale, 1897.

1883. Mackenzie River (formed out of Athabasca). —*Bishops:* W. C. Bompas, *cons.* 1874, *tr.* 1883; W. D. Reeve, 1891.

1887. Calgary†‡ (formed out of Saskatchewan).—*Bishop:* W. C. Pinkham,§ 1887.

1890. Selkirk (formed out of "Mackenzie River"). —*Bishop:* W. C. Bompas, *cons.* 1874, *tr.* 1891.

1899. Keewatin†‡ (formed out of Rupertsland and Moosonee).—(Bishop not yet appointed.)

1859. British Columbia.†—*Bishops:* G. Hills, 1859; W. W. Perrin, 1893.

1879. New Westminster†‡ (formed out of British Columbia).—*Bishops:* A. W. Sillitoe,* 1879; J. Dart,*§ 1895.

1900. Kootenay† (formed out of New Westminster and for the present under the charge of the Bishop of that Diocese).

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† * ‡ § ¶ *See* foot-notes on p. 762*b*.

(*Independent Bishoprics.*)

1879. CALEDONIA† (formed out of British Columbia).—*Bishop:* W. Ridley, 1879.

1839. NEWFOUNDLAND†‡ (formed out of Nova Scotia).—*Bishops:* A. G. Spencer,*§ 1839; E. Feild,* 1844; J. B. Kelly, Coadjutor 1867, Bishop 1876; L. Jones, 1878.

II. THE WEST INDIES, CENTRAL AND SOUTH AMERICA (9 Bishoprics.)‖

PROVINCE OF THE WEST INDIES (8 Bishoprics).—(There is no fixed Metropolitical See. The "Primates" have been Bishop Austin of Guiana, 1883–92, and since 1892 Bishop Nuttall of Jamaica, who in 1897 was designated "Archbishop of the West Indies.")

1824. ¶JAMAICA.†‡—*Bishops:* C. Lipscomb, 1824; A. G. Spencer,§ 1843; R. Courtenay, 1856; W. G. Tozer, 1879; E. Nuttall, Bishop 1880, Archbishop of the West Indies, 1897. *Coadjutor Bishop:* C. F. Douet, 1888.

1824. BARBADOS.†—*Bishops:* W. H. Coleridge, 1824; T. Parry, 1842 (Coadjutor Bishop, H. H. Parry,§ 1868); J. Mitchinson, 1873; H. Bree, 1882; W. P. Swaby, *cons.* 1893, *tr.* 1900.

1842. ANTIGUA†‡ (formed out of Barbados).—*Bishops:* D. G. Davis, 1842; S. J. Rigaud, 1858; W. W. Jackson,§ 1860; C. J. Branch, Coadjutor Bishop 1882, Bishop, 1895; H. Mather, 1897.

1842. GUIANA†‡ (formed out of Barbados).—*Bishops:* W. P. Austin, 1842; W. P. Swaby, 1893; E. A. Parry, 1900.

1861. NASSAU†‡ (formed out of Jamaica).—*Bishops:* C. Caulfield, 1861; A. R. P. Venables, 1863; F. A. R. Cramer-Roberts,* 1878; E. T. Churton, 1886. (Vacant.)

1872. TRINIDAD†‡ (formed out of Barbados).—*Bishops:* R. Rawle,§ 1872; J. T. Hayes, 1889.

1878. WINDWARD ISLANDS†‡ (formed out of Barbados; up to the present it has remained under the charge of the Bishop of that See).

1883. HONDURAS† (formed out of Jamaica).—*Bishops:* E. Holme,§ March–July 1891; G. A. Ormsby,* 1893.

(*Independent Bishopric.*)

1869. FALKLAND ISLANDS.—*Bishop:* W. H. Stirling, 1869. (Vacant.)

‖ In addition to these there are two Bishoprics of the American Church, viz.: Haiti organised 1863, and Brazil, organised 1898.

III. AFRICA AND THE ISLANDS ADJACENT (18 Bishoprics).‖

PROVINCE OF SOUTH AFRICA (10 Bishoprics), Capetown being the Metropolitical See: the Bishop of Capetown having been constituted Metropolitan Bishop by Letters Patent in 1853.

1847. Capetown.†‡—*Bishops:* R. Gray, 1847; W. W. Jones, Bishop 1874, Archbishop 1897. *Coadjutor Bishop:* A. G. S. Gibson,§ 1894.

1853. Grahamstown†‡ (formed out of "Capetown").—*Bishops:* J. Armstrong, 1853; H. Cotterill, 1856; N. J. Merriman,§ 1871; A. B. Webb, *cons.* 1870, *tr.* 1883; C. E. Cornish, 1899.

1853. Natal †‡ (formed out of "Capetown").—*Bishops:* J. W. Colenso ("Natal"), 1853; W. K. Macrorie ("Maritzburg"), 1869; A. H. Baynes ("Natal-Maritzburg," 1893, and "Natal," 1894); F. S. Baines, 1901.

1859. St. Helena† (formed out of "Capetown").—*Bishops:* P. C. Claughton 1859; T. E. Welby,§ 1862; J. G. Holmes, 1899.

1863. Bloemfontein†‡ (*formerly* "*Orange River*"—formed out of "Capetown").—*Bishops:* E. Twells, 1863; A. B. Webb,* 1870; G. W. H. Knight-Bruce, 1886; J. W. Hicks, 1892. *Bishop-elect:* Rev. A. Chandler.

1870. Zululand† (formed out of "Capetown").—*Bishops:* T. E. Wilkinson, 1870; D. McKenzie, 1880; W. M. Carter, 1891.

1873. St. John's† (*formerly* "*Independent Kaffraria*"—formed out of "Capetown").—*Bishops:* H. Callaway,§ 1873; B. Key,*§ 1886. *Bishop-elect:* Rev. J. W. Williams.§

1878. Pretoria†‡ (formed out of "Bloemfontein").—*Bishop:* H. B. Bousfield,* 1878.

1891. Lebombo†‡ (formed out of "Zululand").—*Bishop:* W. E. Smyth, 1893.

1891. Mashonaland.†*‡—*Bishops:* G. W. H. Knight-Bruce, *cons.* 1886, *tr.* 1891; W. T. Gaul,§ 1895.

(*Independent Bishoprics.*)

1852. Sierra Leone.†‡—*Bishops:* E. O. Vidal, 1852; J. W. Weeks, 1855; J. Bowen, 1857; E. H. Beckles, 1860; H. Cheetham, 1870; E. G. Ingham, 1883; J. Taylor Smith, 1897.

1864. Western Equatorial Africa (*formerly* "*Niger*").—*Bishops:* S. A. Crowther, 1864; J. S. Hill, 1893; H. Tugwell, 1894. *Assistant-Bishops:* C. Phillips, 1893; I. Oluwole, 1893, and J. Johnson, 1900.

1861. ¶Zanzibar and East Africa† (*originally* "*Zambesi*" *and then* "*Central Africa*").—*Bishops:* C. F. Mackenzie, 1861; W. G. Tozer, 1863; E. Steere, 1874; C. A. Smythies, 1883; W. M. Richardson, 1895; J. E. Hine, *cons.* 1896, *tr.* 1901.

1884. Uganda (*formerly* "*Eastern Equatorial Africa*").—*Bishops:* J. Hannington, 1884; H. P. Parker, 1886; A. R. Tucker, 1890.

1892. Likoma (*formerly* "*Nyasaland*") (formed out of "Central Africa").—*Bishops:* W. B. Hornby, 1892; C. Maples, 1895; J. E. Hine, 1896. *Bishop-designate:* Rev. G. Trower.

1898. Mombasa (formed out of "Eastern Equatorial Africa").—*Bishop:* W. G. Peel, 1899.

1854. Mauritius.†‡—*Bishops:* V. W. Ryan, 1854; T. G. Hatchard, 1869; H. C. Huxtable,§ 1870; P. C. Royston, 1872; W. Walsh, 1891; W. R. Pym, 1898.

1874. Madagascar.†—*Bishops:* R. K. Kestell-Cornish,* 1874; G. L. King,* 1899.

‖ In addition to these there is the Bishopric of Cape Palmas, West Africa, organised in 1836 by the American Church.

IV. AUSTRALIA (16 Bishoprics).

All these Dioceses are united in the General Synod of Australia and Tasmania.

PROVINCE OF NEW SOUTH WALES (6 Bishoprics), Sydney being the Metropolitical See: the Bishop of Sydney having been constituted a Metropolitan Bishop by Letters Patent in 1854.

1836. ¶Sydney† (*formerly* "*Australia*").—*Bishops:* W. G. Broughton, 1836; F. Barker, 1854; A. Barry, 1884; W. Saumarez Smith, Bishop 1890, Archbishop 1897.

1847. ¶Newcastle†‡ (formed out of "Australia").—*Bishops:* W. Tyrrell, 1847; J. B. Pearson, 1880; G. H. Stanton (*cons.* 1878, *tr.* 1891).

1863. ¶Goulburn†‡ (formed out of "Sydney").—*Bishops:* M. Thomas, 1863; W. Chalmers,§ 1892.

1867. Grafton and Armidale† (formed out of "Newcastle").—*Bishops:* W. C. Sawyer, 1867; J. F. Turner, 1869; A. V. Green, 1894. (Vacant.)

1869. ¶Bathurst† (formed out of "Sydney").—*Bishops:* S. E. Marsden, 1869; C. E. Camidge, 1887.

1884. Riverina† (formed out of "Goulburn," &c.)—*Bishops:* S. Linton, 1884; E. A. Anderson, 1895.

1842. ¶Tasmania†‡ (formed out of "Australia").—*Bishops:* F. R. Nixon, 1842; C. H. Bromby, 1864; D. F. Sandford, 1883; H. H. Montgomery, 1889 (*res.* 1901).

1847. ¶Adelaide† (formed out of "Australia").—*Bishops:* A. Short, 1847; G. W. Kennion, 1882; J. R. Harmer, 1895.

1847. ¶Melbourne† (formed out of "Australia").—*Bishops:* C. Perry, 1847; J. Moorhouse, 1876; F. F. Goe, 1886.

1875. ¶Ballarat† (formed out of "Melbourne").—*Bishops:* S. Thornton, 1875; (*Coadjutor-Bishop:* H. E. Cooper, 1895–1900); A. V. Green, *cons.* 1894, *tr.* 1900.

1857. Perth†‡ (formed out of "Adelaide").—*Bishops:* M. B. Hale,§ 1857; H. H. Parry§ (*cons.* 1868, *tr.* 1876); C. O. L. Riley, 1894.

1859. ¶Brisbane†‡ (formed out of "Newcastle").—*Bishops:* E. W. Tufnell, 1859; M. B. Hale (*cons.* 1857, *tr.* 1875); W. T. T. Webber, 1885. *Assistant Bishops:* N. Dawes, 1889–92; J. F. Stretch, 1895–1900.

1878. North Queensland† (formed out of "Sydney").—*Bishops:* G. H Stanton,* 1878; C. G. Barlow, 1891.

1892. Rockhampton†‡ (formed out of "Brisbane").—*Bishop:* N. Dawes, *cons.* 1889, *tr.* 1892.

1899. Carpentaria†‡ (formed out of "North Queensland" and "Adelaide.")—*Bishop:* G. White,§ 1900.

1897. ¶New Guinea.†—*Bishop:* M. J. Stone-Wigg, 1898.

V. NEW ZEALAND AND THE PACIFIC (8 Bishoprics).

PROVINCE OF NEW ZEALAND (7 Bishoprics). There is now no fixed Metropolitical See. The Primates have been Bishop G. A. Selwyn of New Zealand or Auckland, 1859–69; (the Bishop having been constituted a Metropolitan Bishop by Letters Patent in 1858) Bishop Harper of Christ Church, 1869–89; Bishop Hadfield of Wellington, 1890–3; and Bishop Cowie of Auckland, Acting Primate 1893; Primate 1895.

1841. ¶Auckland†‡ (*formerly* "*New Zealand*").—*Bishops:* G. A. Selwyn, 1841; W. G. Cowie ("Auckland"), 1869.

1856. ¶Christchurch†‡ (formed out of "New Zealand").—*Bishops:* H. J. C. Harper, 1856; Churchill Julius, 1890.

1858. ¶Wellington†‡ formed out of "New Zealand").—*Bishops:* C. J. Abraham,§ 1858; O. Hadfield, 1870; F. Wallis, 1895.

1858. ¶Nelson†‡ (formed out of "New Zealand").—*Bishops:* E. Hobhouse, 1858; A. B. Suter, 1866; C. O. Mules, 1892.

1858. ¶Waiapu† (formed out of "New Zealand").—*Bishops:* W. Williams, 1858; E. C. Stuart, 1877; W. L. Williams, 1895.

1861. ¶Melanesia† (formed out of "New Zealand").—*Bishops:* J. C. Patteson, 1861; J. R. Selwyn, 1877; C. Wilson, 1894.

1866. ¶Dunedin†‡ (formed out of "Christchurch").—*Bishops:* H. L. Jenner, 1866; S. T. Nevill, 1871.

(*Independent Bishopric now being transferred to the American Church.*)

1861. ¶Honolulu.†‡—*Bishops:* T. N. Staley,* 1861; A. Willis,* 1872.

VI. ASIA AND THE ISLANDS ADJACENT (21 Bishoprics).‖

PROVINCE OF INDIA AND CEYLON (10 Bishoprics), Calcutta being the Metropolitical See: the Bishop of Calcutta having been created Metropolitan by Letters Patent of 1835–7.

1814. CALCUTTA.†—*Bishops:* T. F. Middleton, 1814; R. Heber, 1823; J. T. James, 1827; J. M. Turner, 1829; D. Wilson, 1832; G. E. L. Cotton, 1858; R. Milman, 1867; E. R. Johnson, 1876; J. E. C. Welldon, 1898.

1835. MADRAS† (formed out of "Calcutta").—*Bishops:* D. Corrie, 1835; G. T. Spencer, 1837; T. Dealtry, 1849; F. Gell, 1861; (*Assistant-Bishops* for Tinnevelly: E. Sargent, 1877–90; R. Caldwell,*§ 1877–91); H. Whitehead,§ 1899.

1837. BOMBAY† (formed out of "Calcutta").—*Bishops:* T. Carr, 1837; J. Harding, 1851; H. A. Douglas, 1869; L. G. Mylne, 1876; J. Macarthur, 1898.

1845. COLOMBO†‡ (formed out of "Calcutta").—*Bishops:* J. Chapman, 1845; P. C. Claughton, 1862; H. W. Jermyn, 1871; R. S. Copleston, 1875.

1877. LAHORE†‡ (formed out of "Calcutta").—*Bishops:* T. V. French, 1877; H. J. Matthew, 1888; G. A. Lefroy,§ 1893.

1877. RANGOON†‡ (formed out of "Calcutta").—*Bishops:* J. H. Titcomb, 1877; J. M. Strachan,§ 1882.

1879. TRAVANCORE AND COCHIN (formed out of "Madras").—*Bishops:* J. M. Speechly, 1879; E. N. Hodges, 1890.

1890. CHHOTA NAGPUR†‡ (formed out of "Calcutta").—*Bishop:* J. C. Whitley,§ 1890.

1892. LUCKNOW†‡ (formed out of "Calcutta").—*Bishop:* A. Clifford, 1893.

1896. TINNEVELLY AND MADURA†‡ (formed out of "Madras").—*Bishop:* S. Morley, 1896.

("NAGPUR" (FOR CENTRAL PROVINCES)†‡ (now being formed out of "Calcutta").)

‖ In addition there are the following Bishoprics founded by the American Church: Shanghai and the Valley of the "Yangtse River," organised 1844; Tokyo (Japan), organised 1866; Kyoto (Japan), organised 1898.

(*Independent Bishoprics.*)

1841. "JERUSALEM AND THE EAST" (*originally "Jerusalem"*).—*Bishops:* M. S. Alexander, 1841; S. Gobat, 1846; J. Barclay, 1879; G. P. Blyth, 1887.

1855 SINGAPORE, LABUAN, AND SARAWAK†‡ (*formerly "Labuan and Sarawak"*).—*Bishops:* F. T. McDougall,*§ 1855; W. Chambers,*§ 1869; G. F. Hose,* 1881.

(CHINA):—

1849. ¶VICTORIA†‡ (Hong Kong).—*Bishops:* G. Smith, 1849; C. R. Alford, 1867; J. S. Burdon, 1874; J. C. Hoare, 1898.

1872. MID-CHINA (previously to 1880 known as "North China," and wrongly as "Ningpo"—formed out of "Victoria").—*Bishops:* W. A. Russell, 1872; G. E. Moule, 1880.

1880. NORTH CHINA†‡ (part of the original Diocese of North China, which is now designated "Mid-China," *see above*).—*Bishop:* C. P. Scott,§ 1880.

1895. WESTERN CHINA.—*Bishop:* W. W. Cassells, 1895.

(SHANTUNG†‡ (now being formed out of "North China").)

1889. COREA.†‡—*Bishop:* C. J. Corfe,* 1889.

(JAPAN):—

1883. SOUTH TOKYO (*formerly "Japan"*);† (formed out of "Victoria").—*Bishops:* A. W. Poole,* 1883; E. Bickersteth,*§ 1886; W. Awdry,* *cons.* 1895, *tr.* 1898.

1894. KIUSHIU (formed out of "Japan").—*Bishop:* H. Evington, 1894.

1896. OSAKA† (formed out of "Japan").—*Bishops:* W. Awdry,* *cons.* 1895, *tr.* 1896; H. J. Foss,*§ 1899.

1896. HOKKAIDO (formed out of "Japan").—*Bishop:* P. K. Fyson, 1896.

VII. EUROPE.

1842. GIBRALTAR.†‡—*Bishops:* G. Tomlinson, 1842; W. J. Trower, 1863; C. A. Harris, 1868; C. W. Sandford, 1874.

Gibraltar is not united with any Ecclesiastical Province.

(*Note.*—The English Chaplaincies in Northern and Central Europe are under the jurisdiction of the Bishop of London, who at the present time is represented by his Coadjutor, Bishop T. E. Wilkinson.)

CHAPTER XCV.

EDUCATION.

I.

THIS branch of the Society's work embraces Primary, Secondary, and Collegiate education, carried on in Day and Boarding Schools; and in some cases combined with Orphanages and Industrial training. The institutions for the training of Missionaries will only be referred to here—an account of each being given in Part II. Attention is also directed to the references to Schoolmasters on pages 844–6, and to the references in the Index under "Education."

NORTH AMERICA.—The Society's work of education began in 1704 with the opening of a "Catechising School" for the Negro and Indian slaves in the city of New York. By this means many were raised from their miserable condition and became steadfast Christians [pp. 63-4]. Similar Primary Schools were established by the Missionaries in other parts of the now United States, both for the slaves and the colonists, some of which continued to be supported by the Society during its connection with this part of America. For want of schoolmasters the Clergy were sometimes unable to perform one part of their pastoral office—catechising. In many places the condition of the white children was little better than that of heathen, and few as were the Mission Schools—limited means obliging the Society to employ limited agency—they formed the only centres of enlightenment for a considerable portion of the poorer children. The Justices of the Peace, the High Sheriff and the Commander-in-Chief of Her Majesty's Militia, in the County of Richmond, Long Island, in thanking the Society on behalf of the inhabitants for its Mission [pp. 58–9], wrote in 1712: "You have added to the former a fresh and late Instance of your Bounty, in allowing a support to a Schoolmaster for the instruction of our Youth: the deplorable want of which hath been a great affliction to us." Similarly the Vestry of Hempsted, on the same island, reported to the Society in 1713 that "Without your bounty and charity our poor children would undoubtedly want all education; our people are poor, and settled distantly from one another, and unable to board out their children" [1].

In British North America the Society began to support Primary Schools in Newfoundland, 1726 [p. 89]; Nova Scotia, 1728 [p. 107]; Upper Canada, 1784 [p. 165]; New Brunswick, 1786 [p. 130]; and Lower Canada, 1807 [p. 146]. Early in the present century it became a favourable object with the Society to introduce the "Madras" or "National" system of education into the North American Colonies, and this was accomplished by sending out in 1815-16 the Rev. James Milne, qualified by attendance at Baldwyn's Gardens, London, and Mr. West, one of the most accomplished masters trained at that institution. By the latter a Central School was opened at Halifax in December 1816, which was welcomed by all classes. A liberal subscription was raised on the spot, under the patronage of the Earl of Dalhousie and the two Houses of Assembly, for the erection of a building, and it was deemed expedient to extend the instruction given, to Grammar, Geography, French, and the higher branches of Arithmetic and Mathematics, as the rich as well as the poor eagerly availed themselves of the School. This extension did not interfere with the principal object of the institution—the gratuitous education of the lower classes. The manifest superiority of the system of education as exhibited at Halifax under Mr. West (and his successor in 1820, Mr. A. S. Gore of New Brunswick) created such a "sensation" throughout Nova Scotia and the neighbouring provinces that from many quarters the several local school masters and mistresses were sent to Halifax for training. Similar central training institutions were formed in other parts, so that by 1824 it was recorded that the Society had been "the great instrument of introducing the National system of education in the capitals of Canada,

Nova Scotia, and New Brunswick, and extending it through every part of the North American Colonies." These schools proved of great influence in the improvement of the moral and religious character of the people. The merits of the system became generally admitted by Roman Catholics and Dissenters alike—the former, after acquiring the method, removed their children to schools set up under their own management [2].

In 1827 the Society was expending on National education in North America, exclusive of the Central Institutions, £1,430 in salaries varying from £5 to £20 per annum, among 200 teachers acting under the superintendence of its Missionaries [2*a*]. It was the hope of the Society that the benefits conferred by the schools which it had introduced would become so evident that the support and extension of the system might be left to the voluntary support of those who had witnessed the good fruit produced. From 1833 therefore the Society's grants for primary education in North America gradually became less, and ceased in New Brunswick 1836, Upper and Lower Canada and Newfoundland 1843, and Nova Scotia 1858, the schools being continued from local sources [3].

For COLLEGE *see* pp. 774*a*–82.

WEST INDIES AND SOUTH AMERICA.—Simultaneously with the withdrawal from North America came a more pressing call from another quarter. Primary Schools for the Negroes had been started by the Society in Barbados 1712 [p. 199] and the Bahamas 1738 [p. 217], and in 1834 it initiated, and during the next fifteen years it brought to a successful issue, the great educational movement in the West Indies &c. by which the freed slaves were assisted to a rightful use of things temporal and to a fuller knowledge of things eternal. In a report by Mr. La Trobe to Government in 1839 is shown how much good was effected even in such a short period as four years:—

"Previous to emancipation in 1834 the education of the negro was carried forward in all these colonies, more or less, under every disadvantage. The Colonial legislatures were openly adverse to it; the great body of the proprietors and administrators of estates not the less so; for one of their own class to attempt it, was considered folly, or what was worse, treason to the common interest and were the individual a non-resident or an absentee, his designs were almost certain to be defeated. In the majority of cases the Clergy or the Missionaries who were prompted to undertake the education of the slave were looked upon with an unfriendly eye. Not unfrequently open and acknowledged opposition was added to covert distrust and dislike. However high the character, and however unimpeachable the purposes of the offending parties, the spirit of fear and of distrust could not be quieted; and it is notorious that it actuated the conduct of many in their treatment of the persons and projects of the highest dignitaries in the colonies, whether civil or religious. The schools to which the negro had access were, for the most part, of but poor pretensions. The means necessary to give them system and force were neither to be drawn from the colonies nor from the mother country; and, glancing at the state of colonial education in general, it may be said with truth that, in the majority of instances, the restricted principles upon which the parochial and so-called free schools were conducted, and the loose manner in which they were carried on, furnished a severe comment upon the degree of estimation in which sound education was regarded in the colonies, and one, equally severe, upon the character of public bodies possessing the power and control over institutions of this class. . . . Little as has been done at this date, compared to what must be effected before the lapse of many years if these noble colonies are not to become a reproach to the mother country, the change is so singularly striking that all must allow it, whether they rejoice in it or not.

"A widely-spread, if not a general impulse, has been given to the cause of negro education both at home and in the colonies. It has not only roused and stimulated those charitable and religious bodies in the mother country, whose efforts, stemming the current of colonial opposition and of home indifference, had previously been directed to the prosecution of this object, and had given countenance to it; or has encouraged those few individuals in the colonies themselves, who, from a sense of moral and religious duty, or from superior worldly foresight and sagacity, had already shown themselves friendly to the education of the labouring class; but it has also influenced a considerable and daily-increasing body of those very men who ranked but recently among the decriers and opposers of every measure which appeared to threaten the moral culture of the negro race. It is evident that the negro alone is not to be benefited by the change, for in many instances public attention in the colonies is seen to be strongly directed to the re-organisation of existing institutions for education, and to the foundation of others suited to the wants of all classes of the population" [4]

To this and to the *Summary Statement given on pages* 194–6 it is only necessary to add that so far as the schools supported by the Society's Negro Instruction Fund of £171,777 were concerned, the self-supporting stage was reached in all cases by 1850, and in many at an earlier date.

The ordinary Primary Schools for the negroes on the Codrington Trust Estate, Barbados [p. 200], have for some years past been under Government control [5]; but in Guiana and in Trinidad the Society still affords educational facilities for the Coolies and (in the former country) for the native Indian races [6].

For COLLEGES *see* pp. 782–3.

AFRICA.—The negroes in Africa received from the Society in 1765 a schoolmaster as well as Missionary in the Rev. PHILIP QUAQUE, a native, educated in England, who continued in these offices at the Gold Coast over fifty years. [*See* pp. 256–8.] Good service was rendered in South Africa (1821–8) by the Rev. W. WRIGHT, the first Missionary from the Society to the Cape, by the reorganisation and extension of schools at Capetown and neighbourhood for English, Dutch, Malays, and Natives [pp. 269–70]. Mauritius shared in the Negro Instruction Fund from 1838 to 1850 [p. 370], and still receives school aid from the Society for the Creole and Indian population [7]. Both here and in Madagascar, as well as generally in South Africa, much has been accomplished by the Missionaries for the education of the native and coloured races at little cost to the Society's funds.

For COLLEGES *see* pp. 784–7.

AUSTRALASIA.—In 1795 the Society was moved to take part in the regeneration of the convicts of Australia—men who by the faults of their country almost as much as by their own crimes had been allowed to fall into a state more pitiful than that of the heathen. Up to 1829 two schoolmasters or schoolmistresses, selected by the Chaplains from the more promising of the ex-convicts, were supported in New South Wales, and from 1797 to 1826 two in Norfolk Island. Only small educational results could be expected from such small efforts, but the Society could do no more [pp. 387–9]. Neither in Australia nor in New Zealand has it been necessary for the Society to expend much money on primary schools, but in those countries, as in South Africa, the Missionaries have taken their part in promoting education. The institutions for the aborigines established by the Society in 1850–2 at Poonindie [pp. 419–21] and Albany [p. 427] have demonstrated again and again that the use of proper means can make intelligent Christians of the natives of Australia.

For COLLEGES *see* pp. 787*a*, 788.

INDIA AND CEYLON.

"I feel deeply interested in native education," said the Bishop of Madras to his clergy in 1839.

> "So long as I may be permitted a place among you, my voice shall be raised in its behalf. Do it with prudence, tact, and every necessary consideration for the unhappy blindness of those with whom you have to deal, but promote native education; and with God's grace and blessing Christianity will inevitably follow. We shall not live to see the glorious result; but if we use our best endeavours soberly and steadily to promote this noble object, future generations will pronounce us blessed."

The promotion of Christian education has been a primary object with Missionaries of all denominations in India. So successfully has the work been pursued that, notwithstanding the competition of Government Schools, the Mission Schools equal them in number and in some cases outdo them in efficiency, and to a great extent the higher education of the youth of India is in the hands of Christians. The greater popularity of the Mission Schools is partly due to the fact that the educational policy of the Government is purely secular, destroying belief in Hinduism without providing a religion in its place. The Indian Education Commission reported in 1883:—"the evidence we have taken shows that in some Provinces there is a deeply seated and widely spread desire that culture and Religion should not be divorced, and that this desire is shared by some representatives of native thought in every Province. In Government

institutions this desire cannot be gratified." An illustration of this was furnished by an influential meeting held in Madras in 1886 for the consideration of the questions: "Is the present system of education complete or is it defective? If it is defective, what are the defects, and how may they be remedied?" A judge of the High Court and fifteen other Hindu graduates were present, and it was declared that "the doctrine of religious neutrality had come to be so worked as to exclude the inculcation of even broad and universal principles of morality and justice in all schools receiving state aid," and that it was "necessary to make provision in the curriculum of studies in aided or unaided Hindu schools for moral and religious instruction" [8].

In regard to religious instruction in India the record of the S.P.G. is an honourable one. The Society's first work in that country was the erection of Bishop's College, Calcutta (1820–4) [9]. In 1823 the Society took over Mission Schools in Bengal and in 1825 in South India supported by the S.P.C.K. [10]; these have been developed and extended in every direction, and by the establishment of institutions of its own and by urging a similar duty on the Government the Society has made every effort to promote the education of all classes throughout India.

In May 1853 it addressed a memorial to the English Government on the importance of providing enlarged means and a better system of education in India, submitting

> that the object for which a yearly sum for educational purposes is set apart by the East India Government, is to promote general education (to be ascertained on the Report of official Inspectors) among all classes of the Inhabitants of India, and that consequently every school in which such general instruction as shall reach the standard prescribed is conveyed, has a right to share in the benefit of the Government Grant."

The want of female education and the claims of the poorer classes of Europeans and Eurasians were also urged, with the opinion "that any regulation or usage which prevents the admission of the Holy Scriptures into schools and colleges supported by the Government should be at once discontinued" [11]. The policy thus advocated was so far adopted that the education of the whole people of India was definitely accepted as a State duty in the following year, and Mission Schools were recognised as entitled to Government aid [12]. In 1859 the Society again memorialised the Home Government on the subject of education and Christianity in India, urging

> "that toleration the most full and complete—of all religions, and of all religious teachers, should be maintained, without regard to creed or caste. That the profession of Christianity by natives should not operate as an objection to their employment in the public service. That no public servant should hereafter be restrained from helping forward in his private capacity the conversion of the natives of India to the Christian Faith, either by pecuniary contributions or personal exertions. That a liberal secular education should be provided for the children of the natives, and that means and opportunities of hearing and reading the Word of God should be furnished as far as may be to all who may be willing to avail themselves thereof. That the system adopted by the Government in the year 1854 of making grants-in-aid to all schools, without distinction, which come up to a certain prescribed standard of merit and efficiency offers the most valuable encouragement to Native Education and should be steadfastly maintained" [13].

Although "the declared neutrality of the State forbids its connecting the Institutions directly maintained by it with any one form of faith," the Indian Government seeks to supplement rather than supplant Mission Schools. In dealing with Tinnevelly, where education had from the first been carried on exclusively by the two Church Societies, the Government in 1858 subsidised the Mission Schools and left all educational operations there in the hands of those Societies [p. 543]. The Missionary Societies have made good use of their opportunities. Some years ago it was doubtful whether the Nazareth Mission contained any boy or girl of eight years of age who could not read or write.

Taking the institutions of the S.P.G. it will be found that they are thoroughly comprehensive in their character. There are Village Schools, Middle-class Schools, High Schools, Seminaries, and Colleges; also Industrial Schools and Orphanages. The Village Schools are very numerous. They are varied in character, some con-

taining only Christian boys, some Hindus only, and others both; and although generally the education is primary, some approach the standard of Middle-class Schools [14, 15]. These latter are frequently called Anglo-Vernacular Schools, and in some of them the education is almost equal to that of a High School [16]. The High Schools were started with the object of Christianising the higher classes.

Under the control of European principals and stimulated by Government inspection, they have attained an honourable position—some (*e.g.* Tanjore and Trichinopoly [pp. 794–4*a*]) developing into colleges—and are respected alike by Government and by the native population as valuable institutions for the improvement of the country. It is from such schools as these that most of the few Brahmin converts have been obtained and by competent judges they are regarded as effective pioneers in the work of evangelisation, supplying the key which will admit Christianity to the highest-caste Hindus, who are "almost entirely inaccessible to the ordinary pastoral Missionary and his agents" [17]. The Diocesan Committee of the Society in Madras, in which Presidency education is most advanced, reported to the Society in 1875 that

"the importance of these schools as a Christianizing agency cannot be over-rated. The elementary truths of our most Holy Faith are made known to those very classes which, up to the present time, have passively resisted the Gospel. Day by day, for five or six hours, Christian teachers are brought into the most intimate contact with minds saturated with superstition, and held in bondage by a degrading idolatry. Stating facts from a Christian stand-point, and the constant display of the Christian graces, must tend to enlighten darkness, to disarm prejudice, to awaken aspirations after a higher faith, and to prepare the ground for the reception of the Seed, which is the Word of God. Where is the Missionary" (they asked) "who daily can gather around him twenty or thirty brahmins or vellalars, and, by line upon line and precept upon precept, indelibly engrave upon their hearts the lineaments of our Saviour's character and teaching? And yet this is the high privilege and responsibility of the masters in our schools. It is most gratifying to . . . report that this large and interesting work is carried on at a nominal cost only to the Society" [17*a*].

The Boarding Schools, Seminaries, and Colleges supply native Christian School masters and mistresses, readers, catechists, and Clergy, without which there would be slight prospect of India being won and held for Christ. That in institutions such as these lies "the strength of the Christian cause in India," is a matter which has been confirmed by the experience of the past no less than the present. For the lack of them in the early days of the Missions, progress was much retarded. So inadequate was the supply of Christian teachers that some Mission Schools could be worked only with the assistance of heathen masters, and constant and vigilant supervision was needed to restrict the latter to secular subjects. This supervision the Missionaries were not always able to give, and the undesirable arrangement led to results still more undesirable—the imparting of Christian instruction by non-Christian teachers. Another objectionable practice, which prevailed in the mixed schools, was that of making no distinction between the baptized and unbaptized in giving religious instruction—treating the heathen in fact as if they were Christians and requiring them to profess in their mouths what in their hearts they repudiated. Foremost in drawing attention to and denouncing this system of conducting Mission Schools were two members of the Society—the late General Tremenheere, and Bishop Douglas of Bombay [18]. Long ago measures were taken to remedy these evils so far as they existed in the Society's schools. Principles and rules were laid down, which after frequent consultation with the Diocesan Committees and Bishops in India were finally adopted in the following form in 1880:—

"Principles for the Conduct of Mission Schools of S.P.G.

"*Teachers.*

"I. The head-master, or the master, where there is only one, should always be a Christian.

"II. Non-Christian teachers should be employed as seldom, and should cease to be employed as soon, as possible, and should not be permitted to give instruction on any but secular subjects, nor by means of class books in which there is any definite religious teaching or any attacks on other religions.

"*Instruction.*

"III. All scholars should be instructed in the doctrines of Christianity, but the privileges of the baptized should ever be kept distinctly in mind, and be put forward definitely and practically.

"IV. Religious instruction should be given only by a Christian teacher.

"V. Instruction in the Church Catechism should be given to Christian scholars only

"VI. Wherever practicable, Boarding Schools for the instruction of children of Christians or native converts only should be established.

"VII. The Holy Scriptures should not ordinarily be read as class books by non-Christian scholars.

"VIII. Non-Christian teachers and scholars should not be present at the prayers of Christian scholars, save on their own express desire and with consent of the Missionary, and, when present, may be grouped apart, or treated as hearers only, as the Missionary may see fit.

"IX. The religious instruction, other than oral, of non-Christian scholars should be given in such selected extracts from Holy Scripture, and such special catechisms, and hymns, and books of instruction, as the Missionary, with consent of the Bishop, may deem most suitable.

"X. Instruction in all Mission Schools should have for its main object the spiritual enlightenment or advancement of the scholars.

"XI. Non-Christian scholars should not be prepared for competition at the Divinity Examinations, except in the historical, evidential, and moral parts of Holy Scripture" [19].

What has been said with regard to education in India applies with equal force to Ceylon. A Diocesan School Society started there in 1848 became "the most important handmaid in the Society's operations in the diocese," and the desire for education was so general in 1849 that it was felt that with good teachers and ample means the Church (to quote the Bishop's words) "might make almost what we please." It was partly to meet this want that the College of St. Thomas [p. 795*b*] was started.

The Industrial system of education was introduced into Ceylon by an S.P.G. Missionary (the Rev. J. THURSTAN) in 1850 [pp. 669–70]; and since the Society in 1858 decided to encourage the establishment of Industrial Boarding Schools in India for boys and girls [20], institutions of this kind, among which Orphanages may be classed, have come to be regarded as valuable handmaids to the Missions.

The S.P.G. Technical School at Nazareth was the first established (1878) in the Mofussil, and in 1888 it was reported by the Government Inspector to be "by far the best Industrial School in the division" [21]. In South India the S.P.G. Industrial Schools and Orphanages were the outcome of the great famine of 1877 [22].

For COLLEGES *see* pp. 789–95*b*.

BORNEO and THE STRAITS, CHINA and JAPAN.—Useful school work is being carried on in the Society's Missions in these parts, but Christian education has not yet made such progress as in India. In Japan the success of the Missionaries in training native Catechists and Clergy has been most encouraging.

For COLLEGES *see* pp. 795*b*–796.

WESTERN ASIA. [*See* pp. 728–9.]

EUROPE.—The services rendered to the cause of education in Europe by the Society have consisted (1) in the support of a School at Constantinople, 1860–80 [*see* p. 737]; (2) the holding of a Trust Fund for the College of Debritzen, in Hungary, 1761–1892 [p. 735]; (3) the training of Missionaries at St. Augustine's College, Canterbury [p. 796], Warminster Mission College [p. 797], and the Universities of Oxford and Cambridge [pp. 841–2]; (4) the education of Missionaries' children [p. 844].

The enormous and far-reaching influence of Christian education and its advantages are becoming more and more recognised, and it was a happy inspiration of the late Mr. Marriott to include schools in the scope of his munificent bequest, and thus enable the Society to further develop its educational work in its various branches—primary, secondary, and collegiate. The progress has been most marked in India, Africa, and Madagascar, but all parts of the world have shared in the bequest, the grants from it (for educational institutions) in the years 1897–1900 amounting in all to £38,528 (see page 829*b*) [23].

II.

Missionary Colleges and Training Institutions which have been assisted by the Society:—

North America:—

PAGE
King's College (now Columbia University), New York 775
King's College, Windsor, Nova Scotia 776
King's College, Fredericton 777
Trinity College, Toronto 778
Bishop's College, Lennoxville 778b, 779
St. John's College, Winnipeg 779
Emmanuel College, Prince Albert 780
Queen's College, Newfoundland 781

West Indies and South America:—

Codrington College, Barbados 782
Jamaica College 783
Queen's College, British Guiana 783

Africa:—

St. Mark's College, George 783a
Diocesan College, Rondebosch 783b
Kafir College, Zonnebloem 784
Kafir Institution, Grahamstown 785
Victoria Home, Keiskama Hoek 785a
St. Alban's College, Maritzburg 786
Diocesan College, Balgowan, Natal 786
St. John's College, Umtata 786a
St. Bede's College, Umtata 786b
McKenzie Memorial College, Isandhlwana 786b
St. Cuthbert's College, Pretoria 786c
St. Mary's College, Thlotse Heights, Basutoland 786c
St. Cyprian's College, Bloemfontein 786c
St. Andrew's College, Bloemfontein 786c
St. Paul's College, Madagascar 787
Indian Training Institution, Mauritius 787
Diocesan Training College, Mauritius 787

Australia, New Zealand, and Pacific:—

Moore College, Sydney 787a
Christ's College, Tasmania 787a
St. John's College, Armidale 787a
Selwyn College, Dunedin 787b
St. John's College, Auckland 788
St. Barnabas College, Norfolk Island 788a
Theological College, Thursday Island 787b

Asia :—

PAGE

BISHOP'S COLLEGE, CALCUTTA 789
ST. STEPHEN'S COLLEGE, DELHI 790
ST. JOHN'S COLLEGE, RANGOON 791
KEMMENDINE COLLEGE, RANGOON 792
KAREN INSTITUTION, TOUNGOO 792
THEOLOGICAL COLLEGE, MADRAS 792
VEPERY COLLEGE, MADRAS 795*a*
SAWYERPURAM SEMINARY 793
TRICHINOPOLY COLLEGE 794
ST. PETER'S COLLEGE, TANJORE 794
NANDYAL COLLEGE 794*b*
CALDWELL COLLEGE, TUTICORIN 794*b*
VEDIARPURAM SEMINARY 795*a*
CHRIST CHURCH COLLEGE, CAWNPORE 795
THEOLOGICAL CLASS, RANCHI 795*a*
D.U.M. COLLEGE, HAZARIBAGH 795*b*
ST. THOMAS'S COLLEGE, COLOMBO 795*b*
TRAINING INSTITUTIONS, SARAWAK AND SINGAPORE 795*b*
ST. PAUL'S COLLEGE, HONG KONG 796
THEOLOGICAL COLLEGE, TOKYO 796

England :—

ST. AUGUSTINE'S COLLEGE, CANTERBURY 796
ST. BONIFACE'S COLLEGE, WARMINSTER 797

KING'S COLLEGE, NOW KNOWN AS "COLUMBIA UNIVERSITY," NEW YORK.

Between the years 1746–53 a movement was organised in New York for the purpose of founding a College in that city, most of the promoters being members of the Church of England. For the carrying-out of the design the Assembly of the Province authorised a lottery in 1746, and in 1751 appointed Mr. De Lancy, then Lieutenant-Governor and Commander-in-Chief, and representatives of different religious denominations, Trustees, vested in them the moneys raised by the lottery, and appro-

DISTANT VIEW OF KING'S COLLEGE, NEW YORK, IN 1768.*

priated to the College £500 per annum for seven years out of the "duty of Excise." With the assistance of the Rev. Dr. Johnson, the Society's Missionary at Stratford, Conn.—who from the first had been consulted on the subject, and through whom the advice of Bishop Berkeley of Cloyne had also been obtained—the College was organised and opened on July 17, 1754, Dr. Johnson being chosen President; and on October 31 of that year a Charter was passed incorporating seventeen persons *ex officio*, and twenty-four principal gentlemen of the city, including some of the ministers of different denominations, by the name and title of "the Governors of the College of the Province of New York, in the city of New York, in America." [*See also* p. 841.]

The Charter enacted that "the President of the College shall always be a member of, and in the communion with the Church of England as by law established, and that publick Morning and Evening Service shall constantly be performed in the said College for ever by the President, Fellows, Professors, and Tutors of the said College, or one of them, according to the Liturgy of the Church of England as by law established; or such a collection of Prayers out of the said Liturgy, with a collect peculiar for the said College, as shall be approved of by the Governors of the College." [R. 1758, pp. 59–60.]

This preference for the Church of England caused bitter opposition on the part of some of the Dissenters: they succeeded in delaying the payment of the proceeds of the lottery for the building of the College, amounting to about £5,000 *cy.*, and in the end, for the sake of peace, the Board of Governors agreed with the Assembly that it should be equally divided between the College and some public purpose. Encouraged by the Society, the Governors of the College appealed through it in 1758 for the assistance of the mother country, without which the design could not be completed, and the Society strongly recommended the case to the generous contributions of its members and friends; furthermore, with the view of promoting the training of "good and able Missionaries, Catechists and Schoolmasters"—colonial-born and Indian—for its Missions, the Society voted £500 towards the building and support of the College, and appropriated to it a valuable library of 1,500 volumes, beq eathed by the Rev. Dr. Bristowe [p. 798]. It also helped to secure a public collection for the College in England, which with private

* This engraving is reproduced from Bishop Perry's History of the American Episcopal Church, by the kind permission of the proprietor and publisher, E. L. Osgood, Esq., of Hopedale, Mass., U.S.

appeals realised nearly £6,000 sterling in 1762–3; in addition to which £400 was given by the King. Pending the occupation of the College building, the corner-stone of which was laid on August 23, 1756, on a site given by the Vestry of Trinity Church, New York, the work of tuition was carried on in the Vestry-room of Trinity Church. At the conclusion of the Revolutionary War the royalist name of the institution was (May 1784) altered from "King's" to "Columbia" College; and in 1857 a removal to new buildings (between 49th and 50th Streets) became necessary. In 1897 the Institution, now known as "Columbia University," moved to its present spacious home on Morningside Heights, New York City.

Income from Endowments, Tuition, &c.—$972,937. Number of Scholarships, 173.

Expenses of a Resident Student.—$13 to $17 per week (no dormitories or commons).

Subjects of Study.—Greek, Latin, Modern Languages, Mathematics, Astronomy, Physics, Chemistry, Geology, Philosophy, Ethics, Psychology, History, Political Science, International Law, Political Economy, Social Science, Medicine, &c.

Present Number of Students.—Resident, 2,600 (or 3,300 including the allied institutions of Barnard College and Teachers College).

Total Number of Students Graduated (1754–1900).—About 17,000, mostly Americans.

Number of Students Ordained.—Unknown, there being no Theological department.

Presidents.— Rev. S. Johnson, D.D., 1754–1763; Rev. Myles Cooper, 1763–75; B. Moore, A.M., 1775–6; W. S. Johnson, LL.D., 1787–1800; C. H. Wharton, S.T.D., 1801; B. Moore, S.T.D., 1801–11; W. Harris, S.T.D., 1811–29; W. A. Dun, LL.D., 1829–42; N. F. Moore, LL.D., 1842–9; C. King, LL.D., 1849–64; F. A. P. Barnard, D.C.L., 1864–9; S. Low, LL.D., 1890–.

University of King's College, Windsor, Nova Scotia.

The original institution was founded as a College by an Act of the Provincial Legislature in 1789. By Royal Charter of 1802 it became the first University of British origin

KING'S COLLEGE, WINDSOR.

established in Canada. It was endowed with a grant of £400 per annum from the Colony up to 1853, and £1,000 per annum from Parliament for the period 1802–35.

A Provisional Act incorporating the Governors of King's College and annulling the Act of 1789 received the Royal Sanction in 1853. It provides that the Royal Charter shall not be affected by it further than is necessary to give effect to its own enactments.

In 1835 the Governors were called upon to surrender their Charter, although it was not even pretended that it had been abused or that the duties it had enjoined had in any respect been neglected. The danger was averted, but in 1849 an Act passed the Colonial Legislature by which religious instruction was excluded from the University, all religious observances were virtually abolished, and the faculty of Theology was suppressed. By this arbitrary Act, which came into operation on January 1, 1850, the members of the Church of England in the Colony considered themselves to be excluded from their share in the benefit of an endowment equivalent in current value to £270,000; and their appreciation of the institution was shown by their contributing in a few months £25,000 in money or land towards its re-endowment. Supplemented by aid from England, including the grant of a valuable site by the Society, the College was re-established and enabled to continue a work without which the Church in the Colony must have been paralysed. The value of that work may be estimated from the fact that at the visitation held by the Bishop of Nova Scotia in 1837, out of the 30 Clergy assembled 26 were educated at the College. By the withdrawal of Parliamentary aid the institution must have failed entirely but for the Society, which from 1809–66 contributed over £28,000 in the form of endowment of Divinity Scholarships and Exhibitions and annual grants. The College is open to students of all denominations, and imposes no religious test either on entrance or on graduation in any faculty, with the exception of Divinity. In 1883 it became the recognised Theological Institution for the Diocese of Fredericton also.

Endowments of the College.—Capital, $160,000.

Expenses of a Resident Student per annum.—From $200 upwards.

Subjects of Study.—Divinity, the Classics, English Literature, Mathematics, French, German, Civil Engineering, Chemistry, Physics, Natural Science. Degrees are conferred in Arts, Divinity, Law, and Engineering.

Present Number of Students.—Resident, 18; non-resident, 7.

Total Number of Students Educated (1789–1900).—(Unknown.)

Total Number of Students Ordained (1789–1900).—About 250.

Patron.—The Archbishop of Canterbury, to whose approval "all Statutes, Rules, and Ordinances" of the Governors are subject.

Board of Governors.—The Bishop of Nova Scotia (*ex officio*), the Bishop of Fredericton (*Visitor and President*); twelve members elected by the Incorporated Alumni, and four appointed by the Diocesan Synods of Nova Scotia (2) and Fredericton (2). "One appointed by each rural deanery in the Dioceses of Nova Scotia and Fredericton." A School of Law has been established at St. John, New Brunswick, in connection with the College.

Principals (1789–1900).—Rev. Dr. Cochrane, 1789–1803; Rev. T. Cox, D.D., 1804–5; Rev. C. Porter, D.D., 1807–36; Rev. G. McCawley, D.D., 1836–75; Rev. J. Dart, D.D., 1875–85; Rev. Canon Brock, 1885–9; Rev. C. Willetts, M.A., D.C.L., 1889–.

There is a Collegiate School in direct connection with King's College.

[*See also* pp. 119, 122, 841.]

King's College, Fredericton.

King's College (the successor of "the College of New Brunswick," founded by Provincial Charter in 1800) was established by Royal Charter in 1828 as an institution of general learning under the management of a President, Vice-President, and Council, members of the Church of England. Its foundation was due to the exertions of Sir Howard Douglas, Lieut.-Governor of New Brunswick, who secured for it an endowment of 6,000 acres of land and about £2,000 a year from the Crown and Provincial Legislature, and Divinity Exhibitions from the Society. Although the College was open to all denominations, complaints soon arose from the Presbyterians that the Charter was too exclusive, and they sought to obtain a share in the management. The sending-out of two Presbyterian Professors from Scotland by an ex-Governor of the Province (Sir A. Campbell) in 1837 subdued the jealousy of the Presbyterians until one of the Professors joined the Church of England. In 1846 all religious tests were abolished, excepting in the case of the Professor of Theology, and the constitution of the College was changed in many respects; in 1859 the College became merged in "the University of New Brunswick," then established.

Income from Endowments.—$2,000. From Government, $8,844.

Expenses of a Student per annum.—$30 (tuition fees), and a few subscriptions.

Since King's College, Nova Scotia [pp. 776–7] became in 1883 the recognised Theological Institution for Fredericton also, the Divinity Students of that Diocese have been educated there.

Present Number of Students.—Resident, 12; non-resident, 90.

Total Number of Students Educated.—1828–47, 107; 1847–92, about 650.

Total Number of Students Ordained.—(Unknown.)

Principals (1829–1900).—Rev. E. Jacob, D.D., 1829–59; J. R. Hea, D.C.L., 1860–61 W. B. Jack, D.C.L., 1861–85; T. Harrison, M.A., LL.D., 1885–.

[*See also* pp. 131, 841.]

University of Trinity College, Toronto.

In 1843 the University of King's College was founded in Toronto by Royal Charter as a Church of England College, with a faculty of Divinity. Its existence as a Church Institution was terminated by an Act of the Provincial Legislature which came into operation on January 1, 1850, secularising the University and excluding all religious teaching. Mainly by the efforts of Bishop Strachan of Toronto the loss was replaced by the establishment of the University of Trinity College, which was incorporated in 1851 and opened in January 1852. Towards its endowment over £25,000 was raised at the time in Canada and £10,000 in England—the Society giving £3,000 besides 7½ acres of land in Toronto and help subsequently. [*See also* p. 160.] By bequests and appeals the endowment has since been greatly increased. From 1842 there had existed at Cobourg a Theological College aided by an annual grant from the Society; this was in 1852 merged in Trinity College. The Corporation of Trinity College is composed of the Bishops of the six dioceses into which the original Diocese of Toronto has been divided (Toronto, Ontario, Huron, Niagara, Algoma, and Ottawa), three Trustees, and the College Council.

The College Library contains about 5,000 volumes.

Endowments of the College.—Capital, $220,000. Land and Buildings, $250,000. Number of Scholarships, 18.

Expenses of a Resident Student per annum.—£40 to £50.

Subjects of Study.—Divinity, the Classics, Mathematics, Mental and Moral Philosophy, History and English Literature, Physical and Natural Science, Modern and Oriental Languages. Degrees are conferred in Arts, Divinity, Law, Medicine, Dentistry, Pharmacy, and Music.

Present Number of Students.—Arts: Resident, 46; Non-resident, 38. *Medicine:* All non-resident, 220.

Total Number of Students Educated (1852–1900).—*Arts:* 575; *Medicine:* 1,527.

Total Number of Students Ordained (Church of England) (1852–92).—About 200.

Total Number of Degrees Conferred (1852–1900).—2,954.

Principals.—King's College: Rev. J. McCaul, LL.D., 1843–50. Trinity College: *Provosts:* Rev. G. Whitaker, M.A., 1852–81; Rev. C. W. E. Body, M.A., D.C.L., 1881–94; Rev. E. A. Welch, M.A., D.C.L., 1895–1900; Rev. T. C. Street Macklem, M.A., LL.D., 1900–.

TRINITY COLLEGE, TORONTO.

BISHOP'S COLLEGE, LENNOXVILLE.

University of Bishop's College, Lennoxville, Province of Quebec, Canada

The Society's grant for Divinity students for Lower Canada dates from 1824; but up to 1845 there was no institution in the Province where the future clergy could be trained. Lennoxville received its Charter as a College in 1843, and as an University in 1852, the building being occupied about 1846. The foundation of the College was due chiefly to the exertions of Bishop G. J. Mountain of Quebec, who with his family gave land for endowment. The other chief contributions were from a friend of the Bishop, viz. Mr. T. C. Harrold, of Great Stanton, Essex (£6,000); the Rev. L. Doolittle, S.P.G. Missionary at Lennoxville, &c. (a bequest of his property); the S.P.C.K. (£1,000); and the S.P.G. The help of the S.P.G. has been the mainstay of the College, and includes £3,000 for building and endowment, besides an annual grant from the commencement of the institution to the present time.

Endowments of the College.—Capital, $345,000. Number of Scholarships, 22, of the total value of $3,000 a year.

Expenses of a Resident Student per annum.—$180 to $200.

Subjects of Study.—Divinity, the Classics, Mathematics, English Literature, History, Hebrew, French, German, Chemistry, Physics, Music, Logic, Political Economy. The College offers a sound general as well as theological training, being empowered to confer degrees in Divinity, Arts, Law, Medicine, and Music. Graduates in Arts of this University, or of other Universities recognised by it, and such other persons as shall have been accepted as candidates for Holy Orders by the Bishops of Quebec and Montreal, may become students in Divinity, and after two years' residence may proceed by examination to the title of Licentiate in Sacred Theology.

Present Number of Students.—Resident, 30; non-resident, 5.

Total Number of Students Educated (1843–1900).—About 400.

Total Number of Students Ordained (*Church of England*) (1843–1900).—About 200.

President and Visitor.—The Bishop of Quebec.

Vice-President and Visitor.—The Archbishop of Montreal.

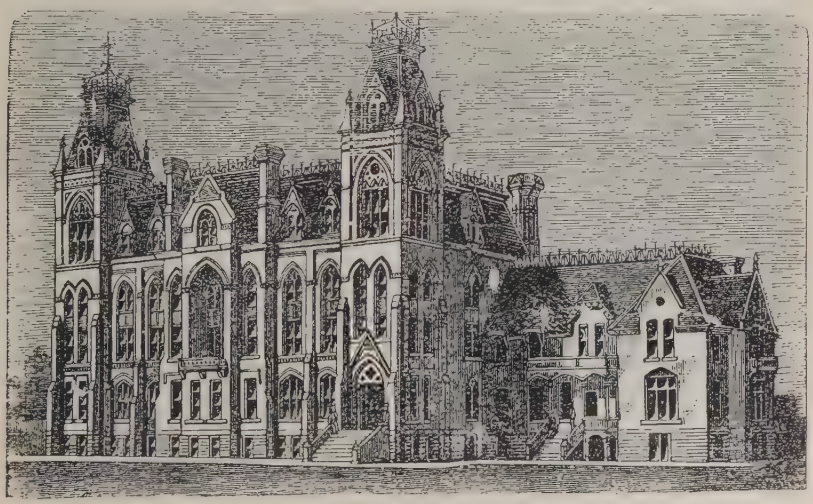
Principals.—Rev. J. Nicolls, D.D., 1844–77; Rev. J. A. Lobley, 1877–85; Rev. T Adams, D.C.L., 1885–1900; Rev. J. P. Whitney, D.C.L., 1900–.

There is a School or Junior Department, in which boys are educated with a view either to the College course or to any calling in after-life.

[*See also* pp. 151, 841.]

St. John's College, Winnipeg, Manitoba.

St. John's is the Church of England College in the Provincial University of Manitoba, with which it was affiliated in 1877. Its second foundation in 1866 was due to



ST. JOHN'S COLLEGE, WINNIPEG.

Bishop (now Archbishop) Machray of Rupert's Land, whose appointment as President of the Board of Education for the Colony and the first Chancellor of the University shows

the esteem in which he is held in the country. The College educates students in Arts and Theology, and associated with it are Collegiate Schools for boys and girls. It thus furnishes a full education to members of the Church of England and others availing themselves of its course of studies, and the attendance has been most gratifying. A considerable proportion of the Clergy in the Diocese of Rupert's Land and several in the other dioceses of the Province have been educated in it. The Society assisted in the endowment of the College and provides supplementary exhibitions by annual grants.

Endowments of the College.—Capital, $172,555, including about $25,000 in land. The Society's contributions to the endowment amount to £3,500, of which £2,000, set apart from the Marriott bequest in 1897, is held by the Society, and the interest, £50 per annum, is paid to the College. Number of Scholarships, about 20, in the College and College School.

Expenses of a Resident Student per annum.—$230.

Subjects of Study.—In Arts: Greek, Latin, Moral and Mental Philosophy, Mathematics, the Natural Sciences, Modern Languages, and History. In Theology: Hebrew, Greek, Latin, Liturgiology, Ecclesiastical History, Exegetical, Systematic and Pastoral Theology.

Present Number of Students.—College: Resident, 29; non-resident, 4. College School: Resident, 39; non-resident, 48.

Total Number of Students Ordained (Church of England).—About 100, including 29 of Indian or mixed descent.

Wardens.—Archdeacon McLean, 1866–74; the Bishop (now Archbishop) of Rupertsland, 1874–.

Emmanuel College, Prince Albert, N.W. Canada.

The College was designed by Bishop McLean (first Bishop of Saskatchewan) for the training of Interpreters, Schoolmasters, Catechists, and Pastors, who being themselves natives of the country would be familiar with the languages and modes of thought of the people. Some of the most intelligent Indians of the various tribes were selected, and a

EMMANUEL COLLEGE SCHOOL, PRINCE ALBERT.

beginning was made in 1879, the main building being opened in the next year. In addition to its primary object of training natives, a regular course of Theology was provided for English and Canadian candidates for Holy Orders, and a Collegiate School affords instruction in the higher branches of secular knowledge to the youth of the country without distinction of religious creed. But students for Holy

Orders are now sent to St. John's College, Winnipeg, or to Trinity College, Toronto, and Emmanuel has become an institution for the training of Indian boys and girls as teachers.

Endowments of the College.—Capital, $10,023.

Expenses of a Resident Student per annum.—$200.

Subjects of Study.—Divinity: Pearson on the Creed, Robertson's Church History, Browne on the 39 Articles, Procter and Maclear on the Book of Common Prayer, Paley's Evidences, Butler's Analogy, Maclear on the Old and New Testaments, Greek Testament. Classics: Cæsar, Xenophon. Mathematics: Euclid, Algebra. English Literature: Stopford Brooke.

Present Number of Students.—40 to 50.

Total Number of Students Educated (1879–92).—About 40.*

Total Number of Students Ordained (*Church of England*) (1879–92).—About 12.

Principals (*or Wardens*).—Bishop McLean, 1879–84; Rev. W. Flett, 1884–5; Bishop McLean, 1885–6; Archdeacon J. A. Mackay, 1887–.

* Including representatives of the following races:—Canadians, English, Sioux (1), Cree (10).

Queen's College, St. John's, Newfoundland.

The College was founded in 1842 by Bishop Feild with the aid of the Society. The building and site were provided by private bounty and for the endowment £7,500 was collected by Bishop Feild and left in trust to the Society. The trust also provides for the appointment of the local Trustees at the instance of the Society with the written consent of the Bishop for the time being. If ever the funds are found inadequate to maintain the College upon its present basis, the income derivable from the endowment is to be applied in maintaining theological students at St. Augustine's College, Canterbury, or at any Church Theological Training College in British North America. By the will of Bishop Feild (September 28, 1875), the site of the College, with the buildings thereon and some adjoining property, were left in trust to the Diocesan Synod, to be

QUEEN'S COLLEGE, NEWFOUNDLAND.

applied to the maintenance of students being trained for the ministry. The College has been managed under a scheme furnished by Bishop Feild, by which the Bishop of Newfoundland, or in his absence the Episcopal Commissary, is Visitor, and with him rests the appointment of the Principal and Vice-Principal and the making of all rules for instruction and discipline. In the Government of the College the Visitor is assisted by a Council selected from the Clergy of St. John's and other persons. All students, on admission, are required to pledge themselves to seven years' service in the diocese. In 1897 the Society

granted, from the Marriott bequest, £500 towards the enlargement of the College buildings and £500 towards the endowment of the College.

Endowments of the College.—Capital, $43,200, and £12. 10*s.* per annum from the Marriott bequest. Number of Scholarships, 6.

Expenses of a Resident Student per annum.—£36.

[*See also* pp. 96–7, 100.]

Subjects of Study.—Greek Testament, Old and New Testament, Church History, Prayer Book, Pearson on the Creed, Browne on the 39 Articles, Latin and Greek classical subjects, English Literature, and Mathematics.

Present Number of Students.—Resident, 3.

Total Number of Students Educated (1850–1900).—109.

Total Number of Students Ordained (1850–1900).—84.

Principals.—Rev. C. Blackman, M.A., 1841–5; H. Tuckwell, Esq., M.A., 1846–7; Rev. T. T. Jones, M.A., 1847–9; Rev. W. Grey, M.A., 1849–51; Rev. H. Tuckwell, M.A., 1852–4; Rev. J. F. Phelps,* 1852–62; Rev. Jacob G. Mountain, M.A., 1854–6; Ven. H. M. Lower, M.A., 1856–62; Rev. G. D. Nicholas,* M.A., 1862–4; Rev. G. P. Harris,* 1864–5; Ven. J. B. Kelly, M.A., 1866–7; Rev. W. Pilot, D.D.,* 1867–75; Rev. A. Heygate,* M.A., 1876–82; Rev. W. J. Johnson, B.A., 1882–3; Rev. E. Davis, M.A., 1884–7; Rev. R. H. Taylor, 1887–90; Rev. J. Rouse, M.A., 1890–1; Rev. J. J. Curling, B.A., 1891–2; Rev. C. Knapp, M.A., 1894–98, Rev. T. E. Wilson, M.A., L.Th., 1899–.

* Vice-Principals, practically almost on the same footing as the Principals.

Codrington College, Barbados.

In accordance with the will of General Codrington [*see* p. 197], a College "for the use of the Mission in those parts of the British dominions, which should be a nursery for the propagation of the Gospel, providing a never-failing supply of labourers in "the harvest of God," was begun at Barbados in 1714; but owing to many difficulties and discouragements, arising chiefly from disputes respecting the property and debt incumbering it, the building was not finished till 1743, and not brought into use until September 9, 1745, and even then only as a grammar school. Being almost destroyed by a hurricane in 1780, its operation was suspended for nine years. Nor was it until October 12, 1830, under the Episcopate of Bishop Coleridge, that it was opened as a College in accordance with the design of its founder. [*See* pp. 198–9.] Meanwhile, however, much good had been done by means of Missionaries and Catechists sent out by the Society from the very first (1712) to instruct in the Christian religion the Negroes and their children. At "the College" between 1745 and 1830, whilst only a Grammar School, were educated many who became valuable members of society, besides sixteen clergymen. Since 1830 the property has suffered so severely from storms that it was thought prudent to establish a "Hurricane and Contingencies Fund." On the abolition of slavery the compensation money for the slaves on the estates was received in 1836 and invested by the Society for the benefit of the College. The income arising from the estates and investments has been considerably reduced in recent years, but it still provides for a Principal, Tutor, and a Medical Lecturer for the College, and a Chaplain for the Estates' labourers. It also provides a certain number of Scholarships, viz.: "Foundation," £30 each per annum for three years; "Diocesan," for students from the various dioceses of the West Indian Province, £17 each per annum for three years (in addition to £25 from S.P.C.K.), and several prizes. The "Leacock" scholarship is at present in abeyance, owing to the failure of the estate in which the capital (£1,000 from bequest of J. Leacock, Esq.) was locally invested. In addition there are four "Island" Scholarships (£40 each per annum for two years), provided by the Colonial Legislature. In connection with the College a Mission House was instituted in 1852, with the primary object of training Mission agents Catechists and Schoolmasters—for West Africa and the West Indies. In order that the benefits of it might be more widely extended, teachers from the parochial and primary schools of Barbados were admitted to the Training School forming part of the Mission House about 1882. Owing to the destruction of its buildings by fire in 1885 the Mission House Scholarships (named respectively the "Pinder" and "Cheadle") are applicable to Divinity Students in the College. The Pinder and Cheadle funds having been lost by investment in the Guinea Plantation, Barbados, were replaced in 1900 by a grant of £1,750 from the Society's Marriott bequest.

Expenses of a Resident Student per annum.—About £50.

Subjects of Study in the College.—Divinity, Medical and Surgical Science, Classics, Mathematics, Natural Philosophy, General and Ecclesiastical History, Mental and Moral Science. In June 1875 the College was affiliated to the University of Durham, and its students are admissible (without residence in England) to all degrees, licences, and academical ranks in the several faculties of that University. In 1892 the College was

CODRINGTON COLLEGE, BARBADOS.

constituted a centre for the Oxford and Cambridge Preliminary Examination of Candidates for Holy Orders in the West Indies.

Present Number of Graduates (M.A. and B.A.).—94; *Undergraduates*, 23; *Students in residence*, 8.

Total Number of Students Educated.—1745–1830 (unknown); 1830–1900, 390.*

Total Number of Students Ordained.—1745–1830, 16; 1830–1900, 142.

Three-fifths of the Clergy who have laboured in the West Indies have been educated at the College, and coloured Missionaries have been sent thence to the heathen in West Africa.

Heads of the Grammar School.—Masters: 1743, Rev. T. Rotherham, M.A.; 1754, Rev. John Rotherham; 1759, Rev. T. Falcon; 1763, Rev. J. Butcher, M.A. *President*: 1797, Rev. M. Nicholson, M.A. *Principals*: 1822, Rev. S. Hinds, D.D. (afterwards Bishop of Norwich); 1824, Rev. H. Parkinson.

Principals of the College.—1829–35, Rev. J. H. Pinder, M.A.; 1835–46, Rev. H. Jones, M.A.; 1847–64, Rev. R. Rawle (afterwards Bishop of Trinidad); 1864–83, Rev. W. T. Webb; 1884–5, Rev. A. Caldecott, M.A.; 1888–9, Bishop Rawle (*Honorary*); 1890–, Rev. T. Herbert Bindley, D.D.

[*See also* pp. 194, 205, 209, 260–1, 265, 745, 798, 840–1.]

* Including, since 1830, representatives of the following races: European-Colonial (about 350), Negroes (13), Coloured (mixed) (26).

Queen's College, Georgetown, British Guiana.

The Society in 1841 granted £500 towards the establishment of a College in Demerara, to be founded on the same general principles as King's College, London, and to be under the superintendence of a Council, with the Bishop as President. Queen Victoria contributed £200 to the College, which was opened in 1844 or 1845. [*See* p. 242.]

About the year 1876 Bishop Austin disposed of the College to the Government of Guiana and the proceeds of the sale, £10,000, or most of the same, were applied "to what now forms part of the endowment of the See" of Guiana.

Jamaica Church Theological College, Upper Park Camp P.O., Jamaica.

The College was founded by Archbishop Nuttall in January 1883, its objects being

(1) To assist in the preparation of candidates for Holy Orders in the Diocese of Jamaica.

THE THEOLOGICAL COLLEGE, JAMAICA.

(2) To direct and assist the evangelists and catechists in the Diocese of Jamaica in their studies and in practical preparation for their work.

(3) To give preliminary instruction in theology to candidates for Mission work in West Africa

The Society granted £1,000 from the Marriott bequest in 1897 for the enlargement of the College buildings.

Endowments.—£9,000 by donations from the late Lucy Lady Howard de Walden.

Expenses of a Resident Student per annum.—£40 a year for board and tuition.

Subjects of Study.—(1) A Theological Course, compulsory on all students, including studies required for the examination for Holy Orders in the Diocese, of the same standard as in most English dioceses, viz.: the Old Testament, the Gospels, and Pastoral Epistles in Greek, the Prayer Book, Paley's Evidences, Pearson on the Creed, Thirty-nine Articles (Bishops Harold Browne and Boultbee), Church History, History of Church of England with special reference to Reformation period, composition of sermon and reading of Liturgy. A Latin author.

(2) Arts Course.—Studies in this are taken up according to the attainments of the several students, though the standard aimed at is that of the Durham University Examinations. In previous years several students passed these examinations with credit, and some proceeded to take the degrees of B.A., M.A., and L.Th. of Durham from Codrington College, Barbados. In later years some students have before entrance on their Theological Course passed the London University Examinations as B.A., M.A., and others have received certificates at Cambridge, and at King's College, London, as well as at English Theological Colleges.

Under the above circumstances, no certificates or diplomas have as yet been granted by the College apart from the statements of results of examinations or the Letters of Orders from the Bishop or the certificates gained by individuals from any of the above Colleges or Universities.

(3) The catechists connected with the College have a prescribed course of study in Theology, with annual examinations.

Students.—(*a*) Numbers in actual residence, 5 (including 1 remaining after ordination).

(*b*) In attendance (consisting of students at the Mico Training College for Teachers), 5 Missionary students; 15 normal students.

(*c*) In communication with the College, marked by occasional visits, 10 evangelists or lay Mission agents, 150 catechists or licensed and paid lay readers, and 100 voluntary lay readers.

Total Number of Students.—50; including representatives of the following races:—English, Canadian, white and coloured natives of Jamaica.

Principals or Wardens.—Rev. J. B. Ellis, M.A., Principal 1883; Rev. H. S. Isaacs, M.A., Warden 1884–1893; Rev. C. H. Coles, M.A., Warden 1894–.

St. Mark's College, George, Cape Colony.

The College was opened by the Ven. P. P. Fogg, Archdeacon of George, in January 1882. It took the place of St. Mark's Grammar School, which had existed since 1856, the Bishop of Cape Town having become possessed of certain properties for the endowment of a college in George. Its object is to provide a classical and general education. Pupils are specially prepared for the University School and Civil Service examinations.

The Society has granted £50 a year for the six years 1899–1904 towards the maintenance of the College.

Endowments.—Two lots of forest land known as Lot M and Lot N situated at Millwood, near Knysna, the revenue from which varies, but has not exceeded £20 per annum during the last three years.

Expenses of a Resident Student per annum.—Junior department, £46; Senior department, £50.

Subjects of Study.—Classics, Mathematics, English, Dutch, Divinity, and Special Subjects required for Civil Service examination.

Present Number of Students.—Resident, 8; and non-resident, 27.

Total Number of Students Educated (from 1888 up to 1900).—91* (of these 1 has been ordained).

Principals.—Rev. C. F. Atkinson (St. Augustine's, Canterbury), 1882–1884; Rev. W. M. K. Wells, M.A. (Oxford), 1884–1886; Mr. A. van Niekerk, B.A. (Cape), 1886–1887; Mr. J. Rodgers, B.A. (Cape), 1887–1888; Rev. Barron Moore, B.A. (Cambridge), 1888–.

* Including representatives of the following races:—English and Dutch.

Diocesan College, Rondebosch (for the Diocese of Capetown).

The institution was opened in 1849 at Protea in a building adjoining the residence of Bishop Gray, and removed in 1850 to a site purchased by the Bishop at Woodlands, near Rondebosch. The design was "to receive pupils from ten years old and upwards, so that there shall be two departments, partaking of the nature, respectively, of College and Grammar School. Provision will also be made for the training of candidates for Holy Orders, and also for giving a liberal education to those who intend to engage in secular employments." In 1852 the Society gave £1,000 and in 1897 £2,000 for the College buildings, the latter sum from the Marriott bequest.

DIOCESAN COLLEGE, RONDEBOSCH.

Endowments of the College.—Capital, £4,000. Number of Scholarships, 7.

Expenses of a Resident Student per annum.—£80.

Subjects of Study.—Divinity, Latin, Greek, French, Dutch, German, English (Language and Literature), Chemistry, Arithmetic, Algebra, Geometry and Higher Mathematics.

Present Number of Students.—Resident, 41; non-resident, 52.

Total Number of Students Educated (to 1900).—Over 1,400, of whom 300 were European and 1,100 Colonial-born.

Total Number of Students Ordained (to 1900).—About 9.

Principals.—Rev. H. M. White, M.A., 1849–56; Rev. G. White, M.A., 1856–60; Rev. G. Ogilvie, M.A., 1860–85; Rev. J. E. Sedgwick, M.A., 1886; Rev. Canon R. Brooke, B.A., 1887–.

Connected with the College is a school; number of boys, 130.

Kafir College, Zonnebloem, Capetown.

In 1858 a College for the sons of Native Chiefs was begun in the house of Bishop Gray, near Capetown, the Society contributing £300 per annum. With the assistance of friends in England and Sir George Grey, the estate of Zonnebloem was secured and the College transferred there about 1860. Governor Grey had from time to time brought children of the leading Kafir Chiefs to the school, and in order "to place this valuable institution, from the future of which so much good for South Africa may justly be looked for, upon a stable and lasting foundation," he appropriated £2,500 from public funds to pay off a mortgage on the Zonnebloem property, which having been surrendered by the Bishop was then received back from the Crown to hold in trust as an endowment for the erection and maintenance of an Industrial School, or Schools, for the native inhabitants of Africa and their descendants of pure or mixed race, and for the education of destitute European children, so long as a religious education, industrial training, and education in the English language shall be given. The terms of the trust are purposely general, in order that the managers may not be too much fettered. In 1861 Sir George Grey gave property in Kingwilliamstown towards the endowment of the College, and from the Parliamentary grant £1,000 for current expenses.

KAFIR COLLEGE, ZONNEBLOEM.

In addition to Kafirs the children of Zulu and Basuto Chiefs were sent to the College. Provision was also made by the Society for the education of native girls in connection with the Institution. Generally the work was a difficult one, not only from the inadequacy of means, but because of the variety of races and tribes from which the scholars were recruited, and the fact that pupils often arrived with characters already formed, and at an age when the exercise of strict discipline becomes difficult. Nevertheless the work prospered. Several of the older Kafir and Basuto lads applied for leave to be present at the debate in the Diocesan Synod, in which they took great interest throughout, and in 1861 four of them, sons of Chiefs, were sent to St. Augustine's College, Canterbury. Steps were taken in 1864 to provide higher theological training at Zonnebloem itself with the view to a native ministry eventually; and in 1869 seven Kafirs, one a woman, left the institution with the Bishop of Grahamstown to act as catechists and teachers amongst their countrymen in his diocese. When it was decided that they were to go they wrote to the Bishop of Capetown thanking him for the education they had received, pledging themselves to be true servants of Christ, and saying that "it was their unanimous wish to receive the Sacrament of the Body and Blood of Christ at his hands for the last time before they sailed." The College had then sent forth sixteen young men as teachers of native tribes. As time went on, however, it was found that Zonnebloem failed practically in the training of Kafirs, chiefly

owing to the growth of a similar institution nearer their own town, and in a climate more congenial to them, at Grahamstown; but in 1874 some Basuto Chiefs visited the College and returned home with such a glowing report that it became a matter of ambition with many of the Basuto Chiefs to send their sons or younger brothers there. In December of that year the buildings were partially destroyed by fire, and seventeen Basutos, who arrived shortly after, had to be accommodated in a stable. With restored buildings, Zonnebloem has before it a field of usefulness and an opening for Christian truth greater (in the opinion of the present Archbishop of Capetown) than lies before any other Diocesan institution.

Endowments of the College.—Capital £5,000. Number of Exhibitions, 5, given by the Archbishop.

Expenses of a Resident Student per annum.—£12 to £15 for natives; £20 to £30 for Europeans.

Subjects of Study.—English, Dutch, Latin, Greek, History, Geography, Elements of Natural Science, Arithmetic, Algebra, Euclid, Drawing, Singing. All Boarders receive industrial training.

Present Number of Students.—Resident, 45; non-resident, 55.

Total Number of Students Educated.—The early records were burnt, but from 1876 to 1889 there were 93 natives,* 160 Colonists, and 83 of mixed races.

Total Number of Students Ordained.—(No record kept.)

Principals.—Rev. E. Glover, M.A., 1859–70; Rev. J. Espin, M.A., 1871–3; Rev. T. H. Peters, 1874–1900; Rev. W. H. Parkhurst, 1900–.

* Including representatives of Zulu, Kafir, and Basuto races.

Kafir Institution, Grahamstown.

This Institution was founded as a College in 1860 for the education of native youths for schoolmasters, catechists, and eventually for Clergy. Since the Rev. J. R. Mullins

KAFIR INSTITUTION, GRAHAMSTOWN.

became Principal, in 1864, it has greatly prospered. It is still closely associated with the Society, and until recently received substantial help from the Colonial Government. The payment of school fees is insisted on—there being "no better way of teaching the natives the true value of education than by insisting upon their paying for it." Industrial training forms a special feature of the Institution.

Income from Endowments.—£157 per annum. No Scholarships.

Expenses of a Resident Student per annum.—£20.

Subjects of Study.—Scripture History, Prayer Book, Arithmetic, English and Kafir History, Geography, Grammar, Object Lessons, School Methods.

Present Number of Students.—Resident, 39.

Total Number of Students Educated (to 1892).—About 380.* Of these over 70 have become Mission Agents and 11 have been ordained.

Principals.—Rev. H. R. Woodrooffe, M.A., 1860–4; Rev. R. J. Mullins, 1864–92.

* Including representatives of the following races:—Kafir, Fingo, Basuto, Malaya, Barolong, Bechuana, Matabele, Bakathla, Abatembu, Batlapin, Pondomisi, Mzulu, Batonga, Mozambique, Ishapi.

The "Victoria Home," St. Matthew's Mission, Keiskama Hoek

This institution was founded in 1895, in response to a call from the Cape Government to the Church, to provide a Normal College where native boys and girls could be trained as teachers, qualifying after a three years' course. Hitherto the Church had been unable to train the teachers required, and the proportion under Church influence and training, in comparison with those under Nonconformists, was very small. The number of native boys and girls already at St. Matthew's and receiving Church instruction and education pointed to that Mission as a suitable locality for the centre of the projected extension of the work. It was necessary to augment the girls' accommodation, and to put up additional schoolrooms to meet the requirements of the Government. With the aid of £2,000 from the Society's Marriott bequest, new buildings were erected in 1896–7, and the "Victoria Home" thus became the sole Diocesan Institution for training native female teachers. In addition there is a department for scholars and also for apprentices. The teachers come from all parts of the country. They are baptized and

THE VICTORIA HOME, KEISKAMA HOEK.

receive Church teaching, and a more valuable Missionary agency it would be difficult to conceive, as these young men and women go forth to take charge of existing and new Mission Schools throughout the Colony.

Endowments.—£50 per annum from the Society, being the interest on £2,000 set apart from the Marriott bequest in 1897. The Cape Government provide grants in aid for the Normal School Teachers in the School.

Expenses of a Resident Student per annum.—About £12.

Subjects of Study. English, Arithmetic, School Management, English and Cape History, Geography, Blackboard Writing and Drawing, Singing, Needlework, Drawing. (*Industrial Training*—Cooking, Laundry and House-work.)

Present Number of Students (Girls).—Pupil teachers, 30 (all resident); scholars, 69; apprentices, 14. Total number * of students educated up to 1900 - Female pupil teachers, 86; scholars, 168. Total number in same period who have become Mission Agents—Girls, 19.

Principals.—Rev. C. Taberer, up to 1897; Sister Eleanor, 1897–.

* Including representatives of the following races:—Xosa and Fingo.

St. Alban's Training College, Maritzburg.

The College aims at the training of a Native Ministry. It was begun in 1883, through the generosity of a colonist who, although not a member of the Church, was so struck by the zeal of the Missionaries that he offered a suitable house, rent free, for five years, for the proposed institution. The Society assisted in procuring permanent buildings, and with its aid (1891–5) the institution was carried on up to December 1895, when it was closed. In 1898 it was re-opened as a Theological College for the training of Catechists and Deacons. Scholarships are provided by the S.P.C.K.

Cost of Maintenance of a Resident Student per annum.—£12.

Candidates for the Diaconate are taught in English, and those for Catechists' Licence

ST. ALBAN'S TRAINING COLLEGE, MARITZBURG.

in Zulu. In 1900 a Practising Station for the students was begun seven miles from Maritzburg.

Present Number of Students.—Resident, 25; non-resident, 3.

Total Number of Students Educated (1883–92).—84 (Zulus); (1898–1900), 12.

Total Number of Students Ordained (1883–92).—2; (1898–1900), 1.

Principals.—Rev. J. F. Greene, 1883–92; Rev. W. A. Goodwin, M.A., 1898–.

Natal Diocesan College for Boys, Balgowan.

In accordance with the design of the Rev. Canon Todd, its founder, a Boys' School started by him in Maritzburg in 1896, under the name of "Michaelhouse," and on the lines of the English public schools, was in 1900 handed over to the Diocese of Natal as a "Diocesan College," and in 1901 removed to handsome buildings erected at Balgowan, a central position 40 miles north of Maritzburg, and 4,000 feet above the level of the sea. The Society in 1900 granted £100 for the erection of a Chapel for the College, and £150 a year for three years towards the maintenance of the College; Canon Todd also offering his services gratuitously for three years as head of the Institution.

Present Number of Students.—About 70.

Rector.—Rev. Canon Todd, 1900–.

ST. JOHN'S COLLEGE, UMTATA.
OLD BUILDING.

MARRIOTT WING.

BISHOP CALLAWAY MEMORIAL BUILDING.

ST. JOHN'S COLLEGE (NATIVE BOYS' TRAINING INSTITUTION), UMTATA, ST. JOHN'S DIOCESE.

Begun in 1877 (as St. John's School) by Bishop Callaway, primarily for the training of Native Missionaries. Associated with a Theological College until the year 1899, when St. Bede's College was formed as a separate institution, and the object of St. John's then became the training of Native boys for Government Pupil Teachers' Certificates. Supported by grants from the Society, the Colonial Government, boys' fees, and an industrial department for carpenter apprentices. The Society granted £1,500 from the Marriott bequest in 1897 for the enlargement of the buildings.

Endowments. — Some annual Scholarships from England and Scotland.

Expenses of Residence. —£7 and £10 per annum, according to class of food.

Numbers. — Pupil teachers, 17; Elementary School, 180, of whom 98 are boarders.

Head-Masters.—Rev. A. Lomax, 1877–8; Rev. W. M. Cameron, 1879–83.

Wardens.—Rev. W. M. Cameron, 1883–9; Rev. W. A. Goodwin, 1889–98; Rev. C. E. Earle Bulwer, 1898–.

Since 1892, 422 boarders have been entered on the College Roll, including representatives of the following tribes:—Gcaleka, Gaika, Tembu, Fingo, Pondomisi, Pondo, Zulu, Basuto, Baca.

ST. BEDE'S (THEOLOGICAL) COLLEGE, UMTATA, ST. JOHN'S DIOCESE.

St. Bede's was associated with St. John's College, Umtata [*see* p. 786*a*], from 1877 to 1898, and started as a separate Institution in 1899. Its objects are the training of Native men for Deacon's and Priest's orders, and for Catechist's and Reader's licence.

Endowments.—Capital, £1,000. Scholarships from S.P.C.K.

Expenses of a Resident Student per annum.—£10 to £14.

Present Number of Students.—Resident, 7; non-resident, 1.

Total Number of Students Educated (1877–1900).—Between 1877 and 1898, 52 students were entered on the roll, and since St. Bede's was started as a separate Institution (January, 1899) 14 have been entered, making a total of 66. Of the 58 past students, 5 have been ordained Priests, 6 have been ordained Deacons, 26 have become Catechists, and 7 Readers; 2 have died, and 12 have been withdrawn.

Principal.—The Rev. Father Alfred, Soc. St. Cuthbert (deceased).

MCKENZIE MEMORIAL COLLEGE, ISANDHLWANA, ZULULAND.

A small College was started at Isandhlwana by Bishop McKenzie under the Rev. J. S. Morris about 1887, with the object of training Native Catechists and Clergy. The

MCKENZIE MEMORIAL COLLEGE, ISANDHLWANA, 1897.

failure of Mr. Morris' health led to the closing of the Institution, but on Bishop McKenzie's death (1890) the idea was revived by his chaplain, the Rev. W. E. Smyth (now Bishop of Lebombo), who, aided by Mr. Wheeler as schoolmaster, was enabled to gather together some twelve boys through the generosity of Mrs. McKenzie and other private individuals.

Up to the time of Bishop Carter's arrival the College had a precarious existence, and was regarded as an interesting experiment.

In 1897 the Society contributed £500 from the Marriott bequest towards the improvement of the College buildings.

Endowments.—£500 odd, collected in memory of the late Bishop McKenzie.

Expenses of a Resident Student per annum.—£10.

Subjects of Study.—Old Testament, New Testament, the Prayer Book, Catechism, Reading, Writing, Arithmetic, English Grammar, Geography, Singing.

Present Number of Students.—31 (all resident).

Total Number of Students Educated (up to 1899).—50.*

Total Number in same Period who have—(*a*) Become Lay Mission Agents, 27 (*b*) been ordained, 1.

Acting Principals.—Rev. J. S. Morris, 1887; Rev. W. E. Smyth, 1890–1893.

Principals.—Rev. F. W. Walters, 1893-1894; Rev. R. B. Davies, 1894–.

* Including representatives of the following races:—Zulu, Swazi, Basuto, Mashona.

ST. CUTHBERT'S NATIVE THEOLOGICAL COLLEGE, PRETORIA,

was founded by the Rev. Canon Farmer in 1898 for the training of a native ministry. The Society granted £250 for buildings from the Marriott bequest, in 1897.

Expenses of a Resident Student per annum.—£20.

Subjects of Study.—English and Theology.

Number of Students, Resident.—Before the Boer war of 1899–1900, twelve.*

Principal.—Rev. Canon Farmer, 1898–.

* Including representatives of the following races: —Basuto, Bechuana, and Zulu.

ST. MARY'S TRAINING COLLEGE, THLOTSE HEIGHTS, BASUTOLAND.

The College was founded by the late Bishop Hicks in 1894 for the training of Native youths as Schoolmasters. The Society granted £100 from the Marriott bequest for buildings in 1897.

Endowments.—None. The S.P.C.K. supports ten students.

Expenses of a Resident Student per annum.—£10.

Subjects of Study.—Divinity, and also the Syllabus put out by the Cape Government Education Department, including: -(1) Practical: (*a*) Reading and Repetition; (*b*) Class Teaching; (*c*) Blackboard Management; (*d*) Physical Exercises.

(2) Written: (*a*) Dictation; (*b*) Composition; (*c*) Grammar; (*d*) Arithmetic; (*e*) British and Colonial History; (*f*) Geography; (*g*) Class Teaching and School Management; (*h*) Penmanship; (*i*) Drawing; (*j*) Sesuto; (*k*) Woodwork.

ST. MARY'S COLLEGE, THLOTSE HEIGHTS.

Present Number of Students.—Ten (all resident).

Total Number of Students Educated up to November 1900.—26.*

Total Number in same Period who have become Lay Mission Agents.—10.

Principals.—Rev. S. J. Ellis, 1894–5; Rev. F. M. Lane, 1896–1901; Rev. N. W. Fogarty, 1901.

* Including representatives of the following races:—Basuto, Barolong, Zulu, Xixosa, Bechuana, and "Half-caste."

ST. CYPRIAN'S THEOLOGICAL COLLEGE, BLOEMFONTEIN.

In 1874 a scheme was set on foot at Cuddesdon, Oxford, by old friends of Bishop Webb, for the establishment of a Theological College in Bloemfontein. With the co-operation of the S.P.G. and S.P.C.K. the College was formally opened in 1877, its design being the training of candidates for the ministry drawn from the native and colonial-born European population. For lack of students the College was closed in 1883. Although the building was subsequently sold, the sum of £100 a year has remained a "first payment" by the Diocesan Board of Finance to a Theological Tutor, and from time to time candidates for Holy Orders have been under his tuition. In 1899 a Hostel for such Students was opened in Bloemfontein and placed under the care of the Chancellor of the Diocese.

ST. ANDREW'S COLLEGE, BLOEMFONTEIN.

The College comprises a Church High School for boys —the only one within a great distance —and a Theological department for the training of students preparing for Holy Orders, who cannot, on account of health, reside in England. In 1897 the Society granted £250 towards providing new buildings. (The usual particulars have not been received in this instance.)

ST. PAUL'S COLLEGE, AMBATOHARANANA, MADAGASCAR.

The College, situated 12 miles north of the capital of Madagascar, was opened with seven students in 1878, the object being the training of native Catechists and Clergy qualified to hold their own when there shall be no European to direct the fortunes of the Malagasy Church. When the first students were chosen the Prime Minister was asked to free them from all Government service. This he did, and warned them that if they were negligent they would be made soldiers. From the first the College has been an S.P.G. Institution, and under the Rev. F. A. Gregory, to whom its creation and success are mainly due, it is able to furnish as many native pastors as can be supported in the Missions. The College is aided by a yearly grant of £100 from the Society, the students, who are mostly married men and live in separate houses, being allowed from 6*s.* to 8*s.* a month.

ST. PAUL'S COLLEGE, AMBATOHARANANA

Expenses of a Resident Student per annum.—£5.

Subjects of Study.—Theology, Church History, English, Mathematics, Euclid, Algebra, &c., Geography and Physical Geography, Physiology, Political Economy, Music.

Present Number of Students.—Resident, 20.

Total Number of Students Educated (1878–1900).—About 150.* Of these about 80 have become Mission Agents, including 18 ordained.

Principals.—Rev. F. A. Gregory, M.A., 1878–1900; Rev. J. F. Radley, B.A., 1900.

* Including representatives of the following races:—Hova, Betsimisaraka, and Creole.

INDIAN TRAINING INSTITUTION, PORT LOUIS, MAURITIUS.

This institution, begun by the aid of a legacy from Mr. Hammond, a devoted friend of the Society in Mauritius, was opened on St. Andrew's Day 1885. It stands in the Bishop's compound, and is intended for the training of local catechists and pastors—chiefly for the Indian coolie population.

Number of Scholarships, 4.

Expenses of a Resident Student per annum.—£12 to £24.

Subjects of Study.—Preparatory Instruction in Secular Subjects, Bible, Prayer Book, Simple Church History, Doctrines of Church of England, Pastoral Training, Vernaculars and Controversy.

Present Number of Students.—Resident, 4.

Total Number of Students Educated (to 1892).—About 20,* of whom 5 have become Mission Agents and 1 has been ordained.

Warden.—The Bishop of Mauritius.

* Including representatives of Tamil, Telugu, Bengali, Chinese, and Creole races.

A new Institution was opened in 1899, viz.:—

THE DIOCESAN THEOLOGICAL TRAINING COLLEGE, MOKA.

It is solely for the training of Clergy, and the standard of instruction has been raised. There are at present three students in training, one for the Creoles, one for the Tamils, and one for the Hindi-speaking people.

The S.P.C.K. gives a Scholarship to each student, and the Church Societies supplement this by a grant to each student under training for work in their Missions.

The Bishop is the Warden and Rev. J. Draper, M.A., is the Principal. Some of the Clergy give lectures.

Moore College, Sydney, New South Wales

Founded in 1856 by Bishop Broughton under the will of the late Mr. Thomas Moore, at Liverpool, but removed to Sydney in 1891. On an average about five of its students annually have been ordained for work in Australia. The course is for two years. From 1861 to 1880 the Society maintained exhibitions at the College for one or other of the Australian dioceses.

Income from Endowments.—£300 per annum. Number of Scholarships, 2.

Fees of a Resident Student per annum.—£70 to £80.

The Course of Study is arranged with a view to the Oxford and Cambridge Preliminary examinations for Holy Orders.

Total Number of Students Educated (to 1892).—About 170 (1893–1900 no returns).

Total Number of Students Ordained (to 1900).—Over 200.

MOORE COLLEGE, SYDNEY.

Principals.—Rev. W. M. Cowper, M.A., 1856; Rev. W. Hodgson, M.A., 1856–67; Rev. R. L. King, B.A., 1867–78; Rev. A. L. Williams, 1878–84; Rev. T. E. Hill, M.A., 1884–89; [1890–91, College being removed to Sydney]; Rev. B. A. Schleicher, M.A., 1891–7; Rev. N. Jones, M.A., 1897–.

Christ's College, Tasmania.

The College was opened in 1846 at Bishopsbourne (a property attached to the See), in the district of Norfolk Plain. It was founded partly by subscriptions raised in the colony and in England, with the Society's assistance; the design being to provide a suitable education for the youth of the colony as well as to train candidates for the ministry. The College has been temporarily closed in order to accumulate funds to open it as a College in connection with the Tasmanian University.

St. John's Theological College, Armidale, New South Wales,

was founded in 1899 for aiding the education of local candidates for Holy Orders. The Society contributed £1,000 from the Marriott bequest in 1897 towards the buildings.

Endowments.—A capital sum of £800 invested as fixed deposit with the Banks and yielding 3 per cent.

Expenses of a Resident Student per annum.—£20.
Subjects of Study.—The subjects prescribed by the General Synod's College of Theology for the diploma of Th.L.
Present Number of Students.—10.
Total Number of Students Educated (to 1900).—10.
Total Number of Students Ordained in same Period.—5.
Warden.—The Bishop of the Diocese. *Sub-Warden.*—The Rev. W. P. Glover.

ST. JOHN'S COLLEGE, ARMIDALE.

Theological College, Thursday Island.

[A Theological College is being established at Thursday Island (for the Diocese of Carpentaria) with the aid of a building grant of £300 from the Society's Marriott bequest.]

Selwyn College, Dunedin, New Zealand.

The College was founded in 1893 by Bishop Nevill for the instruction of young men seeking Holy Orders. In 1897, the Society by a grant of £1,000 from the Marriott bequest endowed it to the extent of £25 per annum.
Endowments.—Capital, £2,027.
Expenses of a Resident Student per annum.—£45.
Subjects of Study.—Those for the Examinations of the New Zealand Board of Theological Studies.
Present Number of Students.—3 (all resident).
Total Number of Students Educated up to 1900.—About 20.
Total Number in same period who have been Ordained.—12.
Wardens. Rev. G. P. Fallowes, 1893–5; Rev. I. Richards, 1895–1900; Rev. A Neild, 1900–.

St. John's College, Auckland, New Zealand.

St. John's College, "the first public school established in New Zealand," was opened in 1842 at Waimate, near the Bay of Islands. It was founded by Bishop Selwyn "on the plan of King's College, London, and its tributary schools," and its object was to be "the nursery of the ministry, and the centre of sound learning" to New Zealand. As

VIEW OF ST. JOHN'S COLLEGE BUILDINGS (NEAR AUCKLAND) IN 1853.

Waimate was found to be too far from the centres of European population, the institution was removed in 1844 to "Tamuki"—now called "Tamaki"—in the neighbourhood of Auckland, and placed on land purchased by Bishop Selwyn with money left to him by its first headmaster—the Rev. Thomas Whytehead. On the Maoris the impression produced by St. John's was so favourable that in 1850 some old students gave 600 acres of land to Bishop Selwyn for the purpose of founding a College at Porirua, near Welling-

ST. JOHN'S COLLEGE, TAMAKI, AUCKLAND, IN 1900.

ton, in which "native and English children . . . . may be united together as one nation, in the new principle of faith in Christ and of obedience to the Queen." The proposed "Trinity College, Porirua," has not yet, however, been established, but the rent from the land is accumulating, and may eventually enable the design to be carried out.

St. John's now includes a Theological College and a boys' school. As an account of

the institution is given on pp. 436, 438-9, 445, it only remains to add the following particulars:—

Endowments of the College.—Estimated at £250,000 invested in landed estate. Number of Scholarships, 10.

Expenses of a Resident Student per annum.—£45.

Course of Study.—(1) Theological course of the New Zealand Board of Theological Studies; (2) the Arts and Science course of the University of New Zealand.

Present Number of Students.—10, all resident.

Total Number of Students Educated (to 1900).—About 340.*

Total Number of Students Ordained (to 1900).—Over 70, of whom 12 have become Missionaries to the Maories and Melanesians.

Wardens, &c.—(Bishop Selwyn was Visitor from 1842 to 1867); Rev. C. J. Abraham (Master), 1850–8; Rev. S. Blackburn (Master), 1859–68; Rev. J. Kinder, D.D. (Warden), 1871–80; Rev. R. Burrows (Acting Warden), 1881; Rev. W. Gulliver, M.A. (Warden), 1882–3; Rev. G. H. S. Walpole, M.A. (Acting Warden), 1884–6; Rev. W. Beatty, M.A (Warden), 1886–95; Rev. P. S. Smallfield (Tutor), 1896–.

* Including representatives of European and Maori races.

Melanesian College (now St. Barnabas College), Norfolk Island.

The training of Melanesian youths was begun at St. John's College, near Auckland, New Zealand, in 1851, assistance being afforded by the Society in gathering and maintaining the boys, both here and at St. Andrew's College, Kohimarama, N.Z., which was established for the Melanesians in 1859 and remained the headquarters of the Melanesian Mission until removed to Norfolk Island. Miss Yonge contributed largely to the building of St. Andrew's. In 1862 Bishop Patteson wrote of the College: "Forty-one Melanesian men, women, and young lads are now with us, gathered from twenty-four islands. . . . One little child given to us from any newly-found land may open in God's providence the door to the conversion of thousands of his countrymen. From that little child we can learn to speak to the people of his island, and he will speak favourably of us: through him fears and suspicions will be removed; others will be induced to join us; his own relations will entertain a special good will towards us for our care of their child;—new ideas of confidence in a man of another tribe and country will grow up; a comparison of their own wild, lawless life with the peace and order of the strangers' mode of life will be instituted—new thoughts will work their hearts; a new power is recognised in their land. It is the thought of what each one of the scholars from more than twenty islands may by God's grace become; of what His people may through his instrumentality become, that brings the words of Isaiah to our minds: 'Then thou shalt see and flow together, and thine heart shall fear and be enlarged.' Every school presents a noble and a fearful sight, when we consider the power which it represents for working out hereafter good or evil; and what shall be said of a school representing thousands and tens of thousands who know not the name of Christ, who have never heard of their Father in heaven?"

The College has always been "an integral and inseparable part of the whole" work of the Melanesian Mission, and since 1867 it has been carried on at Norfolk Island with increasing success.

The total number of students educated is unknown. "The boys have stayed—some longer, some shorter times; the elder teachers [Mission agents] come back again and again, with their wives," for further training, and several have been ordained.

Bishop's College, Calcutta (opened in 1824).

The history of the College from its inception in 1818 to the present time having been sketched on pp. 474–6, it remains to add only the following particulars:—

Endowments of the College.—Capital, about Rs. 214,000. In addition to which twenty-one Scholarships have been founded for maintaining students of Theology to be prepared as Missionaries, viz.:—

Six "S.P.C.K. Middleton," and two "S.P.C.K. Foreign Heber." The latter were founded for the maintenance and education of members of foreign Episcopal Churches in the East not in subordination to the see of Rome.

Six "Jackson Forkhill," being a portion (£400) of an annual sum paid to the S.P.G. by the Trustees of the late Richard Jackson, Esq., of Forkhill, Ireland.

THE ORIGINAL BISHOP'S COLLEGE, HOWRAH, 1824–80.

Two "C.M.S. Heber," founded by the Church Missionary Society, which has the right of nomination.

One "Bombay Heber" and one "Ceylon Heber," founded by public subscriptions raised in honour of Bishop Heber for the benefit of students for the Dioceses of Bombay and Ceylon respectively.

One "Mill," founded by friends of the Rev. Dr. Mill, the first Principal of the College.

One "Powerscourt," founded in 1831 from a gift to the Society, the nomination being vested in the Trustees of the Old Church at Calcutta.

One "Deane," founded in 1830 from a legacy bequeathed to the Society.

Three thousand pounds was also set apart from the Society's Marriott bequest in 1897 for the further endowment of the College—the interest (£75 per annum) to be reserved as a repair fund. At the same time £1,000 was granted from the bequest for additional buildings, and £500 for the repair of the damage caused by an earthquake.

Expenses of a Resident Student per annum.—Rs. 300 to Rs. 360.

Subjects of Study.—The studies prescribed in the Statutes are: Theology, with the Hebrew, Greek, and Latin languages as subsidiary to it; History, ancient and modern, ecclesiastical and civil; the elements of Philosophical and Mathematical knowledge; and divers Oriental languages.

Present Number of Students.—Resident, 21; non-resident, 4.

*Total Number of Students Educated.**—1824–58, 149; 1859–70, 63; 1871–91, no record; 1892–1900, 148.

Total Number of Students Ordained (Church of England).—1824–58, 43; 1859–70, 20; 1871–83, no record; 1883–9, 4; 1890–1900, 12.

* Including representatives of the following races:—Bengali, Tamil, Kol, Jewish Mahratta, Canarese, Singhalese, Chinese, Assamese, European, Eurasian, Armenian N.W. India.

In the Society as Trustees are vested (1) the appointment of the officers; (2) all College funds and property; and (3) the government of the College, except so far as any jurisdiction is delegated in the Statutes to the College Council for the time being.

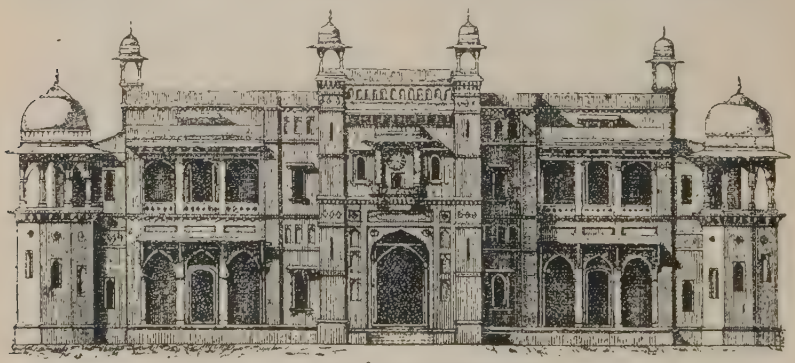
Visitor.—The Bishop of Calcutta.

PART OF THE PRESENT BUILDINGS OF BISHOP'S COLLEGE, CALCUTTA.

Principals.—Rev. Dr. W. H. Mill, 1821; Rev. Dr. Withers, 1841; Rev. Dr. Kay, 1849; Rev. T. Skelton, 1867; Rev. R. M. Stewart, 1873; Rev. Dr. J. W. Coe, 1874; Rev. H. Whitehead, 1883–99; Rev. W. L. Nanson, 1900–.

St. Stephen's College and High School, Delhi.

The S.P.G. High School established at Delhi in 1859 (p. 615) was affiliated to the Calcutta University in 1864. Soon after the arrival of the Cambridge Brotherhood in connection with the Society the higher education of the Delhi Mission was undertaken



ST. STEPHEN'S COLLEGE, DELHI.

by them, and in Feb. 1881 a College department was added to the school. This at first was confined to students of Mission Schools, but circumstances soon led to its being extended. The closing of the Government College at Delhi led to an effort on the

part of the wealthier natives to establish a Native College. This scheme failing, the Cambridge Brotherhood were in 1882 offered by Government a grant of Rs. 550 a month on the condition that their college classes were opened to all comers and that the Mission College should be affiliated to the University which was being formed for the Punjab. This offer was accepted, and new buildings were opened in 1892.

Endowments of the College.—Only an Endowed Scholarship—called Winter Scholarship—endowed by the late Rev. A. C. Maitland. Four Scholarships, value £6 each per annum.

Expenses of a Resident Student per annum.—£20 to £25.

Subjects of Study.—Religion; English Literature and Language; History and Political Economy; Mental and Moral Philosophy; Pure Mathematics and Mixed; Physical Science and Sanskrit, Arabic and Persian.

Present Number of Students.—Resident, 14; non-resident, 44.

Total Number of Students Educated (up to 1900).—About 550.*

Total Number of Students Ordained (up to 1900).—1.

Principals.—Rev. S. S. Allnutt, M.A., 1882–97; Rev. J. W. T. Wright, M.A., 1898–

[*See also* pp. 628*b* & *c*.]

* Including representatives of the following races:—Hindustani, Punjabi, Bengali, Parsi, &c.

St. John's College, Rangoon.

Begun in 1864. To the account of the institution given on pp. 634–6 and 639 it is only necessary to add the following particulars:—

Endowments of the College.—Over 13 acres of land, bought as freehold in 1867 at Rs. 200 per acre, now worth Rs. 10,000 per acre, and continually increasing in value. Buildings valued at Rs. 120,000. Scholarships, none.

ST. JOHN'S COLLEGE, RANGOON.

Expenses of a Resident Student per annum.—Rs. 120 to Rs. 200. (Rs. 16,510 were paid in fees in 1892.)

Subjects of Study.—"Up to and inclusive of the Matriculation Standard of the Calcutta University with . . . Christian religion as taught by Church of England."

Present Number of Students.—Resident, 150; non-resident, 300.

Total Number of Students Educated (1864–1900).—9,000.*

* Including representatives of the following races: Burmese, Eurasians, Armenians, Europeans, Jews, Talines, Chinese, Shans, Karens, Malays, Siamese, Sikhs, Arracanese, Khins, Bengalis, Mussulmans, Toungthoos, Madrassis, Ponahs (from Manipur) and "many mixtures of the above."

Principals.—Rev. Dr. Marks, 1864–95; [*Acting* (in Dr. Marks's absence):—Rev. C. Berry, 1865; Rev. C. Warren, 1869; Rev. J. Fairclough, 1872; Rev. James A. Colbeck, 1875; Rev. A. Salmon, 1890]; Rev. G. Whitehead, 1895; J. T. Best, Esq., M.A., 1897–.

Up to October 1892, 323 children had been baptized in the College Chapel, either as infants, pupils, or old boys, and 593 natives had been baptized in the Mission attached to the chapel. (Returns from 1893–1900 not received.)

Kemmendine Training Institution, Rangoon.

Opened in February 1883 by the Bishop of Rangoon. Up to the end of 1900 its object was the training of native Catechists, Readers, and Pastors. It then became a Theological College for the training of Candidates for Holy Orders.

No Endowments or Scholarships, excepting a few Exhibitions from S.P.C.K.

Expenses of a Resident Student per annum.—£8 to £12.

Subjects of Study.—Bible, Prayer Book, Dogmatics, and Church History (all instruction being given in Burmese).

Present Number of Students.—Resident, 13.

Total Number of Students Educated (to 1900).—About 70, of whom 10 have been ordained.

Principals.—Rev. J. Fairclough, 1883–6; Rev. T. Rickard, 1886–7; Rev. J. Fairclough, 1887–92; Rev. T. Rickard, 1893–1900; Rev. G. Whitehead, 1900–.

* Including representatives of Burmese, Karen, and Tamil races.

[*See also* pp. 639, 647.]

Karen Training Institution, Toungoo, Burma.

Established in 1884, for the training of native agents for the Karen Missions. Formerly the Karen youths received were prepared only for the Diocesan Seminary at Kemmendine, but now students are in many cases sent direct to the Mission-field. Those who have a vocation for the ministry are sent to Kemmendine for a fuller training.

There are no endowments or scholarships, but S.P.C.K. provides stipends for fifteen students annually.

Expenses of a Resident Student per annum.—£5.

Subjects of Study (partly in Burmese).—Old and New Testament, Prayer Book, Pastoral Theology, Church History and Doctrine, Grammar, Arithmetic, Geography, and Hygiene.

Present Number of Students.—All resident, 20.

Total Number of Students Educated (to 1900).—50, of whom 40 have become Mission agents or have entered at Kemmendine.

Principals.—Rev. W. E. Jones, 1884–85, 1890–91; Rev. A. Salmon, 1887–90, 1892–99; Rev. H. Kenney, 1899–.

The S.P.G. Theological College, Madras (*formerly* The Vepery Mission Seminary).

This institution, the successor of two which had failed between 1830–42 [*see* pp. 506–7], was opened at Sullivan's Gardens, Madras, on June 1, 1848, under the name of "The Vepery Mission Seminary," which was to be "purely of a Missionary character and object, its sole design being to prepare for employment in the Missions of the Society such young men as may be admitted into it." The course of instruction, at first almost entirely theological, was afterwards combined with general education and preparation for the Madras University examinations, and (since 1878) for the Cambridge Preliminary Theological examination. The Missionary character of the Seminary, which has been maintained throughout, was raised in 1879 by some modifications of the secular instruction, since which time the institution has been called "The S.P.G. Theological College, Madras." To the Rev. A. R. Symonds, its organiser and first Principal, the Seminary at Sullivan's Gardens is indebted for a great and lasting success. While offering the advantages of high moral and intellectual training care was taken that the native students "should have as little temptation as possible to adopt European habits, or to forsake their national modes of life in food, dress, and such matters."

Of the students trained during Mr. Symonds' Principalship (1848–74) nearly 40 have been ordained, and others have done good service as catechists and schoolmasters. During the last 20 years the native students have obtained honourable positions in the Oxford and Cambridge Preliminary Theological examinations. In 1886 the success of the candidates was "beyond that of any corresponding body of men from any institution," 7 out of the 12 native candidates being placed in the first class and 4 in the second.

The annual cost of the College for salaries and scholarships, which has averaged

£750, is met from the Monckton Fund (Rs. 3,900), Heber Fund (Rs. 28,400), Jackson-Forkhill Fund (Rs. 6,000), S.P.C.K. Grant (Rs. 1,080 per an.), S.P.G. Marriott Fund (£50 per an. being the interest of £2,000 reserved for endowment in 1897), and the S.P.G. General Fund.

The Subjects of Study embrace the course for the English Universities Preliminary Examination of Candidates for Holy Orders.

Present Number of Students.—10.

Total Number of Students Educated (to 1900).—About 180.*

Total Number of Students Ordained (to 1900).—About 92.

Principals.—Rev. A. R. Symonds, M.A., 1848–74; Rev. J. M. Strachan, M.D., 1875–7; Rev. C. E. Kennet, D.D., 1877–84; Rev. F. H. Reichardt, B.A., 1885–7; Rev. A. Westcott, M.A., 1887–1901; Rev. G. H. Smith, M.A., 1901–.

[*See also* pp. 510 and 553*e*.]

* Including representatives of Tamil, Telugu, Eurasian, and European races.

Sawyerpuram Seminary (S.P.G.).

This Missionary Institution was established in 1844 under the Rev. Dr. Pope for the training of Mission agents. For a long period nearly all the native Clergy of the Society

SAWYERPURAM SEMINARY.

and most of the Christian teachers in the S.P.G. High Schools in South India received the greater part of their education in it students of superior attainments being drafted to the Seminary at Sullivan's Gardens for the completion of their course. The importance of Sawyerpuram Seminary was recognised in 1848 by the University of Oxford, which contributed to the formation of a suitable library within its walls.

In 1883 the College department was removed to Tuticorin, since which time the chief work carried on at Sawyerpuram has been the training of village Catechists and School-masters, about one-half of those educated here proceeding to higher education. The Institution is common to all the Districts of Tinnevelly, and its importance and usefulness to the Church in Tinnevelly may be understood by the fact that of the Agents working in the different Lower Secondary and Primary Schools in the S.P.G. Mission Districts seven-eighths are students of this Seminary.

Expenses of a Resident Student per annum.—Rs. 30.

Present Subjects of Study.—"Curriculum of Lower Secondary Education."

Present Number of Students.—Resident, 110; non-resident, 52.

Principals.—Rev. G. U. Pope, D.D., 1844–8; Rev. M. Ross, 1849–51; Rev. H. C. Huxtable, 1852–6; Rev. T. Brotherton, M.A., 1857–9; Rev. J. Earnshaw, 1859–62; Mr. R. J. French (now Archdeacon French of Mauritius), 1863–9; Mr. J. Creighton, 1869–71; Rev. T. Adamson, 1872–81; Rev. J. A. Sharrock, M.A., 1881–93; Rev. A. J. Godden, 1894–.

Trichinopoly College (S.P.G.).

The College is the outcome of a superior school begun at Tennur in 1850, and (after several removals) transferred in 1863–4 to its present location in the Fort. There and then it became a High School. Notwithstanding the cheaper fees of a kindred institution in the neighbourhood, this High School held its ground and became so popular that the public —and particularly the Hindus subscribed largely for the erection of a large hall in which the College classes proper are at present held and the University and other public examinations conducted. In 1873 the School was raised to a second-grade College, with F.A. classes in connection with the Madras University. Students were drawn from the neighbouring districts, increasing the total number to 1,000, and in 1883 the institution was raised to the B.A. standard —that is, a first-grade College. In connection with the College are an English and Tamil Literary and Debating Society, founded in 1883 by Mr. Pearce, a Sanscrit Debating Society, and a Science Association. The majority of the students in the College and its seven branch schools are Brahmins.

The income of the College is derived from (*a*) Students' Fees, (*b*) the Society, (*c*) Government Grant. Number of Scholarships, 11. *Expenses of a Student.*—Rs.

S.P.G. COLLEGE, TRICHINOPOLY.

to Rs. 42 a term. *Subjects of Study.* English Language and Literature, Tamil do., Sanscrit do., Pure Mathematics, Physical Science, Physiology, Ancient and Modern History, the Christian Religion.

*Present Number of Students.**—Non-resident, 1,500 (including Branch Schools).

Principals.—Rev. T. Adamson, 1864–8; J. T. Margoschis, Esq., 1868–73; J. Creighton, Esq., 1873–7; C. W. Pearce, Esq., 1877–86; Rev. H. A. Williams, M.A., 1886–8; Rev. T. H. Dodson, M.A., 1888–92; Rev. G. H. Smith, M.A., 1896–1901; H. Malim, Esq., M.A., 1901–.

[*See also* pp. 530, 530*a*, and 530*b*.]

* The students, past and present, have included representatives of the following races:—Tamils, Canarese, Telugu, and Eurasians.

St. Peter's College and High School, Tanjore (S.P.G.).

The present Institution originated from "a Provincial School for the teaching of English," opened by Swartz on the recommendation of Mr. Sullivan, the Resident of Tanjore, in 1786. In 1787 a special Annual Grant was made by the East India Company towards the upkeep of the School. This grant was renewed in 1809, and under the name of the Swartz Grant has been continued up to the present time. This Provincial School was opened in the house originally occupied by Swartz in the Fort (which is still in the possession of the Mission, and is now used as a Lower Secondary School, and

known as the Fort Lower Secondary School). In 1851, in the time of the Rev. G. U. Pope, the school was reorganised, and by him and successive Principals the standard was raised until it became a first-grade College. In 1863 candidates were first sent up for Matriculation; in 1864 it was raised to a second grade College, and in 1874 B.A. classes were opened. Attached to the College there are four Lower Secondary Schools and five Primary Schools. At present there are 120 students in the College department, 207 in the High School, and 781 in the Branch Schools, making a grand total of 1,108 students, of whom about a tenth are Christians.

The College is affiliated in two branches, Philosophy and History. Besides the Principal and the Vice Principal, the staff consists of six Lecturers, two Assistant Lecturers, seven Assistant Masters (of whom five are Christians), and two Drawing Masters and two Gymnastic Instructors. In the various Branch Schools there are over 40 masters, of whom a third are Christians.

(The present College building is rented from the Palace.)

ST. PETER'S COLLEGE, TANJORE.

In the "College" department the Brahmins form 63 per cent., other Hindus 20 per cent., Christians 15 per cent., Mohammedans 1 per cent., and Eurasians 1 per cent. of the students. The College receives from Government Rs. 200 per mensem, known as "the Swartz Grant," and from fees about Rs. 12,000 per annum. Number of Scholarships, 7. *Endowments.* £50 per annum, being the interest of £2,000 set apart from the Society's Marriott bequest in 1897. *Student's Fees.* Rs. 72 B.A., Rs. 60 F.A. per annum. *Subjects of Study.* Those appointed for the Madras University examinations; and religious instruction, which is given in all the classes. *Present Number of Students.* Resident, 54; non resident, 273. *Total Number Educated* (to 1900). Over 6,000 *

Principals.—Rev. G. U. Pope, D.D., 1854–7; Rev. S. Percival, M.A., 1858–63 J. Marsh, Esq., 1864–71; Rev. W. H. Kay, B.A., 1878–81; Rev. W. H. Blake, B.A., 1882–.

[*See also* p. 516.]

* Including representatives of Tamil and Mahratta races.

Nandyal Training College (S.I. J.).

This institution was set on foot in 1884, the initiatory expenses having been partly furnished by Mr. Andrews, of the Madras Civil Service. It is designed for the training of Mission agents for the Telugu Missions, the lack of which has greatly hindered the development of work in one of the most promising fields occupied by the Society in India. New and permanent buildings for the College were erected in 1891–2.

NANDYAL COLLEGE.

Number of Scholarships.—79. *Expenses of a Resident Student per annum.*—Rs. 73. *Subjects of Study.*—Scripture, English, Telugu, Arithmetic, History, Geography, Algebra, Geometry, Physics, Chemistry. *Present Number of Students.*—Resident, 71; non-resident, 8. *Total Number of Students Educated* (1884–92).*—326. *Principals.*—Rev. A. Britten, 1884–1900; [Rev. H. G. Downes, acting, part of 1892.]

* Latest returns not received

Caldwell College, Tuticorin (S.P.G.).

The removal of the College department of Sawyerpuram Seminary to Tuticorin in Jan. 1883 (*see* p. 793) was the result of a recommendation of the Bishop of Calcutta in 1881. It was through the efforts of Bishop Caldwell, in honour of whom the College is named, that the large and commodious buildings were purchased and presented to the S.P.G. In 1885 the institution was raised to the rank of a first-grade College under the University of Madras, teaching up to the B.A. standard. The primary object of the College was to give the Christian youths of Tinnevelly and Ramnad the highest education, both secular and religious, so as to fit them to become clergymen and lay Mission agents; and in the College proper 90 per cent. of the students were Christians. The College and subordinate schools were maintained by an allowance from the S.P.G. Government grants, fee-income, and Scholarships from S.P.C.K. Most of the students received some help. On financial grounds it was found necessary to close the College department at the end of 1893, but work is still carried on in a "High School," called "the Caldwell School."

The expenses of a Resident Student per annum were Rs. 105 to Rs. 120, and the *subjects of Study* were: Madras University Curricula of Studies for the B.A., F.A., and Matriculation Examinations. In Theology, the subjects for the Bishop's Greek and Vernacular Prizes, "Peter Cator" Prize Examinations, and Diocesan Prayer Book Examination—higher grade. *Number of Students in* 1892.—Resident, 84; non-resident, 16. *Total Number Educated* (to 1892).—1,546* (including those at Sawyerpuram). *Total Number Ordained* (to 1892).—65 (do.) *Principal.*—Rev. J. A. Sharrock, M.A., 1883–93.

* Including representatives of the following races:—Tamil and Eurasian.

Christ Church College, Cawnpore.

The College was founded in 1892, its object being to give to students reading for the examinations of the Allahabad University a knowledge of Christian truth. It was affiliated to Allahabad University F.A. Standard in 1892, B.A. in 1896, M.A. in 1900. £1,000 was granted from the Society's Marriott bequest in 1897 towards the erection of buildings for the College and a boarding hostel for Christian students, and in 1901 £670 was granted from the general fund for the building of a new boarding hostel for non-Christian students.

Endowments.—(1 Bishop Cotton Memorial Scholarships. Interest on Government Paper amounting to about Rs. 100 per annum.

(2) Rs. 1,000, bearing interest at 5 per cent. Prizes for religious knowledge.

CHRIST CHURCH COLLEGE, CAWNPORE.

Expenses of a Boarder per annum.—Boarding Fees about Rs. 100 per annum; Tuitional Fees, Rs. 60 or Rs. 75.

Subjects of Study. Subjects prescribed for the Allahabad University Examinations and some portion of the Bible or other Christian literature.

Present Number of Students. -Boarders: Christian, 7; non-Christian, 33. Resident in Cawnpore: Christian, 1; non-Christian, 53.

Total Number of Students Educated (up to 1900).—199.*

Principal.—Rev. G. H. Westcott, 1892–.

* Including representatives of the following races:—Hindustani, Bengali, Mahratta, &c.

[*See also* pp. 599*a* and 599*b*.]

S.P.G. College, Vepery, Madras.

The High School, founded at Vepery in 1864, was in January 1888 affiliated to the Madras University as a second-grade College. The institution consisted of four departments—the F.A. (First in Arts), High School, Middle School, and Primary. In 1891 the College department was closed, and the institution has since been carried on as a "Lower Secondary School."

Vediarpuram Seminary (S.P.G.)

was founded in 1844 for the purpose of training agents for the Missions in the Tanjore and Trichinopoly districts, an object which was signally successful under its first Principal, the Rev. Dr. Bower (the most accomplished Tamil scholar in India). In 1858 a High School department was added, and heathen scholars were admitted, and for a short time in 1864 it became a "Second Grade College." In 1873 the institution was closed.

Principals.—Rev. Dr. Bower, 1844–58; Rev. A. R. C. Nailer, 1858–73; Rev. C. S. Kohlhoff and Rev. J. F. Kearns, acting 1873.

Theological Class, Ranchi, Chhota Nagpur.

Shortly after the Society took over the Chhota Nagpur Mission, a Class for the training of Native Pastors was begun at Ranchi by the Rev. J. C. (now Bishop) Whitley and the Rev. F. R. Vallings; the first-fruits of which (1870–3) were the

THE REV. E. H. WHITLEY AND THEOLOGICAL CLASS, RANCHI

ordination of five as Deacons in 1873. Three others (instructed by the Rev. R. Dutt) were ordained Deacons in 1875. The Class, which was then closed, has been revived from time to time (1878 to 1884 and 1893–7) for the preparation of new candidates as

required and for the improvement of the existing native pastors, and the excellent results obtained (page 500*e*) show how admirably the work has been done. Funds have not permitted of a permanent Divinity School, though that would be a most useful institution.

Expenses of a Resident Student per annum.—£10.

Subjects of Study.—Old Testament and New Testament, general and special books, Canon of Scripture, Prayer Book, Creeds, Articles, Dogmatics, Church History, Pastoral Theology, and English Reading (*see* page 500*e*).

Total Number of Students Educated (1870–1900).—24 (all aborigines of Chhota Nagpur).

Total Number Ordained in the same period.—22.

Tutors.—Rev. J. C. Whitley and Rev. F. R. Vallings, 1870–3; Rev. R. Dutt, 1875; Rev. O. Flex, Rev. R. Dutt, and Rev. J. C. Whitley, in the period 1878–84; Rev. E. H. Whitley, 1893–7 (with help from Rev. F. C. Boyd and Rev. W. O'Connor).

Dublin University Mission High School and "First Arts College," Hazaribagh, Chhota Nagpur (*see* p. 500*m*).

In April 1895 a High School was started at Hazaribagh by the D.U.M. with the threefold object of providing a sound education for the sons of native Christians, and for heathen lads with a view to their conversion, and (ultimately) supplying Mission agents for the district. Within two years the number of scholars had risen from 7 to 120, and this notwithstanding the existence of a Government High School in the town. At the present time over 100 Hindu and Mohammedan boys are being daily instructed in the Christian religion as well as in secular subjects, and there are about 50 boarders, Christian aborigines from various parts of Chhota Nagpur, many of whom have passed through the S.P.G. "Middle English" School at Ranchi. The success of some of the students in passing their Matriculation Examination to Calcutta University led to the starting of a "First Arts College" affiliated with Calcutta University in June 1899. The College department (which is carried on in a separate building) promises to be as successful as the High School has been. The local Rajah has contributed towards the foundation of scholarships and purchase of apparatus, and the institution is now practically self-supporting. A hostel for non-Christian Students is now being attempted.

The *Principal of the College* is the Rev. J. A. Murray, who was Principal of the High School until his furlough in 1897, when it was taken over by the present Principal, the Rev. H. P. Walsh. The Rev. F. W. Martin assists in both institutions, and the Head Master of the High School, Mr. P. L. Singh, M.A. of the Punjab University (son of the oldest native clergyman in the diocese) also lectures in the College.

Training Institutions, Sarawak and Singapore.

Training Institutions have been tried in the Missionary's house at Singapore, and in the Bishop's house at Sarawak. "Both attempts have fallen through," but a new scheme is now under consideration. Diversity of language has, and always will be, the great difficulty. Both at Sarawak and Singapore, there would be half-a dozen students speaking as many different dialects or even languages, and though they could converse with one another and with the Missionaries in Malay, that is not a language in which higher teaching can be carried on.

St. Thomas' College, Colombo.

In the Ceylon Blue Book for 1846, it was suggested that:—"Instead of proposing to lower the standard of education aimed at, it seems far more desirable to endeavour to organise it; so as to supersede the necessity of sending young men to Calcutta to study Theology and Medicine for the service of this Colony, as has been usual for some time past, at great expense to Government and with very indifferent success. Theological education might ere long be successfully undertaken in Colombo under the auspices of the Bishop." Having obtained the promise of assistance from Societies and other friends in England, Bishop Chapman endeavoured to give effect to the suggestion, and in 1848 offered to open a Theological College at once, provided Government guaranteed the

transfer to it of the four Island Studentships (£75 each per annum), at Bishop's College, Calcutta, as vacancies occurred. The objects of the proposed College were: "Theological and General Education of students in preparation for Holy Orders, and the training of Native Catechists and Schoolmasters for the service of the Church in the Diocese of Colombo." The Ceylon Government admitted the advantage of the scheme and expressed concurrence in the object, but owing to the depression in the Colony were unable to afford any pecuniary aid. In appealing to the Society the Bishop said: "In aiding the first formation of an institution which is to become the nursery of a native Church, you are sowing the seed which is to become not only an abiding but an increased blessing. It is the difference of a colonist carrying out barrels on barrels of flour, which will feed him and his family as long as they last; but a single bushel of wheat will supply him and his children for years, and his children's children long after he is gone. Such is my hope; I am doing little, I seem to be doing nothing; but if this seed-plot be broken up, and the seed once sown, I shall feel that you have not sent me forth quite in vain." The Society accepted the Trusteeship of the College and gave £1,000 for endowment and an annual grant which is still continued; the S.P.C.K. voted £2,000 for endowment; and the Bishop having given a site of nine acres, with buildings, the College was opened in 1851. The foundation comprises: (1) a Divinity School for the training of candidates for the Ministry, provision being made originally for ten Divinity Studentships though only four are at present filled; (2) a Collegiate School, to which an endowment has been attached for the free education of non-resident scholars, to be called "Bishop's Scholars"; (3) a Native Orphan Asylum for the plain Christian education of sixteen orphan boys. Besides the above endowments, the following have been added:—The "Gregory" and "Duke of Edinburgh" Scholarships, and five "Prince of Wales" Exhibitions by Samson Rajepakse, Esq., Mudaliyar of the Governor's Gate. A Divinity Professorship, and a Fund for the purchase of scientific apparatus and for teaching natural science by Charles de Soysa, Esq. 'Acland Memorial Scholarship"—by Sir Henry Acland, K.C.B., F.R.S., President of the General Medical Council and Regius Professor of Medicine in Oxford University, to be held by a student who intends to take Holy Orders. Several valuable annual prizes are also given by the Bishop and other friends of the College.

Expenses of a Resident Student per annum.—Rs. 300 to Rs 440, according to the class of Boarding.

Subjects of Study.—Usual subjects of an English school up to standard of Cambridge Senior Local Examination. Special Classes for Theological Students, and for those preparing for English Universities.

The College was affiliated to the University of Calcutta in 1863, but in 1883 the Warden decided to discontinue to prepare for the Calcutta Examinations (First in Arts and B.A.), having after a long trial come to the conclusion that good and honest teaching is absolutely incompatible with two examinations so radically different as the Cambridge Local and that of the Calcutta University. The result was an immediate improvement in the work of the College. Courses of Divinity Lectures are given by the Divinity Lecturer, which are open to Divinity Students, catechists, and others desirous of extending their theological reading, and special classes are held on Sundays for all the Boarders.

Present Number of Students.—Resident, 130; non-resident, 250. *Total Number Educated* (1850–1900).—About 3,000.* *Total Number Ordained* (1850–92). About 10; (1892–1900).—No returns.

Visitor.—The Bishop of Colombo. *Wardens.*—Rev. Cyril Wood, D.D., 1852–3; Rev. J. Baly, M.A., 1854–60; Rev. J. Dart, D.C.L., 1860–3; Rev. George Bennett, M.A., 1863–6; Rev. J. Bacon, B.D., 1872–7; Rev. E. F. Miller, M.A., 1878–91; Rev. P. Read, B.A., 1891–5; Rev. W. Armstrong Buck, M.A., 1896–1901.

The College Chapel is also the Cathedral of Colombo, the foundation stone of which was laid on the closing day of the Society's third Jubilee, June 15, 1852.

The College Library, consisting of nearly 3,000 volumes, mostly the gift of Bishop Chapman, is especially rich in classical and theological works, some of which were presented by the University of Oxford and the Trustees of Dr. Bray's Associates.

The College also has an efficient Cadet Corps, Debating Society, Monthly Magazine, and Lending Library, and every side of Public School life is well developed.

* Including representatives of Singhalese, Tamil, Burgher, Malay, Parsee, and English races.

BOARDERS OF ST. THOMAS'S COLLEGE, COLOMBO. (Four different races are here represented—Singhalese, Tamil, Burghers, and English.)
(N.B.—The College Buildings are too scattered for reproduction in a single block.)

St. Paul's College, Hong Kong.

This Missionary College was founded in 1849 by voluntary gifts obtained by Bishop Smith of Victoria. A school building erected under the superintendence and by the help of the Rev. Vincent Stanton, the Colonial Chaplain at Victoria, was transferred for the purposes of the College, and the other chief contributors were "A Brother and Sister," and the S.P.C.K. The College was primarily founded for the object of training a body of Native Clergy and Christian Teachers for the propagation of the Gospel in China. Provision has been made for the admission of European as well as native students.

The S.P.G. has at various times made small grants to the institution.

The College having failed of its original purpose is now stated to be carried on as an ordinary school.

Native Theological College, Tokyo, Japan.

A Theological Class for the training of Native Mission Agents was begun by the Rev. (now Archdeacon) Shaw, at St. Andrew's, Shiba, in the autumn of 1878 in connection with the Sei Kiyo Sha (Holy Teaching) School, which he had opened in connection with his work. For a short time in 1887–8 this class was united with the American Mission College of St. Paul in Tokyo, which was then placed under a joint committee of American, English, and Japanese Clergy, thus securing a larger and more effective teaching staff. In the beginning of 1889, however, on the arrival of the fuller University Mission Staff, the class was moved back to St. Andrew's and placed under the Wardenship of the Rev. A. F. King, with the title of the St. Andrew's Divinity School, Shiba.

In 1898 a sum of £562. 16*s.* 6*d.*, raised by friends of the late Bishop Bickersteth of Japan, was handed to the Society, with instructions for the purchase of £550 Canadian Pacific Railway '4 per cent. Preference Stock, the Stock to be held in trust, and the income to be paid "to the Bishop of South Tokyo for the time being for the maintenance of one or more Students at St. Andrew's Divinity School, Tokyo, who shall be native Japanese in training for the Sacred Ministry of the Church, the Students to be called Bickersteth Students, and the Studentships, Bickersteth Memorial Studentships."

The College was *entirely supported by S.P.G.* Students' allowance (about) 15*s.* each a month. *Expenses of Student per annum.*—About £10.

Subjects of Study.—Bible and Prayer Book, Pastoral and Dogmatic Theology, Church History, Christian Evidences, English, and, to some extent, Greek.

Total number of Students from commencement to 1892 *inclusive.*—24. Of these three have been admitted to Holy Orders.

Wardens.—Ven. Archdeacon Shaw, 1878–89; Rev. A. F. King, 1889–94; Rev. H. Moore, 1894-5; Rev. A. E. Webb, 1896–9.

The number of Theological Students in 1899 was so small that the Bishop decided to close the school for a period, and in the meantime to utilise the building as a boarding house for suitable Japanese students residing in Tokyo to attend one or other of the large Government Schools there

St. Augustine's Missionary College, Canterbury.

The College was founded in 1848 (under Royal Charter) for the education of young men for the service of the Church in the distant dependencies of the British Empire. It is formed on the general plan of the old collegiate institutions of the English Universities —to consist of a Warden, a Sub-Warden, and ultimately of six Fellows.

The demand for an institution of this kind was created by Bishop Broughton, the first Bishop of Australia, whose position as head of a diocese nearly as large as Europe, but with less than twenty Clergy, lent emphasis to his prayers for more labourers. In response to his cry for "a College somewhere," a movement was set on foot by the Rev. Edward Coleridge, Fellow of Eton College, who raised over £25,000 for the object. The original intention to found the new College at Oxford was over-ruled in a remarkable way. In the year 605 Ethelbert, King of Kent, granted a site at Canterbury on which St. Augustine founded a monastery. Dedicated to God under the name of St. Peter and St. Paul, it flourished for centuries under the Benedictine rule and became one of the most famous religious houses in Europe. By Henry VIII. the abbey was suppressed and changed into a deer park (1538); but the ruins were habitable down to the time of Charles II., who lodged there in passing through Kent at the Restoration. In 1843 the late Robert Brett, of Stoke Newington, drew attention (in *The English Churchman*, September 13) to the desecration of the ruins by their conversion into "a brewery pot-house and billiard room." This letter was seen by the late Mr. Beresford Hope, who purchased the ruins and devoted them to the proposed Missionary College, which was opened on St. Peter's Day 1848 by Archbishop Sumner.

The College Endowment Fund is barely sufficient to provide the stipends of the Staff. There are Exhibitions, varying from £10 to £35 a year; also Diocesan Associations which aid in the support of Students. The Society furnishes the salaries of the teacher of Oriental Languages and of the Lecturer on Non-Christian Religions.

Expenses of a Resident Student per annum.—£45 for College fees, exclusive of private expenses.

Candidates for admission should be about twenty years of age.

Subjects of Study.—The College course (3 years) embraces instruction in the Holy Scriptures (original languages), the evidences of Christian Religion, the Standard Divines, the Prayer Book and Thirty-nine Articles, Church and Missionary History, Elementary Hebrew, the composition of Sermons, some Latin and Greek Classics, Mathematics and Physical Science, Medicine (at the County Hospital), Oriental languages (for students going to the East), and in various branches of manual labour and mechanical arts.

In May 1857 the use of a distinctive hood was sanctioned by the Visitor, which, with a Diploma, is granted to students who have completed the prescribed course and have

ST. AUGUSTINE'S MISSIONARY COLLEGE, CANTERBURY.

received Missionary or Colonial appointments. Before receiving these honours students (except in special cases exempted by the Warden) must have passed the Oxford and Cambridge Preliminary Examination for Holy Orders.

Present number of Students.—40 (resident). Since the foundation of the College over 550* Students have left for service in the different Colonial and Missionary Dioceses, of whom four have become Bishops, while many others have risen to positions of considerable eminence.

Visitor.—The Archbishop of Canterbury.

Wardens.—Bishop Coleridge, 1848–50; Rev. Canon H. Bailey, D.D., 1850–78; Ven. Archdeacon Watkins, 1878–80; Rev. Canon G. F. Maclear, D.D., 1880–.

* Including representatives of the following races: British and Colonial-born, Kafir, Burmese, Armenian, Turkish, Eurasian.

Missionary College of St. Boniface, Warminster, Wilts.

The institution was founded in 1860 by the Rev. Sir James E. Philipps, Bart., as a "Mission House" preparatory to St. Augustine's, Canterbury, or other higher-grade College; but Students now usually go direct to the Mission field. Diocesan Missionary Associations help to meet the College expenses, which for a resident student amount to about £42 per annum. The Society formerly provided annual exhibitions.

Subjects of Study.—Holy Scripture, Systematic Theology, Foreign Religious Systems, Medicine, Carpentering, Printing, Gardening, &c.

Present Number of Students.—18 (resident).

Total Number Educated (1860–1900).—210.

Total Number Ordained (1860–1900).—170.

Warden.—Rev. Canon Sir J. E. Philipps, Bart.

Principals.—Rev. J. R. Madan, M.A., 1863–71; Rev. G. F. Saxby, M.A., 1872–6; Rev. S. J. Eales, M.A., 1876–84; (vacant 1884–6); Rev. J. F. Welsh, M.A., 1886–.

CHAPTER XCVI.

BOOKS AND TRANSLATIONS.

(1) *General*; (2) *Translations*; (3) *Home Publications*; (4) *The Home Library.*

(1) GENERAL.

It was by the distribution of books that the Society began its work of propagating the Gospel. The first act of the kind (as reported by the Bishop of Hereford at the meeting in February 1702), the sending of "a great Welch Bible & Comõn Prayer Book to the Welch congregation in Pensylvania" [1], was in advance of the first Missionary by some months [p. 10]. For many years indeed the S.P.G. was a Missionary, Bible, and Religious Tract Society in one. "Great numbers of *Bibles* and *Common-Prayer*-Books in the *English*, *French*, and *Dutch* languages, Expositions on the *Church Catechism*, with other *Devotional* and *Practical* Books, have been sent . . . to the Islands and the Continent [of America]: and great Numbers of such like Books, *Homilies*, *Expositions* on the 39 *Articles*, &c., are now providing for the places that want them most." Such was the record of the first four years [2]. The appointment of a Missionary carried with it a "Mission Library" and books for free distribution among his people [3]. Foreign parts to which Missionaries could not be sent were not left without some token. Witness Moscow in 1703 [p. 734]; and "corners of the earth" such as St. Helena, 1704–6 [p. 319]; Jamaica, 1703–10 [pp. 228–9]; Montserrat, 1703 [p. 211], and Bermuda, 1705 [p. 102].

French and German refugees fleeing from European despotism, as well as emigrants from our own country, were enabled to sing (in their own tongue) the Lord's song in a strange land, and many hearts were cheered and the faith of many was strengthened by these proofs of Christian sympathy and fellowship [pp. 111, 813].

Of the races yet reached by Missionary enterprise there are few which are not included within the Society's operations and for whom translated copies of the Scriptures have not been procured by its aid. In the accomplishment of many of these translations it has been the privilege of the Society to assist [pp. 800–13].

For Codrington College, Barbados, provision was made chiefly from bequests by Archbishop Tenison (18 volumes, 1714); the Rev. — Hill, Rector of High Laver, Essex (600 volumes, 1727); and the Rev. Gilbert Ramsey of Barbados (1728) [4]. Similarly the Clergy of New York became the possessors of over 1,600 volumes left to the Society by the Rev. Dr. Millington of Kensington (1728). For fifty years they remained in undisturbed possession under an Act of Assembly. Sufficient security for peaceful times, it availed not during the Revolutionary War, when the British soldiers on taking New York plundered and sold the library. On the complaint of the custodians a proclamation was issued for returning the books, but not a tenth were recovered [5]. Valuable libraries were also founded by the Society at New York College, in 1758 (1,500 volumes), and Christ Church, Boston, in 1746, from the collections respectively of the Revs. Dr. Bristow and William De Chaire [5*a*]; and twice did Harvard College, an independent institution at Cambridge, Massachusetts, receive goodly gifts—on the first occasion through the liberality and at the request of Bishop Berkeley (then of Cloyne), when "the most approved writings by Divines of the Church of England" were thus acknowledged in a letter to the Secretary of the Society:—

"Harvard College in Cambridge,
Feb. 18, 1748–9.

"Reverend Sir,—Having received, some time the last Fall, a most valuable Present of Books to our Publick Library, from the Society for the Propagation of the Gospel, our

Corporation desire, by you their Secretary, to make their grateful Acknowledgment to that venerable Body: Please therefore, Sir, to inform them, that we have a most thankful Sense of that generous Donation, and have placed the said Books in a particular Classis provided for them, where they will be, as designed, of general Use; and doubt not they will, as they are excellently adapted thereto, *very much tend* (as you express it) *to promote the Gospel of Christ, and the Interest of Religion both in Faith and Practice*, which will naturally urge our Prayers, that that charitable Foundation may be continually more and more strengthened, and the worthy Members thereof always influenced and directed by the Divine Spirit to those Measures that will most effectually promote the Salvation of the Souls of Men, which is the continual Prayer of us all, and particularly of

"*Your most obedient and most humble Servant,*
"EDWARD HOLYOKE, *President.*" [6]

In 1764, when Harvard College lost its library by fire, it was represented to the Society by the Rev. East Apthorp, one of its former Missionaries, that it was a fit occasion to show Christian spirit by contributing to the repair of this loss in a colony wholly unprovided with public libraries—the library and other advantages of the College having also been of distinguished benefits to the Missions. The immediate result was a present of books of the value of £100 [7]—a good investment, for the conformity of four graduates of the Presbyterian College at Yale, Connecticut, had been mainly effected (in 1722–3) by theological works sent to the College in 1714 [8], and subsequently the Society's ranks were reinforced by several men who, after graduating at Harvard College, had conformed to the Church [9]. The circulation of infidel works in America stimulated the Society and its friends, and encouragement was afforded by the Prince of Wales in 1757, who gave to the Society 200 copies of "Dr. Leland's view of the deistical writers that had appeared in England in the 16th and 17th centuries" [10]. By this time over 130,000 volumes of Bibles and Prayer Books, with other books of devotion and instruction and an "innumerable quantity" of small tracts had been dispersed by the Society [11]. The work, which continued on a large scale into the 19th century, gradually became more limited as other sources of supply were opened up and developed. The library of Bishop's College, Calcutta,* was selected in 1823 under the direction of Bishop Middleton, who also gave 600 volumes [12]; the libraries of many other Theological Colleges have been enriched by the Society's bounty. Assistance has also been rendered in the formation of Diocesan Libraries in Nova Scotia, Quebec, Jamaica (1830), and Barbados [13].

By means of the interest of the Negus Fund (capital £2,650, arising from a bequest of Mrs. Sarah Negus, by will dated July 1790) [14] the calls on the Society for books are now chiefly met. These are mainly for Bibles and Prayer Books for the converts in the Missions to the heathen. Frequently a portion of the outlay is returned—more value being placed by the recipient on a book for which a charge, however slight, is made. From the multilingual character of some of the Missions, opportunities are afforded for wide distribution at little cost. Thus from a small grant of £25 the Rev. F. P. L. Josa of British Guiana was enabled to circulate the Scriptures among his flock in eight languages—English, Portuguese, Chinese, Hindi, Urdu, Kathi, Tamil, and Bengali.

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* Reported to be, next to the Cathedral Library, the finest in the Diocese of Calcutta, and containing Syriac MSS. collected in Malabar by Bishop Heber, and a collection (made by Principal Mill in 1822) of documents respecting the Parsees, the Jains, and other irregular tribes or sects in India, also books from the Brahmins and regular Hindus.

By the aid of its Missionaries, members, and other friends, the Society has been instrumental in effecting the following translations and compilations :—

Part I.—1701–1892. (*Part II. begins on page* 813*a*.)

(1) *NORTH AMERICA.*

MIKMACK (Micmack, or Micmac) (formerly the principal Indian language in Nova Scotia).—(i) **GRAMMAR**, comp. in 1765–6 by the Rev. T. Wood. (ii) Portions of the **PRAYER BOOK**, tr. by him in 1766–8 (? not printed).

MOHAWK (or Mohock) (a language understood by the Iroquois or Six-Nation Indians). — (i) **HORN BOOK, PRIMER,** and **PRAYERS**, comp. under the direction of the Revs. T. Barclay and W. Andrews, 1712–13. (New York, 1714.) (ii) Portions of the **PRAYER BOOK**, with Family Prayers and several Chapters of the **OLD** and **NEW TESTAMENTS**, tr. by L. Clausen, Mr. Andrews' interpreter. (W. Bradford, New York, 1715.) 2nd and enlarged ed. by Messrs. Andrews, H. Barclay, and Ogilvie— provided by Sir W. Johnson. (H. Gaine, New York, 1769.) 3rd. ed., provided by the Governor of Canada on petition of the Mohawks, who feared that the book might be wholly lost in the Revolutionary War. Revised by Colonel Daniel Claus, a member of the Society, who also composed a Primer. (Quebec, 1780.) 4th ed., printed at the expense of the Government, the title-page of which is as follows : "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England : together with a Collection of Occasional Prayers, and divers Sentences of Holy Scripture necessary for knowledge and practice. Formerly collected and translated into the Mohawk Language under the direction of the Missionaries of the Society for the Propagation of the Gospel in Foreign Parts, to the Mohawk Indians. A New Edition, to which is added the Gospel according to St. Mark, translated into the Mohawk Language by Captain Joseph Brant, an Indian of the Mohawk Nation. London: Printed by C. Buckton, Great Pulteney Street, Golden Square. 1787." The whole book comprises 511 pages (exclusive of nineteen illustrations), the English being on the left-hand and the Mohawk on the right-hand pages,* and it was revised by Colonel Claus. The Mohawk Chief, Joseph Brant, was educated at one of the American colleges, and visited London in 1776. His translation of St. Mark's Gospel gave much satisfaction to the King, by whose order it was printed for the use of the Mohawks, it being the first of the Gospels which appeared entire in their language. (iii) **ST. MARK'S GOSPEL**, Exposition of the **CHURCH CATECHISM**, and a **COMPENDIOUS HISTORY OF THE BIBLE**, prepared by the Rev. J. Stuart 1774 (? not printed); St. Matthew's Gospel begun by do. and Mr. Vincent in 1787 (? not printed). (iv) **ST. MATTHEW'S** and ? **ST. JOHN'S GOSPELS**, tr. by Lieut.-Col. Norton and Chiefs Aaron Hill and John Brant, 1820–4 (printing doubtful). (v) **SHORT CATECHISM** (discovered in the British Museum) (printed under the Society's auspices, 1823). (vi) **PRIMER**, 2nd ed. [*see above*], A. Hill, 1827.

NARAGANSETT dialect (spoken by an Indian tribe peculiar to New England).—"**VOCABULARY** and **NOMENCLATURE**," compiled by Catechist Cornelius Bennet, 1765.

NITLAKAPAMUK (or Thompson Indian) (the language of a tribe in British Columbia known as the Lytton Thompson Indians).—(i) A **LITURGY** and **HYMNS**, compiled in 1863 by the Rev. J. B. Good. (ii) Portions of the **PRAYER BOOK** with **HYMNS**, by do. (Mission Press, Victoria, 1879–80.)

OJIBWA.—(i) A great part of the **PRAYER BOOK**, tr. soon after 1841 by the Rev. Dr. O'Meara. During the next ten years this was followed by (ii) the **NEW TESTAMENT**, (iii) the **BOOK OF PSALMS**, and (iv) a small collection of **PSALMS** and (v) **HYMNS**. (vi) The translation of the **OLD TESTAMENT**, undertaken by him and the Rev. Peter Jacobs in 1857, was carried on by the latter, who completed the **PENTATEUCH**, the **BOOK OF PROVERBS**, and **ISAIAH** about 1861.

* The book includes the *Veni Creator*, and four Hymns for which an English translation could not be procured.

SARCEE.—**VOCABULARY** and portions of the Canadian **PRIMER**, comp. and tr. by Rev. H. W. G. Stocken, 1888.

CHINOOK jargon (a common medium of communication among the Indians in British Columbia &c., adopted owing to the variety of dialects there. It is imperfect as a medium of religious instruction, but it was the best that could be found at the time of translation).—(i) Portions of the **PRAYER BOOK**, tr. by Rev. A. C. Garrett in 1862. (ii) A **CHINOOK JARGON** and **THOMPSON VOCABULARY**, comp. by the Rev. J. B. Good. (Victoria, B.C. 1880.)

(2) *SOUTH AMERICA.*

The languages of four of the Indian tribes of British Guiana were reduced to writing (Anglo-Roman characters) by the Rev. W. H. Brett, of whom a notice is given elsewhere [pp. 243–9]. His works (in which he received invaluable aid from Mrs. Brett) were :—

ARAWAK. — (i) **GRAMMAR** and **VOCABULARY**, 1843–9 (not printed). (ii) The **LORD'S PRAYER, CREED** and **TEN COMMANDMENTS**, with a short **CATECHISM** (explanatory of the foregoing, the Sacraments, the Baptismal and Marriage Vows), and short **PRAYERS** chiefly from the Liturgy. (Georgetown, Guiana, 1847; and S.P.C.K. 1867.) (iii) **SCRIPTURES** (*a*) The four Gospels, St. Matthew, begun 1845, and St. John, begun 1846 (S.P.C.K. 1850), St. Mark and St. Luke, begun 1851 (S.P.C.K. 1856); (*b*) Genesis—Chapters 1 to 9 and 11 (S.P.C.K. 1856); (*c*) The Acts of the Apostles (S.P.C.K. 1856). (iv) **CATECHISM** on the historical portions of the Old and New Testaments. (S.P.C.K.)

ACAWOIO.—(i) **GRAMMAR** and **VOCABULARY** (subsequent to 1844—not printed). (ii) **SCRIPTURES**: (*a*) St. Matthew, 1864–70 (S.P.C.K.); (*b*) Genesis, Chapters 1 to 9 and 11 (S.P.C.K.): (*c*) The Parables of Our Lord (S.P.C.K.). (iii) The **LORD'S PRAYER, CREED** and **TEN COMMANDMENTS**, with a short Catechism and Prayers as in Arawak No. ii. (S.P.C.K.). (iv) **CATECHISM** on the historical portions of the Old and New Testaments (S.P.C K.).

CARIBI. — (i) **GRAMMAR** and **VOCABULARY**, begun 1844 (not printed). (ii) The **LORD'S PRAYER, CREED** and **TEN COMMANDMENTS**, with a short **CATECHISM** and **PRAYERS** as in Arawak No. ii. (S.P.C.K.). (iii) **CATECHISM** (150 questions and answers) on the historical portions of the Old and New Testaments (S.P.C.K.).

WARAU.—(i) **GRAMMAR** and **VOCABULARY**, begun 1841 but not completed till after 1844 (not printed). (ii) and (iii) as in Caribi [above].

The Creed and Lord's Prayer in the last three tongues were first printed on cards with engravings of Scriptural subjects arranged in medallions around the letterpress.

(3) *AFRICA.*

MALAGASY.—(i) The **BIBLE**, revised by a Committee consisting of representatives of various Missionary Societies, the chief part being taken by the Rev. W. E. Cousins of the L.M.S. The S.P.G. representatives were : Bishop Kestell-Cornish (the Revs. A. Chiswell and R. T. Batchelor for a short time), and the Revs. F. A. Gregory, A. Smith, and A. M. Hewlett. Begun in 1873, finished 1888. (Bible Society, 1889.) (ii) The **PRAYER BOOK** : (*a*) Portions, tr. by the Revs. W. Hey and J. Holding (Mission Press, Tamatave, 1865–7); (*b*) The first complete tr. of the Prayer Book, except the Psalms, tr. by the Rev. A. Chiswell 1874–7*(Mission Press, Antananarivo, 1877); (*c*) Revised version (including the Psalter), by various S.P.G. Missionaries in Madagascar (S.P.C.K. 1888); (*d*) The Canticles and Psalter pointed for chanting, by the Rev. A. M. Hewlett (Antananarivo, 1884). (iii) **CATECHISMS** : (*a*) A Catechism of the Church, by the Rev. W. Hey, 1867 (? Tamatave, 1867); (*b*) A Catechism on Genesis, Exodus, and the Life of Our Lord, by Mrs. F. A. Gregory (Antananarivo, 1889) (iv) Two Tracts on **CONFIRMATION**, by the Rev. W. Hey, 1867. (? Tamatave, 1867). (v) **PEARSON ON THE CREED** (1) Art. I. tr. by the Rev. F. A. Gregory, 1878 ; (2) Art. II. tr. by the Rev. A. Smith, 1879 : (3) Arts. III.–XII. tr. by the Rev. F. A. Gregory, 1886. (Antananarivo : 1, 2, 1879 ; 3, 1886.) (vi) **DOGMATIC THEOLOGY**, from "Harold Browne on the 39 Articles and

* M. and E. Service, *tr.* by Rev. A. Chiswell, 1874, printed in England.

SADLER'S CHURCH DOCTRINE—BIBLE TRUTH" (462 pages), by the Rev. F. A. Gregory. (Antananarivo, 1886.) (vii) **COMMENTARY ON ST. JOHN'S GOSPEL**, by the Rev. F. A. Gregory. (Antananarivo, 1886.) (viii) An **EUCHARISTIC MANUAL**, by the Rev. G. H. Smith. (Antananarivo, 1883.) (ix) **FREEMAN'S PRINCIPLES OF DIVINE SERVICE**, tr. by the Rev. F. A. Gregory (MS.) (x) **LENT LECTURES**, by Bishop Wilkinson of Truro, tr. by Rajaobelina. (Antananarivo, 1889.) (xi) **HYMNS**: (*a*) Thirty-one Hymns, tr. by the Revs. W. Hey and J. Holding (Tamatave, 1865–7); (*b*) A few Hymns on sheets, tr. by the Rev. A. Chiswell. (Antananarivo, 1877); (*c*) Hymn Book comp. by the Rev. F. A. Gregory (Antananarivo, 1880). (xii) **PERIODICALS**: (*a*) Ny Mpiaro or Guardian, by the S.P.G. Missionaries—English and Native (Antananarivo, monthly, 1876–7); (*b*) Monthly Instructor, "Stories and Thoughts," edited by the S.P.G. Missionaries for the native teachers (Antananarivo, 1887, and still continued). (xiii) **SCHOOL BOOKS**: (*a*) Reading Books, by the Revs. W. Hey and J. Holding (Tamatave, 1865–7); (*b*) A Scripture Geography by the Rev. W. Hey, 1867 (? not printed); (*c*) Riders on Euclid, by the Rev. C. P. Cory (Antananarivo, 1889); (*d*) English-Malagasy Dictionary, begun 1886 by the Revs. F. A. Gregory and A. Smith and natives (not yet printed); (*e*) English Church History in Malagasy, by the Rev. A. M. Hewlett, 1892 (in the press).

SECOANA (the language of the Baralong tribe, a branch of the Bechuana or Becoana nation).—(i) The **NEW TESTAMENT** (Seroloñ dialect), tr. by Archdeacon Crisp. (Mission Press, Thaba 'Nchu, 1885.) (ii) The **PRAYER BOOK**. Begun by the Rev. G. Mitchell—Epistles and Gospels, &c. (Mission Press, Thaba 'Nchu, 1875); revised and completed by Archdeacon Crisp (S.P.C.K. 1887)—portions being published separately meanwhile. (iii) **SEQUEL TO "STEP BY STEP,"** tr. by Rev. G. Mitchell. (Mission Press, Bloemfontein, 1877.) (iv) **A HARMONY OF THE PASSION.** (Thaba 'Nchu, 1873.) (v) **A SERVICE FOR LENT** (? 1873). (vi) Likaelo Tsa Sakeramente sa selalelo sa morena se ve Bilioang Eukharista. (Thaba 'Nchu, 1870.) By Archdeacon Crisp.—(vii) **AN A B C BOOK ON THE LINES OF "STEP BY STEP,"** with some Notes on Geography and a Collection of Secoana Proverbs. (Mission Press, Thaba 'Nchu, 1873, 1874, 1883; Lovedale Press, 1888.) (viii) Book of **CHRISTIAN DOCTRINE**, with Old Testament History. (Mission Press, Thaba 'Nchu, 1881.) (ix) **HYMN BOOK** with **DIOCESAN CATECHISM**. A gradual compilation. The last two editions were very considerably contributed to by the Rev. W. H. R. Bevan, who prepared that of 1889 for the press, and tr. some hymns in 1878. (Mission Press, Thaba 'Nchu, 1869, 1874, 1881; Barton, Bloemfontein, 1889.) (x) **NOTES** towards a **SECOANA GRAMMAR.** (Mission Press, Thaba 'Nchu, 1880; S.P.C.K. 1886.) (xi) Many smaller works—not specified.

SESUTO.—(i) The **PRAYER BOOK**: Portions tr. by the Rev. Canon Beckett, and revised by the Rev. J. Widdicombe. (S.P.C.K., 1877.) (ii) **CATECHISM OF CHRISTIAN DOCTRINE**, &c., tr. by the Rev. Canon Beckett, and revised by the Rev. J. Widdicombe. (Mission Press, Thaba 'Nchu, 1885.) (iii) **HYMNAL** (consisting of 61 hymns, being mainly translations or paraphrases of well-known hymns in Ancient and Modern Book), mostly written, and all revised and edited, by the Rev. J. Widdicombe. (3rd ed., 1887, Barlow, Bloemfontein.) (iv) **MANUAL OF CHRISTIAN DOCTRINE**, with the Communion Service, Prayers, &c., and a Short Life of our Blessed Lord, tr. and comp. by the Rev. J. Widdicombe and the Rev. R. K. Champernowne. (Spottiswoode & Co., London, 1885.)

SUSU.—(i) The **PRAYER BOOK**. 1st ed. begun by the Rev. J. H. Duport in 1856. (S.P.C.K. ? 1859.) 2nd and 3rd and revised eds. by Mr. Duport. (S.P.C.K. 1861 and 1869.) A New Translation by the Rev. P. H. Douglin, 1884. (ii) The **NEW TESTAMENT**: (*a*) St. Matthew's Gospel. Rev. J. H. Duport. (S.P.C.K. ? 1869.) (*b*) The Acts of the Apostles, about half completed, by Mr. Duport, 1869, who intended to follow with St. John's Gospel. (*c*) The whole of the New Testament. Rev. P. H. Douglin. (S.P.C.K. 1884.) (iii) **GRAMMAR**, by the Rev. J. H. Duport and the Rev. R. Rawle (of Codrington College, Barbados). (S.P.C.K. ? 1864.) (iv) **A CATECHISM**, by the Rev. J. H. Duport, 1857. "First Steps to the Church Catechism," 1869. (S.P.C.K.) (v) **HYMNS**: a few by the Rev. P. H. Douglin, 1885, &c. (vi) **SCHOOL**

BOOKS: (*a*) Primers and other books, by the Rev. J. H. Duport, 1856–8. (*b*) Three books (two after the model of Henry's "First Latin Book") were revised by Mr. Duport, 1886. (*c*) Primer and Reading Book, by the Rev. P. H. Douglin. (S.P.C.K. 1887.) (vii) **VOCABULARY**, in Susu and English: (*a*) Rev. J. H. Duport, 1856–58; (*b*) ditto, by Mr. Duport and the Rev. R. Rawle, 1864; (*c*) Dictionary, by Rev. P. H. Douglin, 1885, &c. (viii) **MYTHS, FABLES, ANECDOTES, AND FOLKLORE**, Rev. P. H. Douglin, 1885.

XOSA-KAFIR.—(i) **SCRIPTURES**: (*a*) the Bible. Revised ed. by a Board on which the Anglican Church was represented by the Rev. Canon Woodroffe and the Rev. W. Philip. (Bible Society, 1889.) (*b*) The Lessons taken from the Apocrypha, tr. by the Rev. Canon Woodroffe. (St. Peter's Mission Press, Indwe, Grahamstown, 1888.) (iii) The **PRAYER BOOK**: (*a*) tr. by Rev. H. Woodroffe, assisted by other S.P.G. Missionaries — Mr Liefeldt, Rev. W. Greenstock, &c. (? S.P.C.K. 1864–65); (*b*) Revision by Bishop Callaway, 1879 (? not printed); (*c*) Revised edition by Bishop Key (in preparation). (iv) **HYMN BOOK** by Rev. A. J. Newton and others. (Three editions, 1869, 1873, 1876: St. Peter's Mission Press, Diocese of Grahamstown.) (v) **A CATECHISM** to be learnt before learning the Church Catechism, by Bishop Forbes, tr. by Bishop Key. (St. Peter's Mission Press, Gwatyu, 1874.) (vi) **FIRST CATECHISM OF THE CHURCH**, by Rev. S. Adonis. (Cooper, Umtata, 1885.) (vi*a*) **DIOCESAN CATECHISM, ST. JOHN'S, KAFFRARIA**, tr. by the Rev. John Xaba, with additions by Provost Godwin. (Church Printing Co., London, 1892.) (vii) **MANUAL OF PRIVATE PRAYERS**, by Rev. W. Philip. (St. Peter's Mission Press, Gwatyu, 1866.) (viii) **MANUAL OF PRAYERS**, tr. by Archdeacon Gibson and R. Tshele. (Guest, Grahamstown, 1886.) (ix) **BOOK OF THE HOLY COMMUNION**. A Manual, partly original and partly tr. from the Treasury of Devotion, by Bishop Key (Cooper, Umtata, 1886.) (x) **THE DOOR OF LIFE**, a treatise on Baptism and Holy Communion, tr. by Mr. Bassie. (Guest, Grahamstown, 1888.) (xi) **WESLEY'S PASTORAL ADVICE**, tr. by Mr. Bassie. (xii) **WHY SHOULD I BE A CHURCHMAN?** tr. by Mr. Bassie. (St. Peter's Mission Press, Indwe, 1887.) (xiii) **A MANUAL OF CHURCH HISTORY** and **AN ELEMENTARY MANUAL**, tr. by Native Clergy in diocese of St. John's. (xiv) **WORDSWORTH ON THE CHURCH**, tr. by Rev. W. H. Turpin, 1877. (xv) **CHURCH HISTORY**, by Bishop Oxenden. (St. Peter's Mission Press, Gwatyu, Grahamstown, 1877.) (xvi) **FORTY SHORT LECTURES FOR LENT**, by Bishop How. Tr. by Hezekiah Mtobi, and corrected for press by Rev. C. Taberer and others. (S.P.C.K. ? 1885–6.) (xvii) **COMMENTARY ON ST. MATTHEW'S GOSPEL**, S.P.C.K. (translation in preparation by Rev. C. Taberer). (xviii) **SERMON SKETCHES FOR KAFIR CATECHISTS**, comp. by Archdeacon Gibson (in preparation). (xix) **MISCELLANEOUS**, ed. by Rev. Canon Greenstock (*a* published at Grahamstown, 1862, the rest at St. Matthew's Mission Press, Keiskamma, Hoek): (*a*) Kafir Tracts (1861); (*b*) Kafir Almanac (1862); (*c*) Essays (Kafir and English, 1862); (*d*) Kafir Spelling Book (1865–6); (*e*) Conversations (Kafir and English) (1865–6); (*f*) Letter Book (Kafir and English) (1865); (*g*) Ecclesiasticus in Kafir (1866). (xx) (*a*) Lessons in Words and Phrases in English and Kafir, by Rev. A. J. Newton, 1884; (*b*) First Lesson Book in Kafir, by Rev. A. J. Newton, 1888; (*c*) Æsop's and other Fables in Kafir, Parts 1 and 2, by Rev. A. J. Newton and Rev. J. Ntsiko, 1877; (*d*) Story of the Pondomisi, by Bishop Key. (St. Peter's Mission Press, Indwe, Grahamstown).

ZULU (or ZULU-KAFIR).—In 1865 a printing press was established at Springvale, at which many translations by Dr. (afterwards Bishop) Callaway were printed. The translations were made by the aid of trained and intelligent natives—notably Umpengula Mbanda—through whose ear, eye, and mouth every sentence was made to pass, thus ensuring as near an approach to absolute correctness as it was possible at that time to attain.—(i) **SCRIPTURES**: (*a*) The Pentateuch and the Book of Joshua (St. John's Mission Press, 1871–1875); (*b*) The Psalms (Blair, Springvale, 1871); (*c*) The Prophets (complete) (Springvale Mission Press, 1872); (*d*) The Four Gospels (Highflats, 1877);

(*e*) The remainder of the New Testament in MS.* (ii) The **PRAYER BOOK:** (*a*) tr. by Bishop Callaway. (Blair, Springvale and Maritzburg, 1866–71.) (*b*) Portion to the end of the General Thanksgiving, tr. by Rev. S. M. Samuelson. (MS., 1875. Not printed, but the basis of No. iia.) (ii*a*) Revised tr. of a portion of the Prayer Book, chiefly by Bishop McKenzie, assisted by the Missionaries in Synod, Rev. S. M. Samuelson, Rev. C. Johnson, and others. (Mission Press, Isandhlwana, 1885.) (iii) **HYMNS:** (*a*) Eight Hymns by Bishop Callaway (Blair, Springvale and Maritzburg); (*b*) Seven Hymns by William Ngcwensa (Blair, Springvale and Maritzburg, 1868); (*c*) Hymn Book (Incwadi Yamaculo), ed. by Rev. Canon Greenstock and Rev. H. T. A. Thompson (Maritzburg). (iv) The **CHURCH CATECHISM**, tr. by Rev. S. M. Samuelson and corrected by Rev. R. Robertson. (S.P.C.K. 1875.) (v) **SIMPLE INSTRUCTIONS FOR CATECHUMENS**, by Bishop McKenzie of Zululand, tr. by Rev. S. M. Samuelson. (Capetown, 1883.) (vi) Reading Book, "**THE GRATEFUL TURK,**" tr. by Rev. S. M. Samuelson. (Cullingworth, Durban, 1884.) Miscellaneous, by Bishop Callaway.†—(vii) **NURSERY TALES, TRADITIONS, AND HISTORIES OF THE ZULUS** in their own Words, with a Translation and Notes. (Folk Lore Society, and Trübner, 1866, &c.) (viii) **THE RELIGIOUS SYSTEM OF THE AMAZULU** (1868). Part I. Tradition of the Creation. II. Ancestor Worship. III. Divination. IV. Medical Magic and Witchcraft. (? MS.) (ix) **ELEMENTARY LESSONS AND SERVICES FOR NATIVE SCHOOLS** (1869). Consists of the Apostles' Creed, Ten Commandments, Lord's Prayer, and a Catechism, with a few simple Prayers and Hymns for private use and for the use of Teachers in Native Schools. (x) **SOME REMARKS ON THE ZULU LANGUAGE.** (xi) **CATCHIST'S MANUAL.** (vii–xi pub. by Blair, Springvale and Maritzburg.) (xii) **A SHORT GRAMMAR.** (xiii) **A DICTIONARY APPENDIX** of 2,200 words, or uses of words, with examples. (xiv) A List of **NATIVE MEDICINES,** names of diseases, parts of the body, &c. (not printed).

(4) *AUSTRALASIA.*

AUSTRALIAN (Upper Murray Dialect, &c.)—**THE LORD'S PRAYER** and **TEN COMMANDMENTS,** tr. about 1858 in connection with the Poonindie Native Institution, South Australia, at that time under the Rev. O. Hammond. In reporting this the Bishop of Adelaide added that versions in the "Spencer's Gulf and Adelaide dialects" were to be proceeded with, and printed for distribution among the distant settlers in the hope that they might thus be led to teach the aborigines the rudiments of religion.

HAWAIIAN.—(i) The **PRAYER BOOK:** (*a*) The Morning and Evening Service, Litany, Prayers and Thanksgivings, Collects, Epistles and Gospels, Communion Office and Occasional Services (but not the Psalms or Ordinal), tr. by the King, Kamahameha IV., and a Preface added by himself, 1862–3. (Honolulu, 1862–3.) Of this edition Bishop Willis says it is excellent in its way, but in the attempt to translate "Of One Substance" in the Nicene Creed the King fell into Arianism, and the Athanasian Creed he did not venture to touch. (*b*) A new ed. in which the Epistles and Gospels were omitted and the Psalms and Ordinal added. (S.P.C.K. 1867.) (*c*) Revised and enlarged ed. by Bishop Willis, being the entire Book of Common Prayer excepting the Articles. (S.P.C.K. 1883.) (ii) **HYMN BOOKS** (tr. by Bishop Willis): (*a*) 76 Hymns (Honolulu, 1874); and (*b*) 242 Hymns from Hymns A. & M., with a few from the Congregationalist Book (Honolulu, 1880). (iii) **CATECHISMS:** (*a*) A Catechism of Faith and Worship, tr. by Bishop Staley (Honolulu, 1864); (*b*) A Catechism of the Chief Truths of the Christian Religion (by J. R. West of Waiawby), tr. by Bishop Willis, arranged in English and Hawaiian on opposite pages (Honolulu, 1874); (*c*) Grueber's Catechisms, tr by the Rev. A. Mackintosh. (iv) **PRAYERS FOR CHILDREN,** tr. by Bishop Willis. (Honolulu

* In the translation of *d* and *e* the Rev. W. O. Newnham assisted.

† Bishop Callaway left a considerable quantity of unpublished MSS., including Zulu and Kafir Hymns.

College Mission Press, 1875.) (v) **SADLER'S CHURCH DOCTRINE, BIBLE TRUTH**, tr. by the Rev. A. Mackintosh. (vi) **TRACTS**: Some of Bishop G. H. Wilkinson's tracts, tr. by the Rev. A. Mackintosh.

MELANESIAN dialects, (MOTA, OPA, &c.)—The first Melanesian translations were almost entirely the work of Bishop Patteson. He reduced twenty-three of the languages to writing, and compiled and issued elementary grammars of thirteen, and shorter abstracts (about ten printed pages each) of eleven others. Most of these, with translations of the New Testament and the Prayer Book, were printed by native pupils of the Melanesian College at Kohimarama, New Zealand, between 1863–8. The part taken by the S.P.G. Missionaries was as follows:—IN MOTA: (i) **ST. LUKE'S GOSPEL** (1864); (ii) **ACTS OF THE APOSTLES** (1867); and (iii) a compilation of a **SCHOOL BOOK** (1867), by the Rev. L. Pritt. (iv) Composition and compilation of **READING LESSONS** (about 1866–8); (v) The superintendence of the printing department at Kohimarama (1864–6); (vi) revision of the 2nd ed. of the **ACTS OF THE APOSTLES**: and (vii) (since 1868) tr. of a few chapters of **ST. MATTHEW'S GOSPEL** and the **FIRST EPISTLE OF ST. PETER**, also of a few portions of the **NEW TESTAMENT**. IN OPA: Portions of the **PRAYER BOOK**, tr. by the Rev. C. Bice. (Norfolk Island, 1876.)

(5) *ASIA.*

ARABIC.—(i) The **SCRIPTURES**, new ed., published by Professor Carlysle about 1804. The Society's assistance in this matter consisted of contributions (£125 in 1804 and ditto in 1808) for 1,000 copies for distribution in Africa and Asia. (ii) The **NEW TESTAMENT**. (iii) The **PENTATEUCH**. (Bishop's College Press, Calcutta.) (iv) The **PRAYER BOOK**, tr. begun by Dr. Pococke (not S.P.G.) and completed by Rev. Dr. Mill (Bishop's College) 1837. The Psalms appear to have been issued also in a separate form. The Rev. F. Schlienz of Malta was impressed in 1838 with the manifestation of friendly feeling expressed by the Coptic Clergy and by their Patriarch, after seeing and reading the Prayer Book in Arabic. The Priests, almost invariably, turned first to the Creeds, which, as three golden links, presented a pleasing attraction to their eye, and the catholicity of feeling thus evinced by the English Church gave them general satisfaction. They were also much pleased with the Communion Service, declaring that it removed from their minds those prejudices which had existed under the idea that Anglicans did not commemorate the Lord's Supper, or only once a year, and then in a manner unbecoming Christians. [Letter from Mr. Schlienz, Oct. 18, 1838, to the S.P.C.K.]

ARMENIAN.—A version of the Liturgy, by Mr. Johannes Ardall, a young Armenian resident in Calcutta, in 1826. Revised by "men of dignity and station" in the Armenian Church. (Bishop's College, Calcutta.)

ASSAMESE (tr. by Rev. C. H. Hesselmeyer).—(i) The **PRAYER BOOK**, to the end of the Commination Service. (S.P.C.K. 1871.) (ii) Bible Stories (Dharam Puthi), (Dr. C. G. Barth). (iii) **HISTORY OF THE CHRISTIAN CHURCH** (Dr C. G. Barth). (Sibsagar: No. ii in 1855; No. iii. in 1861.)

BENGALI.—(i) The **SCRIPTURES**: (*a*) The Parables of our Saviour, (*b*) Discourses of our Saviour, (*c*) Our Lord's Sermon on the Mount in Sanscrit verse (from Mill's Christa Sangita), (*d*) History of Joseph in Bengali, also in English and Bengali. (Bishop's College, Calcutta, under the direction of the Syndicate previous to 1849.) (ii) The **PRAYER BOOK**: (*a*) M. and E. Prayer by the Rev. W. Morton, 1825–33. (Bishop's College, Calcutta, 1833.) (*b*) A new version, printed but "not published," consisting of almost the whole Book of Common Prayer, by Revs. D. Jones, J. Bowyer, and C. E. Driberg—the Epistles and Gospels being, however, taken verbatim from the Scriptures published by the Bible Society. (Bishop's College, Calcutta, 1840.) (*c*) A revised version by the Syndicate of Bishop's College (printed but "not published"). (Bishop's College, 1846.) (*d*) A revised version by ditto, omitting the Epistles, Gospels, and the Book of Psalms. (Bishop's College, 1851.) (*e*) Two revised editions of the Psalter prepared at Bishop's College, Calcutta, by the Rev. Dr. Kay and Rev. K. M. N. Banerjea, were

in 1858–61 "printed" and circulated among the Missionaries for criticism and suggestions. The first was in Bengali and English, directly from the Hebrew; the last was by the Rev. K. M. Banerjea from a literal English rendering made for the purpose by the Rev. Dr. Kay, and this, after revision by a committee of Bishop's College and the Missionaries, was sanctioned by the Bishop of Calcutta for use in churches. (iii) **CATECHISMS**: (*a*, *b*, *c*) Three Catechisms of Religious Truths, by the Rev. W. Morton. (*a*, S.P.C.K. about 1829; *b* and *c*, Bishop's College, Calcutta, 1830.) (*d*) The Church Catechism. (*e*) Exposition of the Church Catechism by Bishops Sandford (of Edinburgh) and Gleig (Primus of Scotland), tr. by Catechist Dwarkinath Banerjea. (*f*) A Scripture Catechism, introductory to the Church Catechism, tr. by the Rev. W. O'B. Smith. (S.P.C.K.) (*g*) An original Catechism for Catechumens, by Rev. K. M. Banerjea. (*d* to *g*, Bishop's College, Calcutta, previous to 1841–3.) (iv) **HYMNS**. (Tr. and pub. at Bishop's College, Calcutta, 1850–2.) (v) **TRACTS, SERMONS,** &c.: (*a*) An Epitome of Dr. Magee's work on the Atonement, with additions by Rev. W. Morton. (Calcutta, 1830.) (*b* and *c*) Bishop of Calcutta's Tracts on the Lord's Supper (1841) and Confirmation (1841). (S.P.C.K.) (*d*) The Sacra Privata of Bishop Wilson of Sodor and Man (1842–3). (*e*) Select Sermons of Bishop Wilson of Sodor and Man (1842–3). (*f*) Sermons addressed to Native Christians and Inquirers. (*b* to *f* by Rev. K. M. Banerjea. Bishop's College Press, Calcutta.) (*g*) St. Cyprian on the Lord's Prayer; (*h*) The Letter to Diognetus: by S.P.G. Missionaries in Calcutta Diocese. (*i*) Original tracts by Rev. P. L. N. Mitter, formerly Natt Fellow of Bishop's College. (*g* to *i*, Bishop's College, Calcutta, previous to 1859.) (*j*) The Pramana Sara on the Outlines of the Christian Evidences. By D. N. Banerjea. (Calcutta, 1879.) (vi) **DICTIONARY**: a Bengali and English Dictionary, including the Synonyms. By Rev. W. Morton, 1824–8. (Bishop's College, Calcutta, 1828.) An important work, for at that time nothing similar existed in Bengali. (vii) **SPELLING BOOK** and **ELLERTON'S DIALOGUES**. (Bishop's College, Calcutta, under the direction of the Syndicate, previous to 1849.) Bengali and Sanscrit Proverbs, with their translation and application in English. By Rev. W. Morton. (Bishop's College, Calcutta, and Calcutta School Book Society, ?1828–32.) (viii) **DIALOGUES ON THE HINDU PHILOSOPHY**, comprising the Nyaya, the Sankhya, the Vedant; to which is added a discussion on the Authority of the Vedas. By Rev. K. M. Banerjea. The original was issued in English in 1861, and was described by the Bishop of Calcutta as a work of rare merit, containing a complete account and refutation of the Hindu systems, and exciting a considerable stir among the more learned natives. (Bengali versions issued in Calcutta, 1862 and 1867, the last by Thacker.)

BURMESE.—(i) The **PRAYER BOOK**: (*a*) 1st ed. (incomplete). Begun by Mr. Cockey, 1860; carried on by Rev. A. Shears, 1861; finished (ed. and pub.) by Mr. (now Rev. Dr.) Marks, 1863. (*b*) Revised and enlarged ed., by a committee of the S.P.G. Missionaries, 1876. (*c*) Revised and enlarged ed., by a committee consisting of Archdeacon Blyth, the Rev. J. Fairclough, James Colbeck, T. Rickard, J. Kristna, C. H. Chard, Sub-Deacon Hpo Khin, and (until his departure for England) Rev. T. W. Windley, 1881–2. (ii) **SCRIPTURES**: (*a*) Part of the New Testament, tr. by Rev. Dr. Marks, 1863; (*b*) Revision (now being made by a committee). (iii) **TRACT** No. 430 of S.P.C.K. tr. by Rev. A. Shears, 1861. (iv) **HYMN BOOK,** tr. by the S.P.G. Missionaries, 1879. (v) **VOCABULARY**, English, Burmese, Hindustani (Urdu), and Tamil, in English characters, with the Burmese also in the native letters. Comp. by W. H. Begbie, 2nd master in St. John's College, Rangoon, and Abraham Joseph. (Rangoon, 1877.)

CANARESE.—(i) The **PRAYER BOOK,** tr. by the Rev. J. Taylor, Rev. N. V. Athawale, and Catechist J. Mahade, 1891. (ii) **THREE CHURCH CATECHISMS** for the use of Christian children, tr. by Rev. N. V. Athawale and Catechist J. Mahade, 1889.

CHINESE.—(i) The **PRAYER BOOK**: The order of Morning and Evening Prayer, and administration of Holy Communion, rendered in Hokien Colloquial by the Rev. W. H. Gomes, from Bishop Burdon's tr. in the literature style (lithographed in Roman characters). (Singapore, 1887.) (ii) The Occasional Services in Hokien Colloquial by do., 1888 (ready for printing). (iii) **FAMILY**

PRAYERS in Chinese, comp. by the Rev. C. P. Scott (intended for those Chinese, neither Christians nor catechumens, who are well disposed towards Christianity).

DYAK.—I. (LAND DYAK).—(i) The **PRAYER BOOK**: (*a*) Portions tr. by the Rev. W. Chalmers and Rev. W. Glover, 1860; (*b*) M. and E. and Communion Services, tr. by the Rev. F. W. Abe, 1865; (*c*) Revised and enlarged ed. by the Rev. C. W. Fowler (Kuching, 1885–6); (*d*) The Collects, Epistles, and Gospels by do. (Quop, 1888). (ii) The **SCRIPTURES**: (*a*) Portions tr. by the Rev. F. W. Abe, 1863–4 and 1869–70; (*b*) St. Mark's and St. Luke's Gospels tr. by the Rev. C. W. Fowler (Kuching, 1887–8). (iii) **THE LIFE OF CHRIST** tr. from the Rev. W. H. Gomes' Malay version by Rev. W. Chalmers, 1860. (iv) **HYMNS**: (*a*) Hymnal tr. by the Rev. F. W. Abe, 1865; (*b*) Forty-one Hymns, &c., revised by the Rev. C. W. Fowler (Kuching, 1887). (v) **PRIMER AND READING BOOK** by do. (Quop, 1888.) (vi) **VOCABULARY**, English, Land Dyak, and Malay, by the Rev. W. Chalmers.

II. (SEA DYAK).—Bishop Chambers was the pioneer in the work of committing the Sea Dyak to writing (Roman characters), but the chief contributor to a written language for these people has been the Rev. J. Perham, who is also the author of some papers on the Religion of the Sea Dyaks, published in the journal of the Asiatic Society. (i) **SCRIPTURES**: (*a*, *b*) St. Matthew's and St. Mark's Gospels, tr. by Bishop Chambers; (*c*) The Acts of the Apostles, tr. by the Rev. J. Perham (Mission Press, Sarawak, 1876); (*d*) The Epistles of St. James, St. Peter, and St. John (Mission Press, Sarawak, 1879); (*e*, *f*) St. Luke's and St. John's Gospels, tr. by Archdeacon Mesney (Mission Press, Sarawak, 1874 and 1877 respectively). (ii) The **PRAYER BOOK**: (*a*) M. and E. Prayer, Litany, and Communion Service, tr. by Bishop Chambers (1865); (*b*) The Psalms, tr. by the Rev. J. Perham (S.P.C.K. 1880); (*c*) The Collects, Epistles, and Occasional Services, and revision of other parts of the Prayer Book, by the Rev. J. Perham and others (Mission Press, Sarawak, 1888). (iii) **HYMNS**: (*a*) By Bishop Chambers, and (*b*) About fifteen hymns, tr. by the Rev. J. Perham. (iv) **HISTORY OF JOSEPH**, by the Rev. J. Perham. (Sarawak, 1883.) (v) **PRIMER**, by the Rev. W. H. Gomes. (Sarawak, 1854.)

GUJERATI.—Portions of the **PRAYER BOOK**, tr. by Mr. J. Vaupel, Interpreter to the Supreme Court of Bombay. (Bombay, 1843.) Revised ed. by the Rev. G. L. Allen, 1846.

HEBREW.—**GRAMMAR**, by Professor Weidemann. (Bishop's College, Calcutta, ? 1849.)

HINDI.—(i) **THE PRAYER BOOK**: (*a*) Revised version of the M. and E. Prayer, Communion and Baptismal Services, by the Rev. J. C. Whitley (Bishop's College, Calcutta, 1870); (*b*, *c*) The Forms for the Ordering of Priests (including the Veni Creator Spiritus) and Deacons, by the Rev. J. C. Whitley (Ranchi, Lithographs, 1872-3). (ii) A **PRAYER BOOK** for private use, by the Rev. J. C. Whitley. (Benares, about 1874.) (iii) A **MANUAL OF PRAYERS**, chiefly from the Prayer Book, comp. by the Rev. F. P. L. Josa. (S.P.C.K., 1881.) (iv) **CATECHISMS**: (*a*) An Explanation of the Church Catechism, "Faith and Duty" (S.P.C.K.), by the Rev. J. C. Whitley (Bishop's College, Calcutta, 1871); (*b*) A Catechism on the Apostles' Creed, by the Rev. J. C. Whitley (Benares); (*c*) Catechism on the Order of Morning and Evening Prayer, by the Rev. R. Dutt (S.P.C.K., Agra, 1875); (*d*) Catechism for the instruction of Catechumens in the Singhbhum Mission, by the Rev. Daud Singh (Benares, 1888). By the Rev. P. L. Josa:—(*e*); A Catechism in Hindi (in Roman characters) (Guiana, 1879); (*f*) A Short Catechism in Hindi, and (*g*) A Short Catechism in Hindi and English (S.P.C.K. 1881). (v) The Office for the **CONSECRATION OF A CHURCH**, by the Rev. J. C. Whitley, 1873. (vi) **HYMNAL**, comp. and tr. by the Rev. J. C. Whitley. (Benares, 1880; do. 2nd ed., 1889, enlarged.) (vii) **CHILDREN'S SERVICE**, tr. by the Rev. J. C. Whitley. (Benares, 1883.) (viii) (*a*) Prophecies of the Messiah and their Fulfilment, and (*b*) Manual of Preparation for Confirmation, by the Rev. R. Dutt (S.P.C.K., Agra, 1877–8); (*c*) A Short Paper for Newly Confirmed Persons, by the Rev. J. C. Whitley (Ranchi, Lithograph, 1872); (*d*) Notes on Sunday Lessons, by the Rev. J. C.

Whitley (Ranchi, Lithograph, 1874). (ix) The Chota Nagpur **DUT PATRIKA** (Messenger), a magazine comp. by the Rev. J. C. Whitley, 1878. (x) The Epistle to Diognetus, tr. by the Rev. Tara Chand. (S.P.C.K., Agra, 1877.) (xi) **MANUAL OF THE CHRISTIAN FAITH**, by the Rev. Tara Chand. (S.P.C.K, Agra, 1878.) (xii) **TRACTS, &c.**—A series of original tracts by the Rev. T. Williams (Mission Press, Rewari, 1883–9), viz.:—(*a*) "Budho Mâtâ," (*b*) "Mahadeva Sudra lokonka hai," (*c*) "Dharma tyâg," (*d*) "Veda," (*e*) "Uryâ lok, kahêise Áyâ," (*f*) "Satya S'astra," (*g*) "Prabhu Bhojanki Tayâri." (xiii) By the Rev. Nehemiah Goreh.—A Refutation of the Six Philosophical Systems of the Hindus (N. I. Tract Society, Allahabad); Narrative of the Pitcairn Islanders, abridged from an English book (Tract Society as above); Tract on the Doctrine of the Vedantu.

HO.—(i) Portions of the **PRAYER BOOK**, by the Rev. F. Kruger. (Calcutta, 1876.) (ii) A **CATECHISM**, by the Rev. F. Kruger. (Calcutta, 1876.) (iii) **VOCABULARY**, with Notes on the Grammatical Construction of the Ho Language, by Lieut. Tickell. (Bishop's College Press, Calcutta, ? 1841.)

JAPANESE.—(i) The **PRAYER BOOK**: (*a*) (in Japanese characters), tr. by a Committee representing the American Church, the S.P.G. (Archdeacon Shaw), and the C.M.S. (1st part, Tokio, 1878; 2nd part, Osaka, 1883.) (*b*) (in Roman characters) Portions transliterated under the direction of the Rev. W. H. Barnes, for use among the Japanese in the Hawaiian Islands (not yet printed). (ii) **HYMN BOOKS**: (*a*) by the Rev. W. B. Wright. (Tokio, 1876.) (*b*) Revised by the Rev. H. J. Foss. (Kobe, 1878 and 1881.) (*c*) Hymnal, ed. by the Rev. H. J. Foss, 1891. (iii) **CATECHISMS**: (*a*) Parker's Church Catechism, tr. by the Rev. W. B. Wright and A. Shimada. (Tokio, 1877.) (*b*) A Church Catechism, by Archdeacon Shaw. (Tokio, 1879.) (iv) Miscellaneous:—(*a*) The Epistle to Diognetus, by the Rev. W. B. Wright and A. Shimada. (Tokio, 1877.) (*b*) A tract on the Use of the Surplice in Public Worship, by Archdeacon Shaw. (Tokio, 1880.) (*c*) Akegarasu Mayoi no Mezame (Awakening from Error), by James Isao Midzuno: Part I., Shintooism (Kobe, 1881 and 1885); Part II. Buddhism (Kobe, 1884 and 1885); Part III. Christianity, vol. 1 (Kobe, 1885). (*d*) Lectures on Confirmation, and (*e*) Church Government, comp. from Sadler by the Rev. J. T. Imai. (Tokio, 1884.) (*f*) Simple Lectures for Catechumens, by Miss Mackae and the Rev. J. T. Imai. (Tokio, 1884.) (*g*) Lectures on Dogmatic Theology, comp. by the Rev. J. T. Imai. (Tokio, 1887.) (*h*) Manual of Devotion for Holy Communion, by Miss Hoar and O. Fusu Okanudo. (Tokio, 1888.) (*i*) Encyclical Letter and Resolutions, Lambeth 1880, tr. by the Rev. H. J. Foss. (Kobe, 1889.) (*j*) Morris's Rudiments (a compilation from); (*k*) A Catechist's Manual; (*l*) Lectures on Holy Communion Office; (*m*) Lent Lectures; (*j* to *m* by Archdeacon Shaw, 1888–90); (*n*) Household Theology (from Blunt), by Rev. J. T. Imai.

KACHARI (or, *strictly*, BARA).—Outline **GRAMMAR** of the Language as spoken in District Darrang, Assam, with Illustrative Sentences, Notes, Reading Lessons, and a short Vocabulary, by the Rev. S. Endle. (Shillong, 1884.)

KAREN.—[Unless otherwise stated, these Karen publications were printed at the Mission Press, Tounghoo.] (i) **THE PRAYER BOOK**: (1) In Sgau Karen—(*a*) The Order for Morning Prayer, tr. under the Rev. C. Warren by native teachers of Tounghoo, and a native Christian Government magistrate (used in MS.); (*b*) Morning and Evening Prayer, by the Rev. T. W. Windley, 1877; (*c*) Additions by do., 1878–79; (*d*) Revised ed. by the Rev. W. E. Jones, 1883. (2) In Bway Karen—An Abridged Version, tr. by the Rev. W. E. Jones and Shemone, 1884. (3) In Karenee or Red Karen—A Portion tr. by Shah Poh. (ii) **HYMN BOOKS** (Sgau Karen): (1) Hymns, including some from the "Sgau Karen Hymn Book," comp. and tr. by the Rev. T. W. Windley, &c., 1877. (2) Hymn Book, comp. and tr. by the Rev. T. W. Windley, the Rev. W. E. Jones, and others, 1881. (iii) **SERVICE OF SONG, "THE CHILD JESUS"** (Karen), by the Rev. W. E. Jones, 1881. (iv) Seven Christmas Carols (Karen), tr. by the Rev. A. Salmon, 1887. (v) **CATECHISMS, TRACTS, SCHOOL BOOKS**, &c.: (1) A Catechism on the Creed, the Lord's Prayer, and the Ten Commandments (Cowley St. John),

(Karen), tr. by the Rev. W. E. Jones and S. Darkey, 1882. (2) The Apostles Creed, The Lord's Prayer, and the Ten Commandments, arranged in instructions for the Sundays throughout the year, by the Rev. S. Elsdale; tr. into Sgau Karen by the Rev. A. Salmon and M. D. Keh, 1888. (3) A Short Catechism for use before the Church Catechism (Karen), by the Rev. A. Salmon, 1889. (4) Form of Intercessory Prayer for Missions (Karen), by the Rev. A Salmon, 1885. (5) Sketches of Church History (Robertson), tr. (Karen) by the Rev. W. E Jones (MS.) (6) The Karen Primer, reprinted from the Baptists' edition, 1883. (7) The Karen Reader, by the Rev. J. Hackney, 1883. (8) The Karen Churchman's Almanac Prize, ed. by the Rev. A. Salmon, 1887, &c. (9) A Hand-book of some Useful Domestic Medicine (Sgau Karen), comp. and tr. by the Rev. A. Salmon and J. T. Thoo, 1889. (10) *The Pole Star* (Karen), issued weekly. (11) Chief Truths of Religion (Rev. E. L. Cutts), tr. (Karen) by the Revs. T. W. Windley and W. E. Jones (M.S.). (12) Foreshadowings of Christ (Rev. F. Shaw), tr. (Karen) by the Rev. A. Salmon (unfinished). (13) Questions in the Bway dialect, bound with the edition of the Sgau Karen Prayer Book of 1877–9.

MALAY (in Roman characters).—(i) The **PRAYER BOOK**: (*a*) Portions tr. by Bishop McDougall (Singapore, 1858); (*b*) Portions of M. and E. and Communion Services, tr. by the Rev. W. H. Gomes, 1864; (*c*) The Collects, Epistles, and many of the Sunday Gospels, tr. by the Rev. J. L. Zehnder (? 1869). (*d*) Enlarged edition of the Prayer Book, by the Rev. W. H. Gomes (Singapore, 1882). (ii) **SCRIPTURES**: (*a*) St. Matthew's and St. Luke's Gospels, tr. by the Rev. J. L. Zehnder (? 1869); (*b*) The Epistle to the Romans, by do. (Sarawak, 1874). (iii) **HYMNS**, comp. and tr. by the Rev. W. H. Gomes: (*a*) Small Collection (Sarawak, 1856); (*b*) 33 Hymns (do., 1866); (*c*) 77 Hymns (Singapore, 1878); (*d*) 2nd ed., 100 Hymns, (do. 1882); (*e*) 3rd ed., 137 Hymns, (do. 1890). (iv) **CATECHISMS**: (*a*) First Steps to the Catechism, S.P.C.K. (Sarawak, 1855.) (*b*) A Catechism of the Christian Religion in Malay and English, for the use of the Missions of the Church in Borneo, to assist and guide the native teachers in catechising. Comp. by Bishop McDougall and the Rev. J. L. Zehnder. (Sarawak, 1866, and S.P.C.K.) (v) **LIFE OF CHRIST**, or Select Portions of the Gospels, by the Rev. W. H. Gomes. (Singapore, 1856.) (vi) **THE LIFE OF CHRIST**, tr. by the Rev. J. L. Zehnder, 1864, &c. (vii) **VOCABULARY**, Malay-English and English-Malay, by do., 1869.

MARATHI.—(i) The **PRAYER BOOK**: (*a*) Revision in 1868 by a Committee on which the S.P.G. representatives were the Rev. J. Taylor, &c.; (*b*) Abridged ad interim ed. (Kolhapur, 1892). (Revised ed. in preparation.) (ii) **ST. MARK'S GOSPEL**, revised tr. of the first part (Chap. 1–7), assisted in by Rev. J. J. Priestley. (Mission Press, Kolhapur, 1883–6.) (iii) **COMMENTARIES**: (*a*) S.P.C.K. Commentary on the Prayer Book. Parts 1, on Morning and Evening Prayer; 2, on the Creed and Litany; 3, on the Communion office. Tr. assisted in by the Rev. J. J. Priestley. (Mission Press, Kolhapur, 1883–6). (*b*) Professor Lias' Commentary on 1st Epistle to the Corinthians, tr. by Rev. J. Taylor. (S.P.C.K. Bombay, 1888.) (*c*) S.P.C.K. Commentary on St. John's Gospel. Half of this tr. by Rev. J. Taylor. (Kolhapur Mission Press for S.P.C.K. 1889.) (iv) **HYMNS**: (*a*) Over 160 hymns were composed by Catechist Rayhoo, of the Ahmednagar Mission about, 1874, but no record of their printing has been received. (*b*) 240 Hymns Ancient and Modern, tr. and comp. by Rev. J. Taylor. (Mission Press, Poona, 1884.) (*c*) Appendix of 170 new hymns to the Marathi Hymn Book, from the S.P.C.K. book and A. and M., tr. by Rev. J. Taylor. (Printed by private subscription and given with the whole book to S.P.C.K. 1889.) (v) **PERIODICALS** (*a*) The Gospeller—A Church Monthly for the diocese of Bombay. Conducted by the Rev. J. Taylor from 1870 to 1874. [*See b.*] (*b*) The Prakashak (Enlightener)—A Church Monthly started in December 1879 by the Rev. T. Williams, then of the Ahmednagar Mission, for the instruction of the Converts and Native Mission Agents, &c. The organisation of the Ahmednagar Mission depends materially upon the Prakashak, which has become an essential part of the system. It has also been in demand for other Missions. (Bombay formerly; now Ahmednagar Mission.) (vi) **MISCELLANEOUS TRACTS** &c.: (*a*) "Is there any proof that the Christian Religion is given by God?" by Rev. Nehemiah Goreh (Poona); (*b*) Maclear's "First Class-book of the Church

Catechism of the Church of England, with Scriptural Proofs," tr. by Rev. T. Williams (Bombay, 1874); (*c*) A tract on Confirmation and two other tracts, tr. partly by Rev. J. J. Priestley (Kolhapur, 1883–6). (*d* to *k* by Rev. J. Taylor.) (*d*) "Faith and Duty" (revision and editing) (S.P.C.K., Bombay, 1870); (*e*) An original tract from the Sanskrit on the Tulsi Worship (S.P.C.K., 1871); (*f*) An original work, with Sanskrit, Marathi, and Canarese authorities, on the Lingam Worship (Bombay, 1876); (*g*) an original tract on Caste, with Sanskrit and Marathi authorities (S.P.C.K., Bombay, 1879); (*h*) Twenty-four Papers on the Hindu Sects, from Dr. Wilson's work; (*i*) Dr. K. M. Banerjea's work, "The Relation between Christianity and Hinduism" (Poona, 1881); (*j*) Prayers and Short Devotional Forms; (*k*) "Little Meg's Children," tr. by Mrs. Taylor and revised by the Rev. J. Taylor (The Tract Society, 1889).

MUNDARI.—(i) The **PRAYER BOOK** (*a*) Morning and Evening Prayer, Litany, the Collects, and the Offices for Holy Communion, Baptism, Churching of Women, Burial Service and a selection of Psalms; tr. by the Rev. J. C. Whitley and Native Clergy of Chota Nagpore. A portion of Morning and Evening Prayer had been in use some time—this was revised and added to as above in 1889. (Ranchi, 1890.) (ii) **A CATECHISM**, by the Rev. P. Bodra. (Ranchi, Lithograph.) (iii) **A PRIMER**, for the assistance of Missionaries and others, by the Rev. J. C. Whitley. (Pub. by the Indian Government, 1873.)

PAHAREE (in Nagree character).—The language of the Hill tribes in the Raj Mahul district was reduced to a written character in 1825–6, by the Rev. T. Christian, who produced a **VOCABULARY** and a tr. of **ST. LUKE'S GOSPEL**, but owing to his early death neither appears to have been printed.

PERSIAN.—(i) The **SCRIPTURES**: (*a*) The Old Testament, tr. by the Rev. P. Robinson, an Indian Chaplain in connection with Bishop's College, Calcutta. (Bishop's College, 1822–7.) This work was the most valuable acquisition to the Biblical literature of the East that had proceeded from European labour up to that period. (*b*) The History of Joseph. (Bishop's College, 1825.) (ii) The **PRAYER BOOK**, tr. by the Rev. G. Ledgard, 1874.

SANSCRIT.—(i) **CHRISTA SANGITA**, or the Sacred History of Our Lord Jesus Christ, in Sanscrit Verse (in Deva-Nagri characters), by the Rev. Dr. W. H. Mill. In 4 parts, 1831–8; 2nd ed., four parts in one, 1843. (Bishop's College, Calcutta.) (ii) Our Lord's Sermon on the Mount, in Sanscrit Verse, by the Rev. Dr. Mill. (Bishop's College, Calcutta, previously to 1849.) The opinion formed of the "Christa Sangita" at the time of its publication was that it was the most valuable composition in an Indian language that had ever proceeded from an European pen. Its accuracy and excellence were so highly appreciated by all the native scholars that it was admitted as a standard work. (iii) The Raghuvansa by Kalidasa, No. 1 (1–3 Cantos), with notes and grammatical explanations by the Rev. K. M. Banerjea. (Thacker, Calcutta, 1866.) (iv) The Kumara Sambhava of Kalidasa, with notes and explanations in English, by the Rev. K. M. Banerjea. (Thacker, Calcutta, and Williams & Norgate, London, 1867.) (v) **TRACTS, &c.** (by the Rev. T. Williams): (*a*) A tract on the Resurrection. (Mission Press, Rewari.) (*b*) Prebendary Row's "Present Day" on the Resurrection. (MS., not yet printed.) (*c*) The Second Mandalu of the Rgveda. (MS.) (*d*) A work on the "Horse Sacrifice (Asvamedu)," taking the Yajooveda account as the text. (*e*) Three original articles on the Arya Samuj Movement. The first two were printed in the Arya Samuj's own paper, but the last they apparently refuse to publish.

SINGHALESE.—HYMNAL, by the Rev. C. Senanayake. (Government Press, Colombo.)

TAMIL.—(i) **SCRIPTURES**: (1) Selections from the Old Testament in Tamil, designed chiefly for the use of Schools. Parts I., II., 1829; Parts III.–VIII., 1830. (2) Do. in English and Tamil. Parts I., II., 1829; Parts VIII.–X., 1830. (Prepared and printed at the Vepery Mission.) (3) The Old and New Testaments,

tr. by the Rev. Dr. Rottler and J. P. Irion. (Vepery 1830–1.) (4) Revised version of the Bible, by a Committee of Missionaries, Rev. Dr. Rottler, &c. (Vepery, 1833.) (5) The Old and New Testaments, tr. out of the original tongues and with the former trs. diligently compared and revised under the auspices of the Bible Society. (Madras, 1850.) In this revision the Rev T. Brotherton, one of the S.P.G. Missionaries, had "a principal share." (6) The Bible in Tamil, tr. from the original tongues. (Bible Society, Madras, 1855.) (7) The New Testament, revised by a Committee of representatives of several Missionary Societies, including, for the S.P.G., the Revs. H. Bower. Dr. Caldwell, and T. Brotherton, the chief reviser being Mr. Bower. Begun in 1858 and completed in 1864, the old version known as that of Fabricius being adopted as the basis. For the help rendered by liberal grants of money and the entire services of Mr. Bower, the S.P.G. received the thanks of the Bible Society, and the (Lambeth) degree of D.D. was conferred on Mr. Bower. (8) The Bible, tr. out of the original tongues into Tamil, and with former trs. diligently compared and revised under the auspices of the Bible Society. (Madras, 1871.) (ii) The **PRAYER BOOK**: (1) The Prayer Book, with the Psalter pointed for singing. The Psalter was also issued in a separate form. (Vepery Mission, 1828.) (2) The Ordination Service, tr. by the Rev. V. D. Coombes. (Vepery? 1841.) (3) The 39 Articles, tr. by the Rev. A. C. Thompson. (Vepery? 1842.) (4) Revised edition of the Prayer Book by a Committee of Missionaries. (5) Revised version by a Committee of Missionaries. (iii) **HYMNS**: The Tamil Hymn Book, revised and re-arranged for Church of England use by Bishop Caldwell in conjunction with Bishop Sargent. (iv) **LYRA TAMILICA**, by the Rev. C. S. Kohlhoff. (S.P.C.K. 1872.) (v) **MISCELLANEOUS**: (1) Sermons for the use of Catechists, selected from the discourses of Missionaries of the time and from those of Fabricius. (Vepery, 1830–1.) (2) A Protestant Catechism, showing the principal errors of the Church of Rome. In 4 parts. Originally published in English by the Dublin Society for promoting English Protestant Schools in Ireland, and reprinted by S.P.C.K. Tr. into Tamil by the Rev. Dr. Rottler and Rev. J. P. Irion. (Vepery, 1830.) (3) Walter's Church History, tr. by the Revs. Dr. Rottler and J. P. Irion. (Vepery, 1830–1.) By the Rev. A. F. Caemmerer:—(4) A Brief Analysis of the New Testament History (according to the chronological arrangement of Professor Michaelis) (1854); (5) Historical and Geographical Index of the Names and Places mentioned in the Old Testament (1853); (6) Analysis of the New Testament (1854); (7) Exposition of the Collects and Gospel Lessons, 2 vols. (1854); (8) Paley's Horae Paulinae (1855); (9) Nicholl's Sunday Exercises (1855); (10) Harmony of the Gospels (about 1855); (11) Titles and Characters of Our Blessed Lord (about 1855); (12) Bogatsky's Golden Treasury (1855); (13) Exposition of the Book of Psalms (1857); (14) Eighty-six Sketches, with Skeletons of Sermons (1857). (15) Bishop Porteus' Evidences, tr. by the Rev. V. D. Coombes. (Vepery, about 1842.) (16) Marsh on the Collects, tr. by the Rev. A. C. Thompson. (Vepery, about 1842.) (17) Bishop of Peterborough's Conversations on the Offices of the Church, tr. by the Rev. E. J. Jones. (Vepery, about 1842.) (18) Bishop Butler's Analogy; (19) Pearson's Exposition of the Creed (1872); (20) Four Series of Sermons by the Rev. Dr. Bower. (S.P.C.K., Vepery.) (21) New Testament Commentary, revised by the Rev. Dr. Bower. (S.P.C.K. 1886–8.) (22) Notes on the Catechism, by the Rev. W. Relton (S.P.C.K., 1888). (23) The One Thing Needful, tr. from the German by the Rev. Dr. Rottler. (Vepery Mission Press, 1832.) (24) The Superiority of Christianity to the Religions of India as regards the Promotion of Virtue, Education, and Civilization, and also with respect to Fitness for Universal Adoption. Tamil, with an English tr. By the Rev. Dr. Caldwell, 1860. (25) Companion to the Holy Communion, by Bishop Caldwell. (S.P.C.K. 1882.) (26) Four Pamphlets by Bishop Caldwell. (27) The Banner of the Cross, a Monthly Church Magazine, edited by the Ramnad Missionaries. (Ramnad.) (28) Seal of the Lord, by the Rev. Dr. Kennett. (S.P.C.K. 1884.) (29) Epitome of Church History during the First Three Centuries, by the Rev. C. E. Kennet. (S.P.C.K.) By the Rev. G. U. Pope, D.D.:—(30) A Treatise on the Person of Christ (S.P.C.K., Madras); (31) A Compendium of Religious Teaching, for Schools and Christian Families (Tanjore Mission Depository); (32) The Folly of Demon Worship; (33) A First Catechism of Tamil Grammar for Schools (S. India Christian Book Society, Madras); (34) A Second Catechism of do.; (35) A Third or Complete Grammar of the Tamil

Language in both its dialects, with the Native Authorities; (36) A Handbook of the Tamil Language; (37) A Tamil Prose Reading Book; (34 to 37, American Mission Press, Madras); (38) A Tamil Poetical Anthology, with Grammatical Notes and Vocabulary (Hunt, Madras, 1859); (39) Morris's History of England (School Book Society, Madras). (40) Alphabet Lessons, and (41) Reading Books, English and Tamil, consisting of Selections from the Old Testament. [*See* Scriptures (i).] (S.P.G. Vepery, 1829–30.) (42) Two First Reading Books, tr. by the Rev. Dr. Bower. (? Vediarpuram, 1857.) (43) English and Tamil Reader, comp. by the Rev. A. Johnson, 1858. (44) First Tamil English Reading Book, by J. G. Seymer, M.A., for the S.P.G. (Vepery, 1850.) (45) Manual of the Elements of Chemistry, tr. by the Rev. Dr. Bower. (? Vediarpuram, 1857.) (46) A Dictionary of the Tamil and English Languages, by the Rev. Dr. Rottler. Part I. 1834; Part II. 1836–7, revised by the Revs. A. F. Caemmerer and W. Taylor; Part III. 1839, and Part IV. 1841, revised by the Rev. W. Taylor and T. V. Moodelly. (Vepery, Madras.) (47) Vocabulary. [*See* No. V., p. 806, under Burmese.] (48) A Grammar of the Tamil Language, comp. by R. F. Const; Joseph Beschi, Jesuit Missionary; tr. by C. H. Horst. (S.P.G. Vepery, 1831.) By the Rev. A. Vethecan:—(translations) (49) The Faithful Promise, (50) The Mind of Jesus, (51) The Words of Jesus (Travancore, 1857–9), (52) Simple Prayers for Communicants, (53) A Catechism for the Children of the Church on Confirmation, (54) A First Book of Prayers (Batticaloa, 1883–6); (compilations) (55) A Commentary to the Epistle to the Romans, (56) do. to the Canticles (Christian V. Education Society, 1870–1), (57) A Catechism of Tamil Grammar (1850); (prosaic compositions) (58) "Choose the Best" (Travancore, 1863); (59) "Rev. N. Devadasan" (1857); (poetical compositions published in India by the Rev. A. Vethecan); (59) 120 Scripture Aphorisms (1851), (61) Forty Pieces of Christian Morality (1851), (61) The Miracles &c. of Christ Versified (1852), (62) The Parables of Christ Versified (1871), (63) Proverbs of Solomon in distichs (1872), (64) The Man of Experience (Ecclesiastes in Tamil Poetry, (1873), (65) The Song of Songs (1874), (66) Ceylon under the English (attention is drawn to the characteristics of Christianity) (1874), (67) The Little Sister (in which the follies of heathenism are exposed) (1865), (68) A Compendium of Paradise Lost (1863), (69) "Paradise Regained," in Tamil Poetry. (70) "Chandrodhayam, a Brief History of the Christian Church during the First Four Centuries," by Rev. A. Westcott and Rev. S. Y. Abraham.

TELUGU.—(i) **THE PRAYER BOOK** and part of **THE BIBLE**, tr. by Rev. W. Howell (1842). (ii) **BIBLE HISTORY LESSONS** (Old Testament), by the Rev. J. Clay. (S.P.C.K., Madras, 1862.) (ii*a*) An **ELEMENTARY CATECHISM**, by the Rev. J. Clay. (Pub. privately before 1862.) (iii) Compendium of **PEARSON ON THE CREED**, by the Rev. J. Clay. (S.P.C.K. 1883.) (iv) **MANUAL OF PRAYERS**, comp. with a view to private use, by the Rev. R. D. Shepherd. (S.P.C.K. 1883.)

URDU (or HINDUSTANI).—(i) **SCRIPTURES**: The Lessons from the Apocrypha, tr. by the Rev. G. Ledgard. (Roman characters.) (Byculla, 1886.) (ii) The **PRAYER BOOK**: (1) A translation made by the Rev. W. Smith (not S.P.G.) was published at Bishop's College, Calcutta. In the revision of this the Rev. S. Slater assisted. (iii) The **PSALTER** (Rev. Dr. Kay's version), tr. by the Rev. S. Slater. (Bishop's College, Calcutta, 1861.) (iv) **LORD BACON'S CONFESSION OF FAITH** and other Useful Treatises, tr. by Professor Alt. (Calcutta, 1822.) (v) (*a*) "Munyat-ul-Uman" (A Desire of All Nations), a treatise on the Divinity of Christ, addressed to the Mahommedans, by the Rev. S. Slater. (Bishop's College, Calcutta, 1854.) (*b*) Sarchashma-i-Muhabbat (the Fountain of Love), addressed to Mahommedans, by the Rev. S. Slater. (Bishop's College, Calcutta, 1860 and 1861.) (vi) **SACRED POETRY**, by Catechist T. Ali. (Calcutta, previous to 1868.) (vii) By the Rev. Tara Chand:—(*a*) Khat ba nam Diognetus-Ke, a translation from the original Greek of "The Epistle to Diognetus." (S.P.C K, Calcutta, 1860, and Agra, 1875.) (*b*) Mawaiz-i-Ugba, a monthly religious periodical, issued with the hope of preaching the Gospel to the middle and higher classes. (Delhi, 1867–9.) (*c*) Risalah Delhi Society, a monthly periodical of the Delhi Literary Society. (Delhi, 1872–5.) (*d*) Miftáh-ul-Imán: a Manual of the Christian Faith, comp. from Bishop Wilson's "Knowledge and Practice of Christianity." (S.P.C.K. Agra, 1875.) (*e*) Taz Kirat-

ul-Mominin: Neander's "Memorials of Christian Life." Part I. (Ludhiana P.R.B.S., 1878.) Part II. (Ludhiana, P.R.B.S. 1882.) (*f*) Ainu'l Hayát: Bishop Bickersteth of Exeter's "The Spirit of Life." (S.P.C.K. 1883.) (*g*) Tuhfat-um-nisa: "The Women of Christendom," by the author of "Chronicles of the Schönberg-Cotta Family." (S.P.C.K. Ludhiana, 1885.) (*h*) The Necessity of Revelation, and (*i*) The Corruption of Human Nature: Lectures. (Umritsur, 1887.) (viii) The S.P.C.K. Commentary on the Prayer Book, tr. by the Rev. G. Ledgard (Persian characters). (Bombay, 1891.) (ix) Usúl-ud-Din: The Principles of the Christian Religion. A Catechism for children based on the Church Catechism, tr. by the Rev. S. B. Burrel, from the Rev. H. Crossman's "Introduction to the Knowledge of the Christian Religion." (S.P.C.K. 1873.) (Part II. in MS.)

(6) *EUROPE*

DUTCH ("LOW DUTCH").—(i) The **PRAYER BOOK**: (*a*) An ed. of 750 copies of the Liturgy in English and "Low Dutch" was provided by the Society for the Dutch in New York City and Province in 1709–10. Its preparation was entrusted to Mr. Vandereyken, Reader of the Royal Dutch Chapel at St. James's; and the printing appears to have been done in Holland by Crellius. On July 20, 1711, the destruction of Socinianized Prayer Books in English and Dutch at Lambeth Palace was ordered, but through some misunderstanding the order was not carried out until February 1716, when they were burnt to ashes in the kitchen of the Palace. (*b*) Another ed. was prepared in 1713–14 with the assistance of Messrs. Nucella and Coughlan. [*See* Jo., December 2, 1709, April 28, 1710, December 4, 1713, and February 3 and 17, 1716; and Select Committee, May 3, and July 19, 1712, June 15, November 30, and December 14, 1713.] (ii) **SCHOOL BOOKS**: Elementary books in the Dutch language, comp. by the Rev. W. Wright of the Cape of Good Hope, for use of the National Schools under his charge in 1822.

FRENCH.—**BIBLES** and **PRAYER BOOKS** in French were formerly sent in large quantities to America by the Society to supply the French settlers in New York, New Rochelle, Carolina, and Halifax. During the first twenty years of the Society a French ed. of its **ANNUAL REPORT** was frequently issued, and from 1852 to 1890 a French tr. of its **QUARTERLY PAPER** was regularly published.

GERMAN (sometimes called "High Dutch" in connection with the following).—The **PRAYER BOOK**, tr. under the direction of a Select Committee of the Society, by the Rev. J. J. Caesar, Chaplain to the King of Prussia, and the Bishop of London (1715), the latter undertaking the cost of printing as a benefaction to the Society. This ed. of 1,500 copies was for the Palatines in the Province of New York, whom the Society had taken under its care. Copies were sent also to the Germans in Virginia (1720) and Nova Scotia (1751), and a reprint was made in 1770 for the congregation at Lunenburg, Nova Scotia, and some disbanded soldiers at Montreal were supplied in 1788.

SPANISH.—**NEW TESTAMENT**, tr. on his own account by S. Vandereyken, Clerk and Reader of the Dutch congregation at St. James's, 1708–9. The Society encouraged the venture by contributing £40 for 300 copies.

WELSH.—**QUARTERLY PAPERS** of the Society: A Welsh edition issued from 1852 to 1900. (*See* page 814.)

PART II.—1892-1900.

CARIB.—ST. MARK'S GOSPEL, tr. by Rev. J. F. Laughton. (Bible Society.) PORTIONS OF THE PRAYER BOOK, tr. by Mr. Laughton (in progress).

AFRICA.

CHINO.—(i) MATINS and EVENSONG, with part of the GOSPEL OF ST. MARK and some HYMNS, tr. by Rev. D. R. Pelly, assisted by a native Reader. (S.P.C.K., 1898.) (ii) THE TEN COMMANDMENTS on a sheet; (iii) THE LORD'S PRAYER and CREED on sheet; (iv) PRAYERS AND HYMNS FOR CHURCH PEOPLE; (v) "LUMEN AD REVELATIONEM GENTIUM," (the Corean tractate on the Life of our Blessed Lord in the words of Holy Scripture), tr. by Rev. D. R. Pelly, assisted by a native Catechumen. (S.P.C.K., 1900.)

CHOPI (Si Lenge).—PORTIONS OF THE PRAYER BOOK, tr. by J. Matthew and Bishop Smyth. (Bayly & Co., Lourenço Marquez, 1900.)

GITONGA.—(i) PORTIONS OF PRAYER BOOK, tr. by Bishop Smyth. (Mission Press, Inhambane, 1896.) (ii) SOME OF THE PSALMS, tr. by Bishop Smyth. (S.P.C.K., 1900.) (iii) HYMN BOOK, with tunes in Tonic Sol-fa, tr. by Bishop Smyth and Rev. J. C. Salfey. (S.P.C.K.) (iv) READING SHEETS, tr. by G. F. Bird and Miss A. H. Saunders. (S.P.C.K., 1898.) (v) "LUMEN AD REVELATIONEM GENTIUM" (the Corean tractate), tr. by Rev. J. C. Salfey. (Mission Press, Inhambane, 1897.) (vi) SHORT READING BOOK, tr. by Miss A. H. Saunders. (Mission Press, Inhambane.) (vii) ZULU DIOCESAN CATECHISM, tr. by Bishop Smyth. (Mission Press, Inhambane, 1897.) (viii) RUTH and part of 1 SAMUEL, tr. by Bishop Smyth. (Sent to England for printing.)

GITONGA AND XITSWA.—BIBLE PICTURE BOOK, by F. Davenport. (S.P.C.K., 1897.)

SECHUANA.—BOOK OF COMMON PRAYER, revised by Rev. C. Clulee, Bishop Bousfield, "with others more able." (S.P.C.K.) (i) CATECHISM (pp. 29) and HYMN BOOK (171 hymns, &c.), seventh edition. (Barlow Brothers & Co., Bloemfontein, 1897.) (ii) HYMNS WITH TUNES (the same hymns, &c., as above). (Barlow Brothers & Co., Bloemfontein, 1898.) (iii) PRAYERS, LITANIES, AND HYMNS (ten prayers for various occasions, pp. 3–5, four litanies—of the Holy Name, the Passion, the Holy Ghost, and the Holy Trinity, pp. 5–21, 38 hymns, pp. 23–62). (S.P.C.K., 1898.) (iv) THE CHURCH KALENDAR FOR THE YEAR (S.P.G.) (Annually, 1893-1900), (i) to (iv) edited by the Rev. Canon Bevan. (v) THE OLD TESTAMENT LESSONS FOR SUNDAYS AND HOLY DAYS, with some 50 additional chapters, tr. by Archdeacon Crisp, begun in 1900. (vi) "A CONCISE INSTRUCTION ON CHRISTIAN DOCTRINE AND PRACTICE," tr. by Archdeacon Crisp, begun in 1900.

SESUTO.—(i) BOOK OF COMMON PRAYER, revised by Canon Widdicombe, Canon Woodman, and other clergy in Basutoland. (S.P.C.K., 1893.) (ii) HYMNAL (consisting of 100 hymns, being mainly translations or paraphrases of well-known hymns in Ancient and Modern Book). Compiled by Rev. Canon Widdicombe, Rev. Canon Balfour, Rev. Canon Woodman, and others. The hymnal was revised and enlarged in 1898 by the Sesuto Committee of the Diocese of Bloemfontein, of which the chairman is the Rev. Canon Widdicombe. (iii) CATECHISM OF CHRISTIAN DOCTRINE, revised by same Committee in 1898. (ii) and (iii) Barlow Brothers & Co., Bloemfontein, O.R.C., 1899.)

XITSWA.—PORTIONS OF PRAYER BOOK, tr. by Bishop Smyth (type-written). CATECHISM, tr. by Bishop Smyth (type-written).

XITSWA AND GITONGA.—BIBLE PICTURE BOOK, by F. Davenport. (S.P.C.K., 1897.)

SETABELE (dialect of Zulu).—HYMNS, the LORD'S PRAYER, and TEN COMMANDMENTS, taken from Zululand book and adapted by Rev. J. Gillanders, assisted by Catechists. (S.P.C.K., 1900.)

XOSA.—**HYMN BOOK** for use of the Bantu tribes, compiled and revised by Rev. W. Philip and Rev. C. J. Wyche. (S.P.C.K., 1900.) **HOLY BIBLE**, revision by Rev. W. Philip. (Bible Society, in progress.) **COMMON PRAYER**, revision by the late Bishop Key of St. John's, aided by Rev. Canon Woodroffe and Rev. W. Philip. (S.P.C.K., in progress.)

ZULU.—(i) **"A CATECHISM"** for Catechumens (a simple instruction in the Faith), by Archdeacon Johnson (being a revision of one agreed upon by Bishop McKenzie, Dr. Smyth, and others. (The Mission Press, Eshowe, Zululand, 1898.) (ii) **A SPECIAL SERVICE** for use in lieu of the Communion Office, to be used by catechists in the absence of a priest (1899). (iii) **THE FASTS AND FESTIVALS OF THE CHURCH** (1900). ((ii) and (iii) by Archdeacon Johnson.) (Davis & Sons, Maritzburg.) (iv) **A SIMPLE EXPLANATION OF THE BOOK OF COMMON PRAYER**, by the Rev. H. Hollingsworth, tr. by Mrs. C. Johnson. (Davis, Maritzburg, 1900.)

ASIA.

BENGALI.—(i)**"THE NARROW WAY,"** by the late Rev. B. C. Ghose. (The Diocesan Board of Missions, Calcutta, 1894.) (ii) **"THE FIRST CATECHISM,"** by the Rev. M. L. Ghose. (The Diocesan Board of Missions, Calcutta, 1895.) (iii) **S.P.G. BICENTENARY TRACT**, by the Rev. B. Bhuttacharji, 1900. ((i), (ii), (iii) pub. by the Diocesan Board of Missions, Calcutta.)

BURMESE.—**A CATECHISM OF CHRISTIAN DOCTRINE** for the Children of the Church, by Rev. J. H. Nodder, 1897. Revised edition, 1898. (Church Press, Rangoon.) **A HELP TO REPENTANCE**, by Rev. J. H. Nodder, 1898. (Church Press, Rangoon, 1898.) **A COMPANION OF THE HOLY SACRIFICE**, by Rev. J. H. Nodder, 1898. Revised edition, 1900. (Rangoon Church Press.) **BOOK OF COMMON PRAYER**, "Translated into Burmese and published by the Missionaries of the S.P.G." (A revision.) ("Tentative and incomplete edition.") (Church Press, Rangoon, 1894.)

CANARESE. **THE PRAYER BOOK** (complete), tr. by a Committee of S.P.G. Missionaries (Rev. C. S. Rivington, Rev. N. V. Athavale, Rev. Canon J. Taylor) and Catechists, 1879-95. (Bombay Diocesan S.P.G., 1896.)

CHINESE.—**HOKIEN COLLOQUIAL**, the Prayer Book, excepting the Psalms, the Athanasian Creed, and Epistles and Gospels, tr. by Rev. W. H. Gomes. (S.P.C.K., in the press.)

COREAN.—(i) **"LUMEN AD REVELATIONEM GENTIUM,"** (or **"A LIGHT TO LIGHTEN THE GENTILES"**), a summary of the Gospel Story in the words of the New Testament (*see* page 715*c*). Compiled and tr. by Bishop Corfe and other Missionaries. (*a*) In alternate paragraphs of Chinese and En Moun; (*b*) in En Moun alone. [The original English version has been published as a tract by the S.P.C.K. and has been adopted for translation into other languages in various parts of the Mission field.] (ii) Portions of the **PRAYER BOOK**, including the offices of Holy Communion, Baptism for those of riper years, Confirmation, Evensong, the Litany, about half the Collects, Epistles, and Gospels, together with a few Psalms and Prayers, tr. by Bishop Corfe and revised by members of the Mission. (iii) **LITANIES ON LUMEN.** (iv) **TRACTS, LEAFLETS**, and a few **HYMNS.** (v) Selections from the **OLD TESTAMENT**, from the Creation to the death of Jacob (being continued). (vi) **A COREAN PHRASE BOOK**, by Mr. Hodge. (vii) An **ENGLISH-COREAN DICTIONARY**, by James Scott, Esq., of H.B.M. Consular Service. (viii) **A COREAN MANUAL**, by the same. ((i) to (viii) The Mission Press, Seoul.) (Particulars of date of issue, and of names of translators, not recorded. The responsible editor of the Chinese and Corean works of the Mission is the Rev. M. N. Trollope.)

DYAK: SEA DYAK.—(i) **THE PRAYER BOOK**, excepting the Psalms, the Athanasian Creed, and some of the occasional offices (1892). (ii) **SECOND READING BOOK** (1892). (iii) **EPISTLES TO THE ROMANS AND CORINTHIANS** (1893). (iv) **THE GOSPEL ACCORDING TO ST. MARK** (1896). (v) **THE EPISTLES TO TIMOTHY, PHILEMON, AND HEBREWS** (1896). (vi) **THE GOSPEL ACCORDING TO ST. JOHN** (1897).

(vii) **PRIMER** (1899). (i) tr. by the Sea Dyak Translation Committee, viz. The Bishop, Archdeacon Perham, Archdeacon Mesney, Rev. W. Howell, and Rev. F. W. Leggatt. (S.P.G. Mission Press, Kuching, Sarawak.) (ii) to (vi) tr. by the same Committee, excepting Archdeacon Perham; (vii) by the same Committee, excepting Archdeacon Mesney.

LAND DYAK.—**THE GOSPEL ACCORDING TO ST. MATTHEW,** tr. by Rev. F. W. Nichols and C. Ah Luk. (S.P.G. Mission Press, Sarawak, 1900.)

HINDI.—(i) **ST. PAUL'S MANUAL,** Primary Grade (pub. 1892). (ii) **"THE DIDACHE,"** or Teaching of the Twelve Apostles (pub. 1894). (iii) **LIGHT OF THE WORLD** (the Corean tractate "Lumen"), (pub. 1896). (iv) **HINDI RESPONSORY.** Extracts from the Prayer Book for congregational use. (Last edition pub. 1899.) (v) **THE EPISTLES OF ST. IGNATIUS** (pub. 1899). (i) to (v) by Bishop Whitley of Chhota Nagpur.) (vi) **A FIRST CATECHISM FOR CHILDREN OF THE CHURCH** (Hindi and English), by the Bishop of Chhota Nagpur and Rev. D. J. Flynn (pub. 1898). (vii) **A PICTURE MANUAL OF CHRISTIAN INSTRUCTION.** Compiled for Chhota Nagpur by Rev. G. A. Littledale, vicar of Chipping Norton (pub. 1895). **FAMILY PRAYER BOOK,** with Lessons and Hymns, by the Rev. A. Logsdail. (Anglican Mission, Chaibasa, 1895.) [NOTE.—**A PRIMER OF RANCHI GANWARI** (Local Hindi), by Rev. E. H. Whitley, was published in English in 1896.)

ROMAN-HINDI.—**CHURCH HYMN AND PRAYER BOOK.** A small book compiled for the use of tea planters at Christian Services on their gardens. Compiled and transliterated by Rev. A. Logsdail. (Anglican Mission, Chaibasa, 1896.)

ORIGINAL TRACTS by the Rev. T. Williams (in Hindi): (i) "On the Vaishnaw Religion" (1892); (ii) "The Earthquake, the Eclipse, and Brahman Imposture" (1899); (iii) "Who are the Ahirs?" (2nd ed. 1898). (Printed at the Mission Press, Rewari, where also, between 1892 and 1900, several original tracts in English by Mr. Williams on Hinduism, &c., were printed, and the Athanasian Creed (divided under several headings) in Hindi (1893); also, in Hindi, the Lord's Prayer, Ten Commandments, and Creed (1895), and the "Ten Commandments and Duties" in parallel columns, in 1895, Mrs. Williams being "head printer."

JAPANESE.—**IMITATIO CHRISTI,** by Thomas à Kempis, Books i.–iv. tr. by Bishop Foss with Native assistance. (Assisted by S.P.C.K., published in December, 1899.) **CHURCH HYMNAL** (musical edition) (published without notes in 1891). Bishop Foss was editor, assisted by Archdeacon Warren and Japanese Scholars. Mrs. Pownall was musical editor. (Through S.P.C.K., published July 1892 by Seishibunsha.) **CHRISTMAS CAROLS,** tr. by Bishop Foss (several editions from 1893 onwards). **WHAT IS MAN? ACTS OF PERPETUA V. AND M.,** and other tracts, by Rev. P. T. Tsujii. (Pub. from 1893 onwards.) **THOUGHTS ON MEDITATION,** by Rev. K. Hirose. (December 1899.) **INTRODUCTION TO THE BOOKS OF THE NEW TESTAMENT,** by Rev. H. Moore. (? 1896.) **CUTTS' TURNING POINTS,** General Church History, by Archdeacon Shaw and Rev. M. Kakuzen. (Ready for the press.) **COMMENTARY ON 1st TIMOTHY,** by Archdeacon Shaw. (Ready for the press.)

KAREN.—In Sgau Karen. (i) **BOOK OF COMMON PRAYER** tr. by Rev. A. Salmon, assisted by Tharah Tah Keh. (S.P.C.K., printed at the English Church Press, Toungoo, 1892.) (ii) **HYMNS FOR USE IN THE SERVICES OF THE CHURCH** (consisting of 300 hymns taken from Hymns Ancient and Modern, Church Hymns, and Hymnal Companion), tr. by Rev. J. Hackney, assisted by Tharah Tah Keh, 1894. (S.P.C.K., printed at Toungoo, 1895.) (iii) **"A MEDICAL HANDBOOK,"** 2nd edition, by Rev. A. Salmon. (English Church Mission Press, Toungoo, 1896.) (iv) **ST. PAUL'S MANUALS OF CHRISTIAN DOCTRINE,** Primary Grade, tr. by Rev. A. Salmon. (S.P.C.K., English Church Mission Press, Toungoo, 1896.) (v) **BIBLE LESSONS FOR THE CHRISTIAN YEAR,** New Testament Series, Primary Grade, tr. by Rev. A. Salmon. (S.P.C.K., English Church Mission Press, Toungoo, 1897.) (vi) **"PRAEPARATIO," A MANUAL FOR HOLY COMMUNION,** by Rev. A. Salmon. (English Church Mission Press, Toungoo, 1897.) (vii) **"LESSONS FOR CONFIRMATION CANDIDATES,"** by Rev. H. Kenney.

(English Church Mission Press, Toungoo, 1896.) (viii) "SERMON SKETCHES FOR THE CHRISTIAN YEAR," Outlines for the use of the Native Clergy and Catechists, by Rev. H. Kenney. (English Church Mission Press, Toungoo, 1896.)

MALAY.—PRAYER BOOK, excepting Psalms, the Athanasian Creed, and Epistles and Gospels, tr. by Bishop Hose and Rev. J. L. Zehnder. HYMN BOOK, by Rev. J. L. Zehnder. (S.P.G. Mission Press, Kuching, Sarawak, 1895.)

MARATHI.—"GOOD KING WINCESLAS," tr. by Mrs. Taylor and a Pandit, 1895. (S.P.C.K., 1896.) THE BEAUTIFUL FACE, tr. by Miss Laura M. Wickam, in cir., 1889 (revised by Rev. Canon Taylor and others). (S.P.C.K., 1900.) CHURCH HYMNAL, tr. by Rev. Canon Taylor, 2nd edition, enlarged, 1893–4. (S.P.C.K., 1894, 3rd ed. 1899.) S.P.C.K. COMMENTARY on FOUR GOSPELS, tr.: St. John, by Rev. Canon Taylor; St. Matthew and St. Luke, by Rev. H. F. Lord; and St. Mark by Rev. N. V. Athavale, completed 1896. (S.P.C.K., 1896.) REVISION OF FOUR GOSPELS from R.V., tr. by Committee for Bible Society, including Rev. Canon Taylor, 1894–8. (Bible Society, 1899.) REVISION OF THE WHOLE PRAYER BOOK, tr. by Committee, including Rev. C. S. Rivington, Rev. C. King, Rev. A. Darby, and Rev. Canon Taylor, 1892–1900. (S.P.C.K., 1900.) SHORT HISTORY OF THE CHURCH TO THE EIGHTH CENTURY, by various writers, compiled by Rev. H. F. Lord, 1896. (Mission Press, Kolhapur, 1896.) A SHORT HISTORY OF THE CHURCH FROM PENTECOST TO A.D. 180 (this is not a translation, but a manual prepared for the use of Catechists), by Rev. Charles King. (Published at the writer's own expense, 2nd edition 1899.)

MARATHI and ENGLISH.—PRAKASHAK MONTHLY, edited by Rev. C. S. Rivington. (Local S.P.G., from 1880–1900.)

MURUT.—VOCABULARY, by Rev. F. Perry. (Bishop's Press, Sarawak.)

SANSCRIT AND ENGLISH.—"THE BRAHMAN'S PRAYER BOOK," tr. by Rev. T. Williams. (Mission Press, Rewari. 1st edit. 1894; 2nd 1897.)

TAMIL.—Revision of the "TAMIL CHURCH HYMN BOOK," 1894, "TAMIL CHANT BOOK," 1891, "LYRIC TUNE BOOK," 1888, by Rev. J. A. Sharrock. (S.P.C.K.)

TELUGU.—SHORT HOMILIES ON THE PARABLES, compiled by Rev. R. D. Shepherd, 1895. (S.P.C.K., Madras.)

URDU.—LIFE OF BISHOP FRENCH (abridged), tr. by Rev. Tara Chand in 1899. (Published by S.P.C.K., Lahore, in 1899.) Stobart's smaller MANUAL OF FAMILY PRAYER, S.P.C.K., tr. by Rev. S. Ghose. (Not yet published.) Dr. Maclear's "INTRODUCTION TO THE CREEDS," tr. by Rev. G. Ledgard, 1893–1895. (S.P.C.K., Lahore, 1899.)

EUROPE.

DUTCH.—BOOK OF COMMON PRAYER, revised by Rev. C. Clulee, Bishop Bousfield of Pretoria, "with others more able." (S.P.C.K.)

NOTE. On the subject of what is called "transliteration" in translations into vernacular languages the Committee of the Society in 1897 adopted a resolution to the effect that "the Society having considered the report on transliteration prepared by the representative Commission appointed by the Oriental Congress at Geneva, while not binding itself to exact agreement in all the details, gives to the entire scheme its general approval."

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(3) HOME PUBLICATIONS.

The principal home publications of the Society have been:—

THE CHARTER—its first publication. At the opening meeting, June 27, 1701, the printing of 500 copies was ordered under the superintendence of Serjeant Hook and Mr. Comyns, who arranged it in paragraphs and added marginal notes. The cost was borne by the President, and the copies were distributed among the members in the following month. There have been many reprints, and copies are always in stock.

THE FORM OF DEPUTATION. [*See* p. 822.] 500 copies on parchment, June 1702.

ANNIVERSARY SERMONS, preached at the annual meetings of the Society, and printed as part of the Report each year from 1702 to 1853 (omitting 1703, 1843, and 1849), and occasionally since. [*See* list, pp. 833–5.]

ANNUAL REPORTS, 1704 to 1900, omitting the years 1707–9, for which there was no report beyond the information contained in the Anniversary Sermon. The form of the first Report (1704) was folio, four pages; of 1705 and succeeding years, quarto, or octavo as at present. A regular list of Missionaries was added in 1717. The first Report has been reprinted, but copies of the other Reports up to 1860 are very scarce, and not now to be obtained. Sets more or less complete have however been supplied to several centres in America—New York (General Theological Seminary, &c.), Hartford, Halifax, &c.—and it is desirable that this should be more widely known. (Copies now printed annually, 24,000.)

COLLECTION OF THE SOCIETY'S PAPERS—consisting of the Charter, the Request, the Qualifications of Missionaries, Instructions for the Clergy and for Schoolmasters, Prayers for the use of the Charity Schools in America, List of Society's Members, The Missionaries' Library, Standing Orders relating to the Society, Committee, Members, and Officers (first edition in 1706, pp. 60, quarto; several reprints with additions).

JOURNAL OF THE TRAVELS AND MINISTRY OF THE REV. GEORGE KEITH IN NORTH AMERICA (1702–4). (92 pp. quarto, 1706.)

WHITE-KENNET CATALOGUE, 1713. [*See* p. 816.]

HISTORICAL ACCOUNT OF THE SOCIETY TO 1728. By the Rev. Dr. Humphreys, Secretary of the Society. (1729, pp. 356, octavo.)

OCCASIONAL AND QUARTERLY PAPERS and NEWS FROM THE MISSIONS. Up to 1833 the Annual Report was the only channel of communication between the Society and its subscribers. In that year the Society began to print at uncertain intervals the more important despatches received from abroad. In 1839 the regular issue of "Quarterly Papers" for free distribution was substituted. Down to 1876 the size was octavo, and quarto from thence to 1891 (with one illustration), when "The Quarterly Missionary Leaf" was superseded by "News from the Missions," eight pages, also free and containing several illustrations. A Welsh edition was issued from 1852 to 1900, and a French edition from 1852 to 1890. The quarterly issue, which had reached 175,000 copies (including 2,500 Welsh), showed that "News from the Missions" was appreciated, but the cost, about £700 a year (including package and postage), was not justified by results, and at the end of 1900 the publication was discontinued.

MISSIONS TO THE HEATHEN (45 Numbers, 1844–63).

THE CHURCH IN THE COLONIES (37 Numbers, 1843–60).

ANNALS OF COLONIAL DIOCESES (5 vols., Fredericton, New Zealand, Toronto, Quebec, Adelaide, 1847–52).

THE MONTHLY RECORD (1852–5). Commenced by the Rev. J. W. Colenso, then and for some time "a zealous member of the Society." Intended for the more educated classes. (Demy 18mo. pp. 24).

"THE MISSION FIELD" (1856–1900). A monthly magazine, the successor of the "Monthly Record." The chief aim of this periodical is to secure a faithful record of the Society's work,* and for this it is and ever will be valued. Considering the many unattractive forms through which it passed, the failure of the public to recognise its intrinsic merits was not to be wondered at. The change made in 1888, securing larger type, good illustrations, and other improvements, has been attended with more success than any former ventures. (40 pp. large roy. 8vo. Price 2*d*. Monthly issue in 1900, 14,500 copies.)

THE GOSPEL MISSIONARY. A monthly (illustrated) magazine, begun in 1852, and down to 1895 intended chiefly for children. (Price ½*d*. Demy 16mo. pp. 16, to 1870; fcp. 8vo. pp. 16, 1870–80; crown 4to. pp. 8, 1881–95.) Enlarged to 12 pages and a cover in 1895, when, on a new juvenile magazine being issued, the "Gospel Missionary" became the intermediate magazine. Price ½*d*. down to 1895, and 1*d*. since. Monthly issue in 1900, 16,400 copies.

* In approving of this plan (adopted in previous publications of the Society) of "circulating the unadorned accounts of the Missionaries themselves" the Bishop of Calcutta said in 1845: "These trustworthy and simple accounts, transport us, as it were, to the Acts of the Apostles and the Epistles of St. Paul."

THE CHILDREN OF THE CHURCH MAGAZINE. An illustrated monthly begun by a member of the "Ladies' Association"* in 1892 with the sanction of their Committee, with the object of interesting children in the Association. Adopted by the Society on January 1, 1895, as a children's magazine in relation to the whole of the Society's work. 8 pp. to 1899, 12 pp. since. Price ½*d.* Monthly issue in 1900, 15,200 copies. (Edited by Miss C. E. Bunyon.)

THIRD JUBILEE PUBLICATIONS, 1851–2. ("First Week of the Third Jubilee"—Account of Meeting at St. Martin's Hall; Letters of the American Bishops; Sermons by Bishops Doane and Henshaw (U.S.); Commemoration Verses, &c.)

PERSONAL RECOLLECTIONS OF BRITISH BURMA (1878–9). By Bishop Titcomb of Rangoon. (1880, pp. 103, 2*s.* 6*d.*)

FROM EAST TO WEST. By Bishop Strachan of Rangoon. (1882, pp. 252, 3*s.* 6*d.*)

JOURNALS OF THE MASHONALAND MISSION, 1888–92. By Bishop Knight-Bruce. (1892, 2*s.* 6*d.*)

RECORDS OF THE SOCIETY, 1701–1892. (A Classified Digest in narrative form.) By C. F. Pascoe (pp. 1000). *Three editions issued in* 1893, *and a fourth in* 1894 *at* 15*s. net.* A cheap, unabridged, edition published in 1894, another in 1897, and another in 1898, at 7*s.* 6*d.*

THE SPIRITUAL EXPANSION OF THE EMPIRE. A Sketch of Two Centuries of Work done for the Church and Nation by the Society for the Propagation of the Gospel. By the Rev. Prebendary TUCKER, Secretary of the Society. (1900, pp. 128.) 1*s.* net. (Several editions issued.)

HYMNS, SONNETS, AND OTHER POEMS FOR THE BICENTENARY. With Six Original Tunes. Crown 4to. (1900.) 1*s.* net.

THE FIRST WEEK OF THE BICENTENARY IN LONDON. (1900.) 1*s.* net.

S.P.G. PICTURE BOOK, edited by Miss C. E. BUNYON. Vol. I., showing the Origin and Scenes in the Work of the Society for the Propagation of the Gospel in Foreign Parts, a Handmaid of the Anglican Church. 96 pp. demy 4to. 1896. Seven editions issued to 1901. 2*s.* 6*d.*

Vol. II. *Being a continuation of the Story of Volume I.* (1901.) 3*s.* 6*d.* net.

MISCELLANEOUS.—Pamphlets and leaflets bearing on the work and claims of the Society, including Sermons, Speeches, Historical Sketches, Reward Books for Children, &c.; also Maps, Diagrams, and Slides for Magic Lanterns, designed to illustrate the Society's work. A catalogue may be had on application.

The following books, &c., also deserve notice as being published on behalf of the Society:—"Three Addresses on the Instruction of the Negroes," by Bishop Gibson of London in 1727 (*see* p. 8); "*The Knowledge and Practice of Christianity made Easy; or, an Essay towards an Instruction for the Indians*," composed and published by Bishop Wilson of Sodor and Man in 1741, "on purpose to promote the good Designs of the Society." (An extract from the *Preface* can still be obtained from the Society.)

"PROPAGANDA. Being an Abstract of the Designs and Proceedings of the Society for the Propagation of the Gospel in Foreign Parts," &c. (consisting principally of extracts from the Society's Anniversary Sermons, arranged under appropriate heads). "By a Member of the Society" (1819–20), pp. 202. This book deserves honourable mention from the fact that it was compiled by the Rev. Josiah Pratt, Secretary of the Church Missionary Society, with the object of furnishing the Clergy with "such statements and reasonings as might enable them to plead with effect the cause" of the S.P.G. in connection with the King's letter which was being issued on behalf of Bishop's College, Calcutta. It is stated that the compiler "concealed his identity for fear it might hinder the circulation of the book." In any case grateful acknowledgment is due to him for his generous efforts to revive and extend interest in a sister Society. Already, in the "Missionary Register" (started by him in 1813), he had urged the S.P.G. to make its work better known. "Justice" (he said) "is not done to those patient and successful exertions by which it long reproached the supineness of others."

"HISTORICAL NOTICES of the MISSIONS of the CHURCH of ENGLAND in the NORTH AMERICAN COLONIES previous to the Independence of the United States: chiefly from the MS. documents of the Society," by the Rev. Canon Hawkins,

* Now the "Women's Mission Association."

Secretary of the Society. One of the most important publications made on behalf of the Society. Much of it originally appeared in the "British Journal." (One vol. 468 pp. 8vo. 1845. Fellowes, Ludgate Street. Out of print.)

"WORK IN THE COLONIES." (Griffith & Farran, 1865, pp. 374.)

For some years after 1852 information connected with the Society was frequently communicated to "The Ecclesiastical Gazette" and "The Colonial Church Chronicle," two independent publications.

(4) THE LIBRARY.

(*a*) THE MS. COLLECTION.

This mainly consists of Reports and Letters of the Society's Missionaries and foreign correspondents, and the Journals of the Society, dating from 1701. Missionaries of the present who sometimes think their communications slighted, would be consoled could they see the eagerness with which the writings of their predecessors of the 18th century are sought after by historians; and they may rest assured that, although it is not possible for the Society to publish all that they send, every one of their productions is read, noted, and preserved in a form easily accessible to those who come after, so that the archives of the Society will continue to be the richest chronicles of the Colonial and Missionary Churches. The MS. collection may be thus grouped:—

LETTERS AND REPORTS OF THE MISSIONARIES &c.—*18th Century*: **A** MSS., 26 vols. (Contemporary Copies); **B** MSS., 25 vols. (Originals), and several boxes of letters not yet bound. *19th Century*: **C** MSS., 1801–50 (Originals), not yet bound; **D** MSS., Original Letters, 1851–1900, 137 vols.; **E** MSS., Original Reports, 1856–1900, 62 vols. Contemporary Copies: **H** MSS., 9 vols., Europe, 1833–1900; **I** MSS., 70 vols., Asia, 1833–1900; **J** MSS., 36 vols., Africa, 1836–1900; **K** MSS., 41 vols., America, 1833–1900; **L** MSS., 18 vols., West Indies, Central and South America, 1834–1900; **M** MSS., 24 vols., Australasia, 1834–1900.

JOURNALS OF PROCEEDINGS OF THE SOCIETY (57 volumes) and its Committees (53 vols. Standing Committee and 75 Miscellaneous), 1701–1900, with four Appendices (A, B, C, D) to the Journals.

COLONIAL LETTERS TO THE BISHOP OF LONDON.—Originals presented to the Society by Bishop Jackson, in 1869, and now bound in four volumes, 1803–28.

ACCOUNT BOOKS, 1701–1900.

(*b*) THE WHITE KENNET COLLECTION.

Dr. White Kennet, Dean (and afterwards Bishop) of Peterborough, offered to the Society in Feb. 1713, a collection of about 300 tracts relating to America, and in April he laid before the Society a Catalogue of Books, chiefly on the subject of America, which he designed to give to the Society "for the perpetual use and service of the Corporation." Two hundred and fifty copies of the catalogue were printed under the title "*Bibliothecæ Americanæ Primordia*: an Attempt towards laying the Foundation of an American Library, in several Books, Papers, and writings, humbly given to the Society for the Propagation of the Gospel in Foreign Parts. For the perpetual use and benefit of their Members, their Missionaries, their Friends, Correspondents, and others concerned in the good design of planting and promoting Christianity, within Her Majesty's Colonies and Plantations in the West Indies. By a Member of the Society. 4to. 1713." This library was supplemented by gifts of books from Dr. Hans Sloane and other friends, and it was anticipated that such a collection of books would be made as would be useful not only to the Society's members and Missionaries, but to which, upon emergencies might recur the officers of Government and the State.* The necessity for some prominent and permanent record of the Society's possessions is marked in this case. The library was duly cared for at first, added to, and improved. But as time went on and officials changed, its history became forgotten; and (to reverse the order of the proverb) "out of mind" led to the books being thrust "out of sight," and many have passed beyond recovery. The remnant, now carefully guarded, consists of about 300 volumes, chiefly historical, theological, and polemical works. Yet though diminished, the Library is looked upon with wistful eyes by American collectors.

* *See* Jo., Feb. 13, April 17, 1713; Nov. 19, 1714; Jan. 14, Feb. 18, 1715; Sept. 16, 1716.

(c) The General Collection of Printed Works.

This comprises copies of the Society's publications [*see* pp. 813*d*-816], works on Missions generally, Biographies, Translations, Geographical, Ethnological, and other works, in all about 3,000 volumes. Of these 390 volumes are made up of Journals of Proceedings of Provincial and Diocesan Conventions, Synods, Church Societies, Committees, &c.; Charges, Diocesan Records, &c., forming a rare store of information on Church organisation and progress in the Colonies, &c.

CHAPTER XCVII.

MEDICAL WORK IN THE SOCIETY'S MISSIONS.

Though seldom employing agents for Medical work exclusively, the Society may in a sense be regarded as the first (Non-Roman) Medical Missionary Society, and among the earliest, if not the earliest, to employ Missionaries possessing medical diplomas. For its first venture on Medical work it was indebted to General Christopher Codrington. By his will dated February 22, 1703, he bequeathed to the Society his two plantations in Barbados, one of the conditions being that a convenient number of Professors and scholars should be maintained there who should be "obliged to study and practise Phisick and Chirurgery as well as Divinity," so that by the apparent usefulness of the former to all mankind they might "both endear themselves to the people and have the better opportunities of doing good to men's souls whilst they were taking care of their bodys."

As soon as the Society obtained possession of the Estates (in 1712), superintendence of "the sick and maimed *Negroes* and *Servants*" was undertaken by a Missionary skilled "in *Physic* and *Surgery*" (the Rev. J. Holt), and medical training still forms a part of the course at the College which was afterwards founded on the Estates [1]. This was the only organised medical work of the Society in the 18th century, although occasionally we hear of Missionaries exercising medical knowledge to advantage—as, for example (1) the Rev. W. Gordon, of South Carolina, who in 1708, by "some small favours in physick" helped to disarm the opposition of some Quakers—a militant body at that period; (2) the Rev. H. Lucas, who a few years later won some New Englanders by similar means and effected "that which by preaching he could not have done"; and (3) a Catechist who turned his medical knowledge to good account among some North American Indians in 1756, &c. [2]. Coming to the 19th century, we find the Society in 1842 aiding Bishop G. A. Selwyn of New Zealand in establishing and maintaining a Collegiate Institution (St. John's College, Auckland), in which instruction in medicine and surgery was given by two medical practitioners, the wants of the sick natives in the neighbourhood being also ministered to [3]. Six years later the Rev. F. T. McDougall, a Fellow of the College of Surgeons, began his great medical work in Borneo, and from that date there has never been a time when there has not been on the Society's list at least one Missionary holding a medical diploma. The students at St. Augustine's College, Canterbury, receive medical training in the local hospital as part of their college course, and since 1875 the Society has sometimes supplemented this in the case of men going to India [3*a*]. At the present time there are about 25 qualified Medical Missionaries, &c., connected with the Society's Missions [*see* pp. 816*d*-816*e*], besides many other Missionaries who can do much to heal the sick or alleviate their sufferings. Occasionally the Colonists have been ministered to in the absence of a regular doctor, but the medical work of the Missionaries lies chiefly among the natives of Asia, Africa, and British Columbia, and altogether in the 36 Mission Hospitals and Dispensaries some 178,000 cases are treated in a year. To take each country:—

INDIA.—In South India the dispensaries are for the most part in charge of trained native "medical evangelists"—that is, native Christian laymen who have received a medical education at the Society's expense, and whose duty is, whilst administering to people's bodily ailments, to endeavour to do good to their souls [4]. This branch of work, introduced at Sawyerpuram in 1854, has been greatly extended

in consequence of the success of the Medical Mission established by the Rev. Dr. Strachan at Nazareth. Originally attached to the Ramnad district, Dr. Strachan exhibited there such medical skill that it was thought advisable to set him apart for the special work of commencing a Medical Mission. After studying at the Medical School in Madras and then at Edinburgh, where he gained high honours, Dr. Strachan entered on his labours as a Medical Missionary at Nazareth in 1870. The results surpassed the most sanguine expectations. By 1872 the number of patients treated in one year had risen to 40,000—many people having come from 40 to 80 miles. Almost every caste and every grade of society were represented among the sick.

No one can live amongst the natives of South India without being appalled by the amount of physical suffering they endure for want of proper medical aid. The remedies of the heathen native doctors are often worse than the diseases they attempt to cure [5]. The *daily round* at Nazareth was thus described by Dr. Strachan in 1872:—

"Every day in the week, except Sundays, about 150 patients assemble at the Dispensary. It is a picturesque and interesting group. Mohammedans, Christians, Brahmins, Vellalers, Chanars, Rheddies, Naiks, Pariahs, Pallens, &c., are all sitting together, suffering from disease common to all, and thus bearing witness (notwithstanding caste distinctions) to a common humanity. Tickets are given as they arrive, and in that order the patients are seen. The day's work commences with two short religious services, one for the men and one for the women. In this it is usual to read and briefly expound one of our Lord's parables or miracles, and then to pray for God's blessing upon the sick in soul and body, and upon the means being used for their recovery. Thus day by day the gentle dew of God's Holy Word has been distilled into hearts softened, and, in some sense, prepared for its reception, by affliction. Day by day the Brahmin and the Pariah have alike heard words whereby they may be saved, have been taught the most exalted code of morality, and exhorted to go forth and put its precepts into practice in their houses and in the world at large. Day by day strains, as from the spirit-world, have fallen upon some about whom the shades of death have begun to gather, telling of the glories of another world, and how those glories may be won. I usually begin to prescribe about half-past six o'clock, and keep it up continuously until eleven o'clock. This is a severe and exhausting strain upon the mental powers. I take as much pains with a Pallen as I do with a Brahmin or even a European. There have been 200 in-patients during the year. These all diet themselves, and are, for the most part, people who have either met with an accident or upon whom I have operated, and who therefore require watching and nursing. . . . Some of the ignorant natives in these parts think that a God has descended amongst them. May God give me grace to show the loving, gentle, sympathising character of our blessed Lord and Saviour Jesus Christ!" [5*a*].

Since Dr. Strachan's departure the work at Nazareth has so extended under the Rev. A. Margoschis that there are now eight Mission Hospitals and Dispensaries in the district besides thirteen Government Dispensaries. In the central hospital, St. Luke's, over 12,000 patients are treated in a year. At four other stations in South India hospitals or dispensaries have been established, viz., at Erungalore (1872), Puttar (Trichinopoly) (1880), Kalsapad (1893), Nandyal (1895), Mutyalapad (1900), Alambaukam (1895), and Rajasingamangalam (the last named has been temporarily closed).

The fact that the sick and suffering of all classes are treated without regard to caste, colour, language, or creed, appeals to the intelligent sympathy and gratitude of all, and the value of the work cannot be over-estimated [6].

At Delhi, in the Punjab, medical work of a simple kind was begun in 1863 in the Zenanas by Mrs. R. R. Winter, and this led to the establishment of a regular Female Medical Mission in 1867. Combining as it does the attendance on women and children of the better classes in their own homes with the treatment of others in the hospital and dispensary, this agency has come to be regarded as the distinctive feature of the whole Mission at Delhi, and it has elicited the substantial support of the Government and municipalities, and "the boundless thanks" of the native women. To give full efficiency to it native women are trained as nurses, and the languages used by the staff include Hindi, Hindustani (or Urdu), Bengali, Persian and Arabic.

In memory of the twenty-three years' labours of Mrs. Winter, who died in 1881, new buildings were erected in 1884–5 under the name of "St. Stephen's Hospital

for Women and Children," the Government and Native Chiefs contributing to the cost. Since 1892 the buildings have been enlarged, and in 1900 a Convalescent Home was opened in connection with the Hospital.

Great as is the need of medical men for India, it is exceeded by the need of medical *women*. For though the greater proportion of *Hindu* females are not precluded by social customs from attending the public dispensaries and hospitals, it is otherwise with the Mahommedan and with the high-class Hindu women, "*the vast majority*" of whom "*would rather die than be seen by an English doctor.*" Incessant pain, unrelieved by medical aid, has proved to be a strong incentive to suicide among the native women in India, and it is known that many poor creatures have deliberately chosen to die rather than be seen by a man,* and that numbers have been poisoned by wearied-out relatives [7]. The dispensary of a medical woman in India "is like an idol's shrine: with such amazed and adoring thankfulness do they receive her help"—was the description given by the late Mrs. Winter. The following extracts from the reports of Miss Staley, M.B., of Delhi, contain irresistible reasons for the extension of this branch of work:—

"I found a woman, to whom I was called one day, delirious with fever after childbirth. She was propped up in a sitting posture on the filthy bed in a dark cupboard, and on the bed by her crouched two old crones, one on each side. Grasping her hair in their long lean hands, they occupied themselves in violently shaking her head backwards and forwards with all their might and main, tearing out handfuls of hair in their vigorous efforts. As one got exhausted the other relieved her. This procedure was intended to evict the evil spirit with which they imagined the poor creature to be possessed. All but the back part of her hair had thus been pulled out." Of another patient Miss Staley wrote:—

"She told us that ever since her child's birth, three days before, no one had even given her a drop of water, though raging with thirst from fever. . . . With an experienced nurse . . . she improved greatly at first, but the family called in a native medicine man, and turned out the nurse. The patient, however, refused to swallow any of his charms or potions, and called so incessantly for me that her relatives sent again to call us. By that time the poor girl was in a helpless condition, having been for 14 hours without nourishment or any attention whatever. On [my] expostulating the husband merely laughed heartily as at a good joke, while the girl's father said he was quite helpless in the matter. There was nothing left for her but to die as soon as possible."

The following exposes a common native method of treating wounds:—

"It took three days of constant poulticing one patient's head to get it fairly clean, one layer of mud, cow-dung, &c., having been plastered on the top of another for several months till the whole scalp was one deep ulcer" [8].

The number of patients treated in a year in the Delhi Mission Hospital is over 18,000. A branch hospital was opened at Karnal in 1880, and a dispensary at Rohtak in 1899 [8*a*]. [*See also* pp. 628*e* and 628*f*.]

The great and welcome change that has taken place during the last sixty years in regard to the employment of women in the Mission field has already been recorded [*see* p. 617].

Up to 1897 the "Women's Mission Association," formed in connection with the S.P.G. in 1866, had confined its aid to educational work in schools and Zenanas. But in 1897 it was decided to embark as funds will allow on definite medical work also, fully qualified women doctors only being employed. A beginning was made at Cawnpore, where in 1899 a Zenana Mission Hospital was opened, the Society contributing to the building, but the institution being supported by the W.M.A. Separate wards are provided for Mohammedan and Hindu women, and in a Deaconesses' Training Home provision has been made for the training of native Christian women as hospital assistants and nurses [9]. In Burma (*see* p. 816*f*).

* At one time Dr. Strachan was frequently asked to visit Mahommedan ladies in sickness. When he did so, "I found" (said he) "my patient placed behind a 'purda' or curtain. She and the women-folk were on the inner side, and I and the men-folk on the outer side of the curtain. On asking to feel her pulse, the hand was thrust through a slit in the curtain. If the tongue had to be inspected, it was slipped through a smaller slit higher up. I might diagnose a fracture of the leg or a tumour in the neck by these means if I could" [6*a*].

Return of Hospitals and Dispensaries in the Society's Missions.

Name and Situation of Hospital or Dispensary	When established	Number of patients treated annually	Income of Institution from (a) S.P.G.	Income of Institution from (b) Other sources	Names of Fully-qualified Doctors now employed
INDIA.					
St. Luke's Hospital, Nazareth	1870	12,512	Rs. 600	Rs. 1,334	D. Devapiriam
St. Raphael's Hospital, Sawyerpuram	1874	7,442	Rs. 300	Rs. 450	M. Gnanasiromani
S.P.G. Hospital, Nagalapuram	1874	7,485	Rs. 660	Rs. 650	S. Maduram
St. Anthony's Dispensary, Christianagaram	1884	5,013	Rs. 300	Rs. 340	H. Wilberforce
S.P.G. Dispensary, Edeyengoody	1896	5,000	Rs. 300	Rs. 300	D. Koilpillai
S.P.G. Dispensary, Radhapuram	1876	5,222	Rs. 300	Rs. 400	J. Thomas
Rajasingamangalam (Ramnad) (temporarily closed for want of funds)					
S.P.G. Mission Dispensary at Kalsapad	1893	12,000	Rs. 660	Rs. 250	J. D. Ezekiel, 2nd Class Hospital Assistant.
S.P.G. Mission Dispensary at Mutyalapâd	1900	15,000	Rs. 360	Rs. 200	R. Swamidasan, 2nd Class Hospital Assistant
S.P.G. Mission Hospital and Dispensary at Nandyâl College	1895	5,000	—	No fixed income	(None employed. Superintended by the Principal of the College)
S.P.G. Hospital, Erungalore, Trichinopoly District	1872	6,060	Rs. 600	Rs. 350 from the Tâluq Board, Trichinopoly	R. Joseph, L.M. & S. (*i.e.* Madras degree of Licentiate in Medicine and Surgery)
St. Stephen's Zenanah Hospital, Delhi	1884	18,106	Rs. 1,200	Rs. 18,193	Mildred Staley, M.B. Charlotte Hull, M.B., B.Sc.
St. Elizabeth's Hospital, Zenanah, Karnal	1880	5,120	—	Only one Mission account for all medical work	J. Müller, M.D.
Rohtak (Village) Dispensary, Zenanah	1809	1,392	—	—	Charlotte Hull, M.B., B.Sc.
Hazaribagh D.U.M. Hospital	1892	470	Partial support of 2 Medical Missionaries	£59 from D.U.M. Home Committee	Rev. K. W. S. Kennedy, B.A., M.B. Rev. J. G. F. Hearn, M.A., M.D.
Chitarpur „ „	1900				
Hazaribagh „ Dispensary	1892	20,262		Rs. 2,849 raised in India	C. E. Kacchap & C. A. K. Tirki — Qualified native hospital assistants
Petarbar „ „	1896				
Ichak „ „	1897				
Chitarpur „ „	1900				
Ranchi S.P.G. Hospital	1890	No regular returns	Amount not stated	—	(None employed as yet)

W.M.A. Hospital, Cawnpore	1899	Out-patients, new cases, 1608. Total attendances, 4,380. In-patients, 15	—	—	Miss A. S. Edmonds, M.B. Lond. Miss E. A. Wynne-Edwards, L.R.C.P. & S. Edinb.
Poozoondoung	1887	—	—	—	—
St. Luke's Hospital for Karens, Toungoo	1898	Nearly 400, chiefly school children	Nil	Native donations amounting to about Rs. 100 per annum	Major Bensley, of the Indian Medical Service, acts as honorary physician.
Dispensary, Ahmadnagar, chiefly in connection with the High School	1899	50	Rs. 120 from school grant	Cost of building, Rs. 400, defrayed wholly by Miss Crommelin, W.M.A.	(None employed. Superintended by Rev. A. E. B. Leahy)
Dispensary, Karegao (temporarily closed since the death of the Rev. E. Browne, in 1900)	1888	500	—	Uncertain. Grants and gifts from S.P.C.K. and others	(None employed)
COREA.					
St. Luke's Hospital and Dispensary, Chemulpo	1891	6,000	—	About £200, made up from S.P.C.K., £50; Customs M.O. fees, £72; private fees and H.N.F. the remainder	Rev. S. J. Peake, L.R.C.P. and M.R.C.S., acting for Dr. Carden, now in Seoul
St. Matthew's Hospital and Dispensary, Nak Tong, Seoul	1891	17,000	—	About £300 from H.N.F.	W. A. Carden, L.R.C.P. & M.R.C.S., *locum tenens* for E. H. Baldock, L.R.C.P. & M.R.C.S. (on furlough)
St. Peter (for women), Tyeng Tong, Seoul, Hospital and two Dispensaries	1891	18,000	—	About £300 from St. Peter's Foreign Missionary Association	Dr. Katharine Allan
On Syon Tong, a Dispensary in Kang Hoa	1900	Uncertain	£75	About £20 from H.N.F.	(None yet employed)
AFRICA.					
St. Aidan's Indian Mission Hospital, Durban, Natal	1883	4,000	£160 towards income of Medical Missionary	£60 to £80 a year from Indian community and £84 per Hospital Box	Dr. Clara Williams, M.B. Dr. Francois, L.R.C.P., &c.
Wreningham Mission, Enkeldoorn, Mashonaland	1898	130	Salary of Dr. Owen, &c.	—	Arthur Dunley Owen, M.R.C.S., L.R.C.P. Lond.
St. Mary's Hospital, Mahonoro, Madagascar	1893	1,500	—	£150	(None yet employed)

In Burma, Medical Missions were opened at Toungoo in 1879 and at Shwebo and Poozoondoung in 1887, and the transfer of Dr. Strachan to Burma in 1882 as Bishop of Rangoon has afforded ample opportunity for the continuance of his skill. The value of Medical Missions is forcibly illustrated in the case of the Karens (Toungoo). The people suffer terribly from many diseases, and the Missionary on tour has to be a physician of bodies as well as souls, it frequently happening that one-half to two-thirds of the inhabitants of a village require medical treatment.* At the hospital founded in Toungoo in 1899, principally for the Boarding School, sick Karens from the mountains are also admitted, and not a day passes without visitors seeking relief. "Who will heal my diseases, and those of my friends and relations?" is the first question a Red Karen asks when told about Christ. Some of the girls rescued from a semi-savage life have been trained as nurses to their fellow countrywomen. In 1889 a handbook of Medicine was published in Karen by the Missionaries. At Poozoondoung, which is a suburb of Rangoon, 5,000 patients are treated annually [10].

In Western India a hospital opened at Poona in 1881 did much to break down prejudice and make friends of the people, and in the Ahmadnagar and Hubli districts many lives have been saved by the medical skill and devotion of the Missionaries [11]. [*See* pp. 586*a*, 586*b*, and 588*b*.]

In Chhota Nagpur, Bengal, the Medical Mission begun by the Dublin University Mission at Hazaribagh in 1892, has the strongest medical staff of any of the Society's Missions. There are four doctors (two natives) and four qualified nurses, and a class of young native men are being trained as compounders and hospital assistants. Branch dispensaries have been established at Petarbar and Ichaak, and a women's hospital at Chitarpur; and altogether a splendid work is being done, fear and prejudice giving way to friendship and confidence as the people experience at the hands of the much-maligned Christians mercy and love unknown in heathen life. Among those cared for in the famine of 1897 were babies with limbs "like jointed crochet-hooks" and old women who had been turned adrift. No relatives came for the latter, and they remained in the hospital till they died.

At Ranchi, where Mrs. O'Connor's medical skill proved of great service, there is a small hospital, and another was opened at Chaibasa in 1893, the "dresser" in this case being the first highly-educated Christian native of Singbhum [12].

BORNEO.—The Dyaks, the Malays, Chinese, and mixed races in Borneo were ministered to with rare skill and devotion by Bishop McDougall for 20 years (1848–68). Two years later, when small-pox broke out at Undop, the Rev. W. Crossland inoculated 700 Dyaks, and attended them all. It took him three months, and only 10 per cent. died. The Dyak custom was to run away and leave their sick to live or die, and the dead bodies to be devoured by the wild pigs, but in this instance the Missionary's example had the desired effect, and nothing could exceed the care which they showed to the sick and the dead [13].

CHINA.—The Society sent a doctor to Peking in 1863, but the attempt to found a Medical Mission there then failed. Hospitals were, however, opened at Peking in 1891, and Chefoo in 1893 (the latter was discontinued a few years later) and (more recently) dispensaries were opened at Tai-an-fu and Yung Ching. At Peking, where the Medical branch has been carried on without aid from the Society, some 2,000 women and children have been treated in one year [14].

COREA.—Medical work was one of the first things attempted by the Mission sent to Corea in 1890, hospitals for natives and Europeans being opened at Seoul and Chemulpo in 1891. The medical department, which receives substantial support from the British Navy, is doing "splendid work" (6,000 patients being treated annually at Chemulpo and 35,000 at Seoul, where there are separate hospitals for men and women), and by its means and the printing press the Mission became known and appreciated "long before any of the evangelistic work could be even begun." During the war between China and Japan in 1894, the influence of the Mission was further extended by the care of the sick and wounded refugees, the

* Two villages were mentioned in 1884 as containing scarcely a person who could be pronounced healthy, and in the natural order of things one of the communities would *soon die out.*

work of love and mercy exciting the curiosity of even Corean ladies. At Chemulpo, "St. Luke's" is known to the natives as "the hospital of joy in good deeds." A dispensary was opened at Kang Hoa in 1900. The hospitals and dispensaries stand on the Society's land, but are mainly supported without its aid [15] [*see* pp. 816*d*–816*e*].

JAPAN.—In South Tokyo medical work has been carried on in the Society's stations by the St. Hilda's Mission, and a dispensary has been opened in Kôbe, in both instances without the Society's aid. In 1897 the Society granted £100 towards the establishment of a hospital at Kôbe for the reception of poor patients and the training of Japanese nurses, but owing to want of means for maintaining the hospital the grant was not utilised [16].

AFRICA.—In Natal the Society was represented by a Medical Missionary of great skill and devotion—the Rev. Dr. Callaway—for twenty years (Maritzburg 1854–7, and Springvale 1858–73), when he was transferred to Kaffraria as Bishop of St. John's, where he laboured till 1886 [17]. In both of these countries he has had worthy successors—the Rev. Dr. Booth having given up his practice as a physician in order to devote himself to work among the Indian coolies in Natal, and the Rev. Dr. Sutton having transferred his valuable services to Kaffraria from Burma.

The Medical Mission under Dr. Booth, with its centre at Durban, has benefited all sorts and conditions of Indian people, winning the support of Mussulmans as well as Hindus, and also attracting Zulus from long distances.

In the Boer war, a band of Indians trained in ambulance work rendered signal service under the lead of Dr. Booth at the battle of Colenso [18].

In Western Pondoland Dr. Sutton in three years (1893–6) did much to break the power of the witch doctors, which had been exercised with such fiendish cruelty, and not the least of his achievements was the cure of a dangerous dipsomaniac, no other than the present paramount chief, whose rule became as beneficial as it had been iniquitous [19].

In Basutoland a Medical Mission established at Mohalis Hoek, and maintained principally by the S.P.C.K., treated nearly 6,000 cases in the first eighteen months of its existence [20].

At Paarl, in Cape Colony, and at Bloemfontein, "Cottage" Hospitals have been recently erected with the Society's aid [21].

In Mashonaland an institution intended for medical and industrial work was erected in 1899 at Penhalanga, twelve miles from Umtali, with the help of a grant of £800 from the Society [*see* p. 366*l*]. A qualified Medical Missionary has not yet (1900) been obtained for this institution, but at the Wreningham Mission, Enkeldoorn, Dr. A. Dunley Owen, "the resident surgeon," after having as a voluntary helper broken the power of the witch doctors and opened the way for the Gospel, is now preparing at great sacrifice to become a Medical Missionary under the Society, which has made provision for a Medical Mission there [22].

At Antananarivo and Tamatave in Madagascar hospitals were established in 1876 by Miss Gregory. That at Tamatave was called into existence by an epidemic of small-pox, during which the natives had fallen back upon their barbarous custom of driving the sick into the bush to die like animals. Nothing was done for their relief until the hospital was opened, and never before had the natives of that part of Madagascar witnessed such care bestowed upon the sick [23].

Another hospital was opened in 1893 at Mahonoro, in which as many as 3,000 patients have been treated in one year. The first in-patient was a man whose legs had been seized by a crocodile and had to be amputated. In 1897 the fever-stricken crew of a stranded German barque, comprising five nationalities, were received and nursed back to life by the Rev. J. F. and Mrs. Fuller. The hospital has benefited the district generally, and 8 nationalities have been represented by the patients [24].

In the Ramainandro Mission the valuable medical work carried on by the Rev. E. O. McMahon has received the official sanction of the French authorities [25].

NORTH AMERICA.—The Society's first Missionary to British Columbia, the Rev. R. Dowson, found his knowledge of medicine of great assistance in his work among the Indians in 1859–60 [26]. Since that time occasional medical work has been carried on in the Society's Missions at Lytton and Port Essington (1886, &c.), and the Society has helped in the erection of a hospital at Claxton for the reception of Indian, Japanese, Chinese, and European patients [27].

In the Province of Ontario the Rev. A. Jamieson rendered heroic service in 1862. An epidemic of small-pox swept over Walpole Island and made great ravages among the Indians. Mr. Jamieson and his wife were left alone. The medical man in the neighbourhood declined to assist, "alleging that if he did so he would displease his patrons. The white men kept aloof . . . as if the island had been stricken with the plague." But the Missionary and his wife put their trust in God and did their duty, Mrs. Jamieson "with her own hands" vaccinating 280 of the Indians [28].

THE PACIFIC.—Similar service to that recorded of Mr. Jamieson was rendered by the Rev. W. Floyd in Fiji during an epidemic of measles which swept away nearly one-third of the natives in 1874. Mr. Floyd converted his house into a hospital for the Melanesians, and succeeded in inducing the Government to isolate the sick Fijians in each town [29].

With the Society's aid (£300 granted in 1897) a hospital for the Melanesians has been erected at Norfolk Island. It was dedicated on April 8, 1901, and is proving of great service [30].

As evidence of the great call for the extension of Medical Missions it may be mentioned that in 1897 the Society received applications for £114,749 from the Marriott bequest, in aid of the erection and endowment of hospitals. In response it was able to give only £3,420, which has been applied towards the erection and enlargement of 18 hospitals—14 being in Asia, 2 in South Africa, 1 in North America, and 1 in Melanesia [31].

Speaking generally, the results of the Medical work in the Society's Missions have been most satisfactory, proving conclusively that the attachment of a Medical auxiliary to a Mission greatly strengthens the hand of the Missionary and increases his influence for good, bringing him as it does into kindly relationship with numbers of the heathen who but for this would have held aloof.

In recent years the S.P.C.K. has made large grants for the establishment of Medical Missions abroad, and by means of the aid derived from this new source the Medical work in the S.P.G. Missions is being largely developed.

Due acknowledgment must also be made of the generous assistance received by the Society from Messrs. Burroughs & Wellcome, of Snow Hill Buildings, E.C., in the form of medicines and apparatus; and from C. E. Green, Esq., who has presented nine sets of that valuable medical work entitled "Encyclopædia Medica," published by Messrs. William Green & Sons, Edinburgh.

CHAPTER XCVIII.

EMIGRANTS AND EMIGRATION.

"If the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century, she has suffered not a little from her lack of forethought during the last half century,—the period which measures the unparalleled emigration from her shores to those of America. Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption as those which they had left behind! What thousands have defiled along our highways and byways without bringing with them a line of guidance and instruction as to their religious duty in their new home! And as a consequence, multitudes which no man can number have been swallowed up amid the sects and *isms* and unbelief of that new-grown but gigantic life of America. It is not too much to say that the losses in this way have been nearly equal to all the gains of our missionary work."

Such was the statement of the Bishop of Long Island at a meeting of the Society in London in 1878 [1]. Similar results have been experienced in the Colonies. The Society has however done what it could to atone for the deficiencies of others. By the instructions drawn up in 1706 its Missionaries are required on their passage from this country (whether they be chaplains or only passengers), to hold service daily, and throughout the voyage to "instruct, exhort, admonish, and reprove as they have occasion and opportunity" [p. 838]. The great

emigration movement which began in 1847 called for special measures, but until the intervention of the Society the position of the mass of the emigrants was deplorable. Inexperienced and friendless, they fell a ready prey to the sharpers who awaited their arrival at the ports of embarkation. Scarcely any provision was made for their bodily comfort on the voyage—none for their spiritual consolation [2].

The famine which proved so fatal to Ireland during the winter of 1846–7 forced out of the country thousands of its poorest inhabitants. So grossly was their transfer mismanaged that to many it proved a voyage of death, and multitudes landed in Canada only to spread disease throughout its chief towns [3]. There and at home also the Society was foremost in endeavouring to mitigate the evils attending the prevailing system of emigration. [*See* p. 150.] Already it had sought to secure a welcome for the emigrants by supplying the clergy of their old parishes with forms of letters commendatory [4]; and in 1849 it opened its "Emigrants' Spiritual Aid Fund." By means of this fund chaplains were stationed at seaports at home and abroad where emigrants were collected, depôts were opened at Deptford and Plymouth for affording industrial instruction, and chaplains and schoolmasters were provided for the emigrants on the voyage [5]. Assistance was also given in the erection of a Free Hospital, with a chapel, in New York, for the benefit of Church emigrants landing there [6]. The special duties of the chaplains at home were to receive the emigrants, protect them and minister to their wants until their departure.

At some of the seaports this work was undertaken by the regular Clergy as part of their parochial duty, and thus it became possible to leave to them provision for all centres except London and Liverpool [7]. The Society continued to help in the Thames work until 1882 by contributing to the St. Andrew's Waterside Mission, Gravesend, which as well as the S.P.C.K. has rendered great assistance in the cause [8]. It was at Liverpool, where the majority of the emigrants embark, that the aid of the Society proved most useful. When in 1849 the Rev. J. Welsh, the Society's chaplain, entered on work there and found nearly 2,000 people huddled together at one time in dens, then termed lodging-houses, his heart sank within him, and he was tempted to give up the idea of being of any service to them, temporally or spiritually.

Encouraged however by the welcome the poor people gave him in comind amongst them, he persevered; and one ray of hope after another began to dawn upon his efforts. The Government emigration officer and the authorities of the town soon began to take an interest in the work, and were ready at all times to hear and redress the constant grievances which were laid before them. Stringent regulations were after a little time laid down for the internal management of the lodging-houses, and a check was put to the trade of fleecing the emigrant. On board ship at this time a worse state of things prevailed. In the "'tween-decks" and steerage of an emigrant ship might be seen, by the dim light from the hatchways, men and women, old and young, berthed promiscuously. Their food was given out to them uncooked. Those who were strong pushed their way to the galley, and by a small bribe had their saucepans placed on the fire; while the young, the timid, and the aged were often obliged to consume their provisions raw. Such was the state of things in Liverpool in 1849. But this was not the only place where these barbarous scenes were being enacted. Remonstrances came from nearly all the other large ports, until ultimately a Bill was brought into the House of Commons to meet those crying evils. In 1852 the new Passenger Act came into force; and since that time a change for the better in the condition of the emigrant, on shore and in ship, has been the result.

The chaplains of the Society were the first to call the attention of the proper authorities, and, through them, that of the Legislature, to the grievances of the poor emigrant.

To this agency of the Society therefore is due, in a great measure, the happy change in the lot of those of our poor friends and neighbours who may be obliged to emigrate from the United Kingdom to our distant colonial possessions and to the United States.

Under the former condition of things, it will at once be perceived how comparatively ineffectual were the spiritual labours of a chaplain to emigrants; but when the abuses were for the most part removed, a field wherein to labour for

God lay open to him, certainly among the richest and most encouraging on the face of the earth. Mr. Welsh's work on shore was of a varied character—sometimes visiting his scattered flock in the lodging-houses all over the north-west end of Liverpool; at other times exercising his pastoral care over the Government emigrants at the Birkenhead Depôt, where his arrival was eagerly awaited, and daily service was joined in by hundreds. Under such circumstances—or again on the deck of a ship, with the deep water beneath and the open vault of heaven overhead—with a congregation of homeless ones, the services of the Church come home to the heart with a fervour never perhaps before experienced.

Not unfrequently, at the close of the second lesson, an infant emigrant—born on the bosom of the Mersey—was presented for Holy Baptism; nor was it unusual after the sermon to have the celebration of the Holy Communion with a hundred communicants [9].

During an outbreak of cholera on board the *Dirigo* in 1854 Mr. Welsh, by his prompt action in erecting an hospital at Birkenhead, was instrumental in saving many lives. After fifteen years' service he had to resign in weakened health [10]. The Society continued to support successive emigrant chaplains at Liverpool (Rev. J. Lawrence, 1867–77, and Rev. J. Bridger, 1877–81, both of whom accompanied emigrants to America) until its aid in this form was no longer required. In 1871 the Society made a fresh effort to arouse the interest of the Clergy at home by collecting and publishing general information for emigrants obtained from its Missionaries in Canada, who signified their willingness to welcome and assist any persons coming from Great Britain with letters from their parochial clergymen [11]. From this time interest continued to grow, the subject received attention from the Lambeth Conference of 1878, and in 1881 the Society had the satisfaction of seeing a comprehensive scheme, which it had initiated, taken up and carried forward by the S.P.C.K., by which Society hand-books for emigrants are now issued and chaplains assisted at the chief ports at home, in the Colonies, and the United States [12]. But the perfecting of the good work begun needs the constant co-operation of the home Clergy, who, whenever they have parishioners or friends emigrating, should not fail to give them a letter of introduction to the Clergy abroad.

CHAPTER XCIX.

INTERCESSION FOR MISSIONS.

THE preacher of the Society's Anniversary Sermon in 1709, Sir William Dawes, Bishop of Chester, appears to have been the first to give public expression to the need of something beyond the provision made in the services of the Church of England for uniting the prayers of the faithful for the extension of Christ's kingdom throughout the world:—

"For the more effectual securing the Alms and Prayers of all good Christians towards the carrying on of this great Work, give me leave" (said he) "humbly to propose a few Things to you by Way of Question: , . . As whether it would not be proper to recommend it to our Governours (especially since they have been already pleas'd to countenance and authorize this Work) to set apart a Day once in the Year by publick Fasting and Prayer to implore God's Blessing upon it? And, to make this as easy to all Persons as may be, whether *Good-Friday*, which is already appointed to be publickly kept Holy, with Fasting and Prayer, in Commemoration of the Son of God's dying for the Redemption of all Mankind, *Gentiles* as well as *Jews*—might not be a proper Day, for this Purpose?

Especially considering that our Church itself has led us to this Thought, by making one of its Collects, for that Day, a Prayer for the conversion of all *Jews*, *Turks*, *Infidels* and *Hereticks*: And whether one or two Collects more added, of the same kind, would not sufficiently accommodate the Service of that Day to this use? And farther, whether if a publick Collection were to be made, in all churches, especially in the churches of these two great cities (*London* and *Westminster*), on that Day, for the promoting of this Work, it would not be both a very proper and very great Help and Encouragement to it?" [1].

The Bishop's suggestion of a public collection was carried out in 1711, but on another day than Good Friday. [*See* pp. 823–4.] It is probable that special prayer for the conversion of the heathen formed a part of the service on this and successive occasions, and these public collections without doubt enabled the Society to make known the ways of God upon earth and His saving health among nations, beyond what it could otherwise have done. United Prayer for Missions did not however obtain full recognition in the Anglican Communion until the Society, on April 19, 1872, resolved to request the Archbishop of Canterbury to approve of the appointment of a day (December 20) for Intercessory Prayer in behalf of Missions [2]. The result has been an Annual Day of Intercession which has been generally observed throughout the Anglican Communion, the times selected being respectively:—

I. 1872, *December* 20; II. 1873, *December* 3; III. 1874, *St. Andrew's Day*; IV. 1875–6–7–8, *St. Andrew's Day or any of the following seven days*; V. 1879 to 1884, *Rogation Tuesday or any of the seven following days*; VI. 1885 to the present time, "*Any day either in the week next before Advent or in the first week of Advent, with preference for the Eve of St. Andrew's Day.*"

For the first three years the Archbishop of Canterbury, with, in 1874, the Archbishop of York, took the initiative in recommending a particular day, I., II., III. In 1875 the Convocation of the Province of Canterbury approved the design and recommended IV.; V. was fixed by the Lambeth Conference of 1878 as the time for a Day of Intercession specially for the unity of Christendom and for Missions; and VI. was agreed on by the Convocations of Canterbury and York in 1884, with the Concurrence of the American and Colonial Churches.

In 1883 a system of Periodical Intercession for Missions was organised in connection with the Society's Parochial Associations, not in supersession of, but as supplementary to the General Day of Intercession [3].

For some years past St. Peter's Day has been observed in many Churches as the Anniversary of the Society, when special intercessions are offered for the Society at the celebration of the Holy Communion [3*a*].

(1892–1900.)—In 1894 the Society undertook to issue a quarterly paper of intercession and thanksgivings for the use of the Junior Clergy Associations and its friends generally [4].

There being reason to fear that the Day of Intercession was being somewhat neglected, the Society in 1898 expressed its apprehensions to all the Bishops of the Anglican communion. The result showed that while in some cases there had been no falling away, but rather a quiet deepening of feeling, in many others the apprehension was well grounded, while in some places the day did not seem to have been observed at all. In many of the dioceses special pastoral letters were issued with beneficial results [5].

In the same year (January 21, 1898) the Society addressed the Convocations of Canterbury and York, welcoming the recognition by the Lambeth Conference (1897) of the inadequate provision made by the Book of Common Prayer for expressing the devout desires of Church people for the accomplishment of our Lord's commission to evangelise all nations, and praying that steps be taken "for remedying this defect."

Copies of the petition were also sent to the Presidents of the Provincial Synods (or like authorities) of provinces and churches throughout the world in communion with the Church of England [6].

CHAPTER C.

THE SOCIETY'S FUNDS AND HOME ORGANISATION.

"Whereas there hath been expended for the obtaining and passing a Charter whereby his Majesty hath been graciously pleased to Incorporate a Society for the Propagation of the Gospell in Foreign Parts, the summe of one hundred fifty-nine pounds nine shillings and six pence, and further charges must necessarily ensue in the settlement of the said Corporation, vizt. a Seal, a strong Box &c. We whose names are underwritten have thought fitt to contribute the several summs of money to our respective names adjoyned to be paid into our Treasurers in order to discharge the said expences."

"Then several of the members paid or subscrib'd the following sums pursuant to the Design of the above mention'd subscription, viz.:—

His Grace the Ld A.BP. of Canterbury	£21	10	0	Dr. Linford	£2	0	0
The Lord Bishop of Chichester	5	0	0	Mr. Serjt. Hook ...	2	3	0
The Archdeacon of London ...	5	7	6	Mr. Trimer	2	3	0
Sir George Wheeler	5	0	0	Mr. Melmouth, Treasurer	1	1	6
Dr. Godolphin	5	7	6	Mr. Chamberlayne, Sec.	1	1	6
Dr. Evans, Auditor	3	4	6		£56	1	6"[1]
Dr. Willis	2	3	0				

To this, the first list of subscribers, bearing date July 10, 1701, should be added the names of those officers concerned in passing the Charter by whose remission of fees the cost had been reduced: Mr. Povey (£4), Mr. Attorney-General (£10. 15*s.*), and Mr. Gantlett (£2. 10*s.*) [2]. The expense of printing an edition of the Charter had previously been borne by the President [3]; and on October 17, 1701, the Society began to consider of methods of raising "a fund for promoting the Gospel in Forrein parts" and drew up this form of subscription :—

"Whereas his Majesty hath beene graciously pleased by Letters Patent . . . to Incorporate a Society for the Propagation of the Gospel in Foreign Parts. We whose names are hereunder written being zealously disposed to promote so good a work do hereby promise to pay into the hands of the Treasurer or Treasurers of the s^{d} Society for the time being or of such other person or persons as shall be deputed by the said Society the severall sums of money and the several annuall payments by us respectively subscribed for the uses and Purposes in the said Letters Patent expressed, the said annuall summs to be paid by four equall quarterly payments, vizt. att Christmas, Lady Day, Midsummer, and Michaelmas. The first payments to be made by each of us respectively at such of the said times of payment as shall next and immediately happen after the time of our respective subscribing Provided nevertheless that any person or persons hereunto subscribing shall and may at any time hereafter have liberty to withdraw his or their subscription or subscriptions upon notice thereof given at any meeting of the said Society" [4]. The list was headed by: The Archbishop of Canterbury, £50; the Bishop of London, £25; Serjt. Hook, £10; the Archdeacon of Colchester, £53. 15*s.*; the Archdeacon of London, £20; Dr. Gee, £4; Dr. Lynford, £5; Dr. Gascarth, £3; Dr. Evans, £5; Dr. Littell, £3; Mr. Charles Torriano, £4; Rev. John Thomas, Vicar of New Romney, £2.—£184. 15*s.* [4*a*].

Copies of this Subscription Roll were (November 21, 1701) taken by the Bishop of Ely, the Dean of Chichester, the Archdeacon of London, Dr. Gee, Mr. Vernon, and Mr. Trymmer [5], and in the next year (June 26), "deputations" were issued under the seal of the Society for the collection and reception of subscriptions and contributions by the persons named therein.

Five hundred copies were printed on parchment, and foremost in accepting appointments were—

1702. For Oxford University: The two Regius and Margaret Professors and Dr. Charlott, the Master of University College; Dr. Edwards, Principal of Jesus College; and Dr. Trafles, Warden of New College. For St. Asaph Diocese: Prebendary J. Davies and Mr. M. Vaughan. For County of Denbigh: Dr. R. Wynne, Mr. J. Price, and Prebendary J. Moston. For St. David's Diocese: Sir John Philips, Sir Arthur Owen,

Mr. G. Lort, and Mr. W. Bowen. For CAMBRIDGE UNIVERSITY: The two Regius and Margaret Professors and Dr. Covell, Master of Christ College; Dr. Green, Master of Corpus Christi; and Dr. Bentley, President of Trinity. For ESSEX DISTRICT: Rev. Mr. Burkett, of Dedham, Essex. For BATH AND WELLS DIOCESE: Archdeacon Clement of Bath; Canon T. Lessay of Wells; and Rev. N. Warkwick, Vicar of Taunton. For ELY DIOCESE: Dr. Roderick, Provost of King's College, Cambridge; Sir Roger Jennings of Ely; Mr. J. Bellamy of "Wisbich"; and Mr. J. Cohill of Newton. For EXETER DIOCESE: Dr. Osmond (a physician) and Mr. R. King for Exeter City; Rev. Mr. Burscough for Devon; and Rev. Mr. Kendall for Cornwall. For LINCOLN DIOCESE: Revs. J. Adamson of Burton Coggles, R. Tunstall, E. Garthwait, W. Quarles, H. Smith, and J. Evans of Uffington. For SALISBURY DIOCESE: Archdeacons Kelsey of Sarum, Yate of Wilts, and Proast of Berks.

1703. For MANCHESTER CITY: Dr. Wroe, Warden of Manchester College; Mr. J. Yates and Mr. J. Hooper. For AMERICA: Governor Nicholson of Virginia, for his Government; Governor Dudley of New England, for his Government; Colonel Morris, for East Jersey; Dr. J. Bridges (Secretary to Lord Cornbury, New York Government), for New York.

1704. For DURHAM DIOCESE: Archdeacon Boothe. For HASTINGS DISTRICT: Rev. Mr. Cranston, minister of Hastings; and Rev. Mr. Barnsly, Rector of Selscombe. For SUFFOLK COUNTY: Mr. Raymond of Ipswich and Mr. Sayer of Witnesham.

1705. For PETERBOROUGH DIOCESE: Dr. R. Reynolds, Chancellor of the Diocese; Archdeacon Woolsey of Northampton; Revs. — Doll of Woodford, — Palmer of Exton, — Maynard of Boddington, S. Blackwell of Brampton, and — J. Walker of Great Billing [6, 7].

Messrs. Tunstal and Garthwait (Lincoln Diocese) sent back their deputations in November 1703, "having not been able to do anything therein" [8]; but while a few failed many succeeded. Thus by means of the deputies, the Bishops and other friends, remittances were obtained from various parts of the country, the lead being taken by Lincolnshire, York Diocese, Northamptonshire, Suffolk, Shropshire, Devon—especially Exeter district—Carmarthen, and Pembrokeshire and Carlisle [9]. A noble benefaction for those times was made, through the Rev. Dr. J. Mapletoft in 1702, by "Dame Jane Holman," who gave £1,000 to be laid out in land or otherwise [10]. Appeals were also made to the Lord Mayor and Aldermen of London, and to the several Governors and Companies trading into foreign parts [11], and for many years it was the custom to send a deputation to the Lord Mayor to invite the attendance of himself and the Aldermen at the Anniversary Sermon [12].

The cause received additional strength in 1705 by the co-operation of the Irish Church. Encouraged by the support of the Primate, who himself twice contributed £300 (1707 and 1711), and the other Bishops, the Society in 1714 (on the proposal of the Bishop of Clogher) [13] appointed a Committee to receive benefactions in Ireland [14]. This was the first S.P.G. Auxiliary Committee ever formed; it consisted of the Archbishops and Bishops in Ireland, Dr. Coghill, Samuel Doppin, Esq., and Charles Campbell, Esq. [15]. The Society's Report for 1714 recorded that "*sums of money*, to a greater amount than could be well expected, had already been received from the 'sister-kingdom' . . . even at a time when she was promoting within herself a design similar, or subordinate by instilling Christian knowledge into the hearts, and introducing true devotion into the practice with her ignorant or bigotted natives" [15*a*]. [*See also* p. 840.] Meantime however several of the English members fell into arrears with their subscriptions. In 1707–8 £575 remained unpaid, the sending of more Missionaries was suspended, and it became necessary to consider other ways of increasing the income [16].

Acting on a proposal made by the Bishop of Chester in the Anniversary Sermon of 1709 [*see* p. 821], application was made in 1711 for a Queen's Letter for a Public Collection* on Good Friday [17]. Already Her Majesty had given this assurance (in replying to an address of the Society in 1702): "I shall be always ready to do my part towards promoting and incouraging so good a work" [18]. On this occasion the Society's application was presented by the Archbishop of York, who reported that the Queen at first directed reference to the Attorney or

* A proposal for an annual public collection was submitted to the Society in 1706 as an original scheme by a Samuel Weale, with the modest stipulation that $\frac{1}{8}$th of the clear product should be confirmed to him and his assigns for 31 years. The proviso was the only thing original about the project, as a public collection had often been suggested before [17*a*].

Solicitor General for opinion, but the Archbishop thinking this too slow and chargeable a method, and that the Society would lose the benefit of their request, moved the Queen to take immediate and direct action [19]. As however it was customary to make charitable collections on Good Friday for other uses, the Royal Letter for the Society was issued for Trinity Sunday [20]. A second letter proceeded from Queen Anne shortly before her death [21]. By each succeeding monarch similar services have been rendered [22]. From George I. soon after his accession came a right Royal greeting: "You are very much to be commended for engaging in so pious and usefull an undertaking which shall always meet with my favour and encouragement" [23]. By George II. the collection was extended to the whole of England and Wales [24], and that of 1779 contained a contribution of £500 from George III. [25]. During Queen Victoria's reign the Society has received many proofs of Royal favour. Her Majesty became Patron in 1838 [26], and the advocacy of the late Prince Consort at a public meeting in 1851 [27] must ever rank among the most important events in the Society's history at home.

The form and manner of a Royal Letter may be of interest to many persons, and that of 1779 is selected as being the last for that century and as containing a summary of the Society's work in the now "United States":—

"*To the Most Reverend Father in God, Our Right Trusty and Right Entirely Beloved Councillor,* Frederick *Lord Archbishop of* Canterbury, *Primate of all* England, *and Metropolitan.*

"*GEORGE R.*

"MOST Reverend Father in God, Our Right Trusty and Right Entirely Beloved Councillor, We greet you well. Whereas *The Incorporated Society for the Propagation of the Gospel in Foreign Parts*, have, by their petition, humbly represented unto Us, that King WILLIAM the Third of glorious memory, was graciously pleased to erect the said Corporation, by letters patent, bearing date the 16th day of *June*, 1701, for the receiving, managing, and disposing of the charity of such of his loving subjects as should be induced to contribute towards the maintenance of an Orthodox Clergy, and the making such other provisions, as might be necessary for the Propagation of the Gospel in Foreign Parts.

"That, the very great expences necessarily attending that good work have constantly much exceeded the income of the Society, which ariseth almost entirely from the voluntary contributions of the Members of that Society, and of others our good subjects; and therefore the Society has been obliged, at several times, to make humble applications to our Royal Predecessors, to Her Majesty Queen *Anne* in the Years 1711 and 1714; to His Majesty King *George* the First in the Year 1718; and in 1741 and 1751, to His late Majesty King *George* the Second our Royal Grandfather, for permission to make public collections of Charity; which applications were most graciously received, and permissions granted for the purposes aforesaid, by which means the Society was enabled to carry on the good designs for which they were incorporated.

"That, it is now twenty-eight years since their last application was made to our Royal Grandfather; during which long period the fund of the Society hath been continually becoming more inadequate to their expenses, and is at present quite exhausted. That, the Society nevertheless are anxiously desirous to support and maintain their Missionaries, Catechists and Schoolmasters, within several of our provinces in *North America*, and elsewhere, by whose means many of our subjects in those parts have had the comfort of God's Word being preached to them, and the administration of his holy sacraments continued amongst them, and many thousands of *Indians* and *Negroes* have been instructed and baptized in the true faith of Christ.

"That, notwithstanding the present separation of a considerable part of *North America* from their allegiance to our Crown, the same expence hath been continued; the Clergy, who refused to renounce their allegiance, though for a time deprived of their churches, being still intitled to a support from the Society, 'till upon the re-establishment of peace they shall be restored to their religious duties.

"The Society therefore, confiding in our great zeal for our holy religion, and our known affection to all our subjects, most humbly prays, that We would be most graciously pleased to grant them our Royal Letters, directed to the Lords the Archbishops of our kingdom, for a General Collection of Charity within their several provinces, for the good uses of the Society for the Propagation of the Gospel in Foreign Parts.

"We, taking the same into our Royal consideration, and being always ready to give the best encouragement and countenance to undertakings which tend so much to the promoting true piety, and our holy religion, are graciously pleased to condescend to their request; and do hereby direct you, that these our letters be communicated to the several Suffragan Bishops within your province, expressly requiring them to take care,

that publication be made hereof, on such Sunday, and in such places, within their respective Dioceses, as the said Bishops shall appoint; and that, upon this occasion, the Ministers in each parish do effectually excite their parishioners to a liberal contribution, whose benevolence towards carrying on the said charitable work shall be collected the week following at their respective dwellings by the Church-wardens and Overseers of the poor in each parish; and the Ministers of the several parishes are to cause the sums so collected to be paid immediately to the Treasurer, or Treasurers, for the time being, of the said Society, to be accounted for by him, or them, to the Society, and applied to the carrying on, and promoting, the above-mentioned good designs. And so we bid you very heartily farewell.

"*Given at our Court at* St. James's, *the tenth day of* May, 1779, *in the nineteenth year of our reign.*

"By His Majesty's Command,

"WEYMOUTH." [28]

The next collection (in 1819) was in aid of the erection of Bishop's College, Calcutta [29], that of 1835 for the building of schools and chapels for the emancipated negroes in the West Indies and Mauritius [30]; 1853 proved to be the last—the total of the fifteen being thus derived:—

COLLECTIONS UNDER ROYAL LETTERS.

Year	Reign	Amount	
1711	Queen Anne	£3,060	Within the Cities of London and Westminster, and Bills of Mortality.
1714	" "	3,887	Cities of London and Westminster, Borough of Southwark, Cities of Exeter and Bristol, within the seaport towns of Newcastle-on-Tyne, Plymouth, Bideford, Barnstaple, Whitehaven, and Liverpool.
1713	George I.	3,727	Cities of London and Westminster, and within a circuit of 10 miles; and also in the principal towns trading to the plantations in America, as above stated.
1741	George II.	15,278	Within the two Provinces of Canterbury and York
1751	"	19,786	
1779	George III.	19,372	
1819	Prince Regent	45,747	
1831	William IV.	35,592	
1835	"	34,940	
1838	Queen Victoria	39,518	
1841	" "	35,527	
1844	" "	35,131	
1848	" "	33,478	
1850	" "	29,518	
1853	" "	28,370	
		£382,931	[31]

The triennial issue of a Royal Letter for over twenty years seemed to have secured its establishment as a permanent institution on behalf of the Society's work: that the Society relied not entirely on precedent was shown by the claims submitted to the Secretary of State in 1856; but "the promotion of the moral and religious welfare of Her Majesty's subjects in all parts of the world," failed to be recognised as a valid plea for the renewal of "the Royal favour" [32].

The Parliamentary grants entrusted to the Society had a shorter existence than the Royal Letters. In 1749 Government began to make grants of land for the use of the Church and Schools in Nova Scotia, and for the advantage of individual Clergy who first engaged in that service. After the separation of the United States from the parent country and a large body of Loyalists had settled in Nova Scotia and the Canadas a further provision was made by Parliament for the maintenance of Clergy in those colonies, and as parishes were constituted additional glebe and school lands were granted. From 1814 to 1834 the Parliamentary grants for North America were placed at the Society's disposal as the administrators of that provision, which had heretofore been distributed by the

Colonial agents, and the salaries of the clergy were constituted in nearly equal ratios of the allowance voted by Parliament and voluntary subscriptions. In 1832 Government decided that these grants should cease, and the Society was obliged to give notice that the salaries of its Missionaries in North America must be reduced in proportion.

The Clergy remonstrated, and implored the Government and the Society to rescue them from ruin. The justice of their claim was admitted by Government, and an arrangement was made with the Society for the relief of the Clergy, Government undertaking (1) to apply to Parliament for an annual grant of £4,000 to be employed in paying the salaries of the Missionaries then employed in Nova Scotia and the pensions to which they and their widows might become entitled under the terms agreed upon in 1813; (2) to apply sums arising from Colonial sources, and amounting in the whole to £7,060, to the like purposes in Upper Canada; while the Society consented to appropriate annually from its funds a sum not exceeding £10,285 for the payment of the salaries of the existing Missionaries then in Lower Canada, a part of New Brunswick, Newfoundland, Prince Edward Island, Cape Breton and Bermuda, and of the pensions of those Missionaries and their widows. The immediate effect of this arrangement was to secure certain Missionaries in Lower Canada and Nova Scotia about three-fourths of their original salaries and to make a somewhat better provision for the rest of the clergy in North America.

In some instances the deficiency was met by the congregations, but in Lower Canada there was no adequate response. The Clergy generally submitted to the hardships imposed on them, with gratitude for the relief obtained, and only a few abandoned their posts [33]. The Parliamentary grants administered by the Society are tabulated on page 831, the amount expended in North America (1814-34) being £241,850. From 1835-45 the £62,384 derived from this source formed part of the sum of £171,777 spent by the Society on negro education in the West Indies and the Mauritius. [*See* p. 195.]

The prospect of the withdrawal of State aid had the effect of arousing the Church to a fuller sense of its responsibility. Hitherto there had been too much dependence on Royal Letters and Parliamentary grants. The former, it is true, were successful in doing what voluntary effort has not yet accomplished—that is, bringing every parish in England and Wales to contribute to Foreign Missions. But this was never oftener than once in three years, and sometimes after intervals of from ten to forty years. During these intervals nothing was done for the cause in the majority of the parishes. Thus it was that the income of the Society's General Fund from annual subscriptions, donations, and collections (not including the Royal Letter collections), averaged in the first century only £2,340 a year. For the period 1801–30 the annual average was under £2,200.

The crisis of 1833–4 led to the adoption of an improved system of raising funds, by the extension of Parochial Associations and District Committees throughout the country, the holding of public meetings, and the circulation of Missionary literature. Up to this time these agencies had been feebly represented in the Society's organisation; but by their means the income from subscriptions, donations, and collections was increased nearly six-fold within the ten years (1833, £8,747; 1843, £48,473) [34].

The University of Oxford granted £500 to the Society in 1838 [35]. Many encouragements followed. The year 1843 was remarkable for the issue of letters from the Archbishops and Bishops of England, Wales, and Ireland, approving the Society's proceedings and appealing for an increase of its funds [36]; and 1844 for the revival of the ancient practice of formally deputing persons* to obtain increased subscriptions [37].

In 1845 the Bishops of the Scottish Church came to an unanimous resolution to join with the Society in carrying out its designs [38]. The Colonial Churches now began to show the fruit of the Society's teaching—that they should become not only self-supporting, but Missionary in their turn—and many dioceses, grateful for past aid, have sought through the Society's agency to take their part in the evangelisation of the world. These foreign contributions are in addition

* Sir Howard Douglas, T. D. Acland, Esq., T. Turner, Esq., Mr. Alderman Copeland, F. H. Dickinson, Esq., and Joshua Watson Esq.

to the large sums raised and spent in the Colonies, which do not pass into the Society's accounts [38*a*].

The celebration of the third Jubilee of the Society, extending from June 16, 1851, to June 15, 1852, was "carried on in every quarter of the globe with unanimity and success far beyond previous expectations." The support of many additional parishes at home was enlisted on behalf of the Society, and by the end of 1852 a special fund of nearly £50,000 had been raised for (*a*) the extension of the Episcopate abroad; (*b*) the Education of Missionary Candidates; (*c*) Emigrants' Spiritual Aid Fund; (*d*) the General Purposes of the Society [38*b*]. [*See also* pp. 81–2, and, for the Bicentenary, p. 832*a*.]

Another proof of confidence and sympathy was shown on the non-renewal of the Queen's Letter in 1856, by which the Society had to meet a loss of £10,000 per annum, or about one fifth of its General Fund income. On this occasion the President in conference with the home Bishops announced their readiness to address a Pastoral Letter every third year to the Clergy of their several dioceses in aid of the Society. It was however felt by the Society at the time that such a measure would be far from securing the unanimous concurrence of the Clergy, and that it would be better to rest satisfied with the assurance that the Episcopal influence will be exerted in its behalf whenever opportunities are offered [39].

The voluntary contributions on which the Society has mainly depended since 1856 are chiefly obtained by:

(1) *Parochial Associations* (first begun in 1819); (2) *District Committees* (first begun in 1819) [39*a*]; (3) *Organising Secretaries*, for dioceses, archdeaconries, rural deaneries, &c., assisted by preachers and speakers mainly supplied from the Society's office;

using as agencies:

(a) *Prayer*; (b) *Meetings* (illustrated by maps, diagrams, and magic lanterns); (c) *Sermons* and *printed appeals*; (d) *Boxes*; (e) *Collecting Cards*; (f) *Sales of Work*.*

The feeling of the Society in regard to Bazaars as distinguished from Sales of Work was thus expressed by the Standing Committee in 1888:—

"That while recognising the advantage to the Society of meetings organised by its friends for the sale of work and other articles, which, in addition to the funds obtained, enable those of small means to help by personal labour, the Standing Committee are of opinion that the objects of excitement which are sometimes added to such sales ought to be discouraged, since they are alien from the spirit of self-denial by which the Gospel is best propagated" [40].

The occasion of this resolution was the refusal of the Society to accept money which had been raised by means of a fancy fair at Gloucester in 1887 [41].

Of all the organisations for raising Missionary funds the most effective has been found to be the Parochial Association. Bishop Samuel Wilberforce, the greatest Episcopal deputation the Society has ever had [*see* p. 718], stated in 1835 that he had "witnessed in various parishes, in distant parts of the country, the utmost readiness on the part of the inhabitants in the lower ranks of life, to contribute their small donations, when the objects of this Society and its claims upon them have been pointed out;" and that if the clergy "would endeavour to establish a more general formation of Parochial Committees for the collection of small donations as well as larger subscriptions . . . they would greatly increase the funds of the Society and extend its sphere of usefulness" [42].

The report of the Committee of the Society in 1844 was that, "as the mainspring of the Society's augmented supplies hitherto was in parochial associations, it needed only to extend the system of *Parochial Associations*, in order to secure a sufficient annual income" [43]. In 1846 it was reported that "many clergymen have found the greatest advantage to accrue to their own parishes from these associations." People have come to take an interest in the religious improvement of themselves and others from having first been interested in the Missions of the Church. One vicar, who was now raising £40 "where before nothing was collected," assured his Bishop (Ripon) that "he would gladly give all the money that had been raised, for the sake of the benefit done to his own flock." "From an estranged and careless people" he had now "an affectionate, attentive, and full

* And (g) *Missionary Exhibitions*. The object of the Society's Missionary Exhibitions is to increase an intelligent knowledge and interest in the Missionary and Colonial work of the Anglican Church, and to inspire greater zeal and prayerful sacrifice for the evangelisation of the world. The first purely S.P.G. Exhibition of this kind appears to have been held at the Town Hall, Kensington, in May (10–14), 1898. Its success has led to the holding of others in various parts of the United Kingdom. [M.F. 1898, pp. 266–8, 317; G.M. 1898, p. 53.]

congregation, with communicants increased many fold"; dissent had disappeared from the parish and the meeting-house been closed. All this change he dated "from the formation of his association in behalf of the Society" [43*a*].

The four Archbishops of England and Ireland, appealing for the Society in 1864, were "convinced that in no other way can the work be done than by *every parish*, as a part of its separate parochial existence, raising its own contributions for the work"; and they therefore besought the clergy "to preach *one sermon annually*, and make a collection for *Church of England Missions*" [44].

Some progress has been made. The number of home churches contributing to the Society in 1849 was 3,783; in 1869, 7,175; and in 1899 about 9,623 [45]. But while so many parishes remain unrepresented, it cannot be said that the desired extension has been attained.

The "insufficient support accorded to Missionary objects" moved the Society in 1869 to petition the Convocations of Canterbury and York Provinces "to take such steps as may seem expedient to them for the better support and advancement of Missionary work" [45*a*]. This drew forth a proposal of the Upper House of the Convocation of Canterbury to form a Board of Missions, whose objects, among others, should be to "receive" and "allot" Missionary funds. But as such a step would have involved "a very injurious, perhaps a fatal, interference with at least one [the S.P.G.] of the great Missionary Societies of the Church of England," it was agreed, on the motion of the Lower House, in July 1870: That the Board to be organised "should not undertake the direct management of Missions, nor the collecting or receiving of funds;* but that it should be a body inviting communications from all parts of the world respecting the advancement of Missions, and questions arising thereupon, on which advice or information may from time to time be required."

Provision was also made for securing the appointment, on the Board, of representatives of the Clergy and Laity and of the Missionary Societies [45*b*].

It was not however until July 4, 1884, that a Board of Missions was actually constituted, and then (in view of the difficulty which had arisen in uniting the two Provinces) it was formed for the Province of Canterbury alone [45*c*].

Five years later a similar Board was formed for the Province of York.

A movement was inaugurated in 1889 for the development of Diocesan Organisation as the best means of promoting parochial associations on behalf of Missions [45*d*]. In 1894 the Society's (sub-) Committee on Home Organisation was reorganised so that every English, Welsh, and Irish diocese should be represented on it; its duties being to deal with the Society's home work throughout the country, to select Organising Secretaries, to hold conferences with those officers from time to time on the progress of their work, to consider all matters relating to deputations, to confer with the committees in the several dioceses as to: general organisation, measures for encouraging devotional gatherings for missionary intercession, united efforts in the various rural deaneries with a view to the interchange of pulpits and the lessening of deputation expenses, and the development of clerical and other missionary associations; the general aim being to build up a strong organisation from which to direct missionary enthusiasm, and through which to create a bond of union between Head-quarters and every Parochial Association in the country [45*e*]. The services of the Welsh Clergy in advocating the claims of the Society by exchanging pulpits call for special recognition. The Society finds an ever-widening and ever-deepening sympathy in the hearts of the Clergy, and during the last seventeen years the movement has been steadily spreading, so that now over 500 sermons are preached annually in Wales for the Society gratis [45*f*].

* A Diocesan Board of Missions was instituted at the Salisbury Synod in 1873 for the purpose of endeavouring "to foster and promote in the Diocese an interest in the Foreign Missions of the Church." This Board also was not to collect money. *Experience proves the wisdom of this policy.* At the great Missionary Council of the American Church, held in Chicago in October 1893 (and attended by 35 Bishops and many Clerical and Lay Members), it was stated that "nearly one-half of all the parishes" in the American Church "are non-contributors to the Board of Missions" (*see* "Spirit of Missions," 1893, pp. 396–7), and, according to the Bishop of Tasmania (himself a believer in Boards of Missions as "ideally the best" system), only "a mere pittance" is contributed through the Australasian Boards for the heathen parts of their provinces. (*See* "The Island Voyage" in Melanesian Mission Report, 1892.)

In accordance with resolutions adopted at a meeting held in the house of the Rev. Canon Scott Holland, of St. Paul's Cathedral, London, and submitted to the Society by the Rev. R. S. Hassard on November 27, 1890, the Society, on December 11, 1890, approved of a proposal for the formation of an Association of Junior Clergy of London and the neighbourhood, in connection with the Society, with the special object of "deepening and developing the missionary spirit"; the Association to "have nothing to do with the raising of funds for missionary purposes"; and the devotional element to be a special feature in the gatherings of the Association.

The formation of the Association took place at a "preliminary meeting" at the Society's house, on January 27, 1891, and the "first meeting of the Association" was held there on April 17, 1891, under the presidency of Bishop Temple of London.

The movement, which should rank as one of the most important events in the history of the Society, has been blessed with continued success, and the claim that the Association has "lighted a candle in England which will not go out" * finds its justification in the existence of similar Associations which have been established throughout England and Ireland. As the result of a Conference on May 29, 1894, of the London Committee and representatives of the Provincial Associations, a "Federation of Junior Clergy Missionary Associations (in connection with the S.P.G.)" was formed, the conditions of membership being thus defined: "(A) A definite connection with S.P.G. (B) The *management* of any Association to be entirely in the hands of Junior Clergy. (C) The proper representation of the *unbeneficed* clergy on the governing body of any Association." (The term "Junior Clergy" is not to be applicable to clergy more than twenty years in Orders from the date of their ordination to the Diaconate.) The Federation now numbers 77 Associations, with a total membership of over 4,000. At the request of the Provincial representatives, the London Association undertook the management of the Federation until such time as it can be placed on a more representative basis. The Associations have rendered great service to the Society by helping to form Missionary Associations in parishes, and by organising services and meetings, and providing preachers and speakers, and by developing children's work for the Society, especially in connection with the organisation referred to on the next page. With such a leaven working throughout the country the support of the Society should be greatly increased in the coming generation.

In London an evening meeting in Exeter Hall,† and an evening service in St. Paul's Cathedral,‡ have become annual institutions of the greatest value.

Though the avowed object of the Associations is not the supply of workers in the foreign field, some 150 members have given themselves to work in the Colonies and among the heathen, and the Society (January 2, 1896) has sympathised with a desire of the Federation for the removal of any disabilities which may tend to discourage clergy offering themselves for work in the foreign field.

The Society issues a quarterly paper of Intercession and Thanksgiving for the use of the Associations and its friends generally [45*g*].

The meetings of the London Association are held at the Society's house on the second Friday in each month (excepting August and September), from 3 to 4.15 P.M., commencing with a Service of Intercession in the Chapel, and followed by an address on some sphere of work.

Chairmen of the London Association: 1892, Rev. H. L. Paget; 1893, Rev. J. H. J. Ellison; 1894, Rev. A. F. W. Ingram *; 1895, Rev. H. G. D. Bainbridge; 1896, Rev. F. W. Isaacs; 1897, Rev. E. N. Powell; 1898, Rev. M. R. Neligan; 1899, Rev. St. C. Donaldson; 1900, Rev. T. L. Mackesy; 1901, Rev. A. W. Bedford.

Chairmen of the Federation: 1895–8, Rev. J. H. J. Ellison; 1899–, Rev. M. R. Neligan.

Children's Associations.

Much attention has been given by the Society in recent years to the organisation of the work of children in relation to Foreign Missions.

In connection with the *Children of the Church Magazine* a Missionary Guild

* Dr. Winnington Ingram, now Bishop of London.
† The first meeting was held on November 29 1893.
‡ First held on December 3, 1896.

for children was formed in 1891 in aid of the Women's Mission Association connected with the Society.

The contributions of schools to the Society's General Fund form part of the Parochial Organisations throughout the country, and in many parishes there were already S.P.G. guilds to which the Society supplies cards of membership, leaving the rules for each guild to be settled by the local authorities.*

There were, however, cases in which there was a desire to belong to a General Guild of the Society. To meet this desire the founders of the Guild of the Children of the Church extended their basis in 1896 and added a branch for the General Fund of the Society.

In 1897 the Society declared the desirableness of establishing "Diocesan Missionary Associations for Children" in connection with the Diocesan Committees where such exist, such Associations to be designated the "Children of the Church—King's Messengers." The *Children of the Church Magazine* was adopted as the recognised organ of the Associations, and the objects of the Association were stated to be:—

(1) To pray regularly for a blessing on the Association.
(2) To learn the King's Message by the study of the Holy Scriptures.
(3) To make the King's Message better known by sending gifts and offerings.
(4) To gain other Messengers for the King.

The Associations work for the Society's General Fund, and the W.M.A., and for special scholarships for children in the Missions of both.

On May 29, 1897, the Association held its first anniversary meeting (in the Church House, Westminster), and on June 18, 1898, it held its first annual Missionary service for children in St. Paul's Cathedral.

The work and progress of the Association have been most encouraging. In 1900 there were over 500 branches of the Association in the United Kingdom [45*h*].

The Secretary of the Association is Miss M. Benham, 19 Delahay Street, Westminster.

In 1898 the Society adopted a scheme for securing the co-operation of the headmasters of schools for the upper and middle classes in England in stirring up a deep and lasting interest among their pupils in the work of the Society [45*i*].

CLASSIFICATION OF FUNDS.

I. The General Fund.

This fund, the mainstay of the Society's work, has existed from 1701 to the present time, and has always been administered by the Society. [*See* p. 830–2.]

II. Special and Appropriated Funds. [*See* p. 830–2.]

Class A.—"Special Funds" received under trust deed or otherwise, and administered by the Society for the objects specified by the donors. These have been in existence ever since 1713, but for the period 1857–82 most of them were classed as "appropriated funds."

Class B.—"Special Funds," not administered by the Society.

In 1838 the Society having found that persons were occasionally desirous of making benefactions for some specific object comprehended in its general designs, resolved, "That, in future, Contributions designed for any particular colony, or specified purpose, be received; and that they be placed at the disposal of the Bishop for whose Diocese such Contributions are intended" [46].

This resolution was superseded in 1857 by a notice that

Contributions would be received "for any particular Diocese, Colony, or Mission, or for any special purpose consistent with the Society's general designs"; and would (1) either be remitted direct to the Bishop of the Diocese for which they were intended, or (2) be applied by the Society to the objects pointed out—*as the donors might direct.* In the absence of any specific direction, the administration of the funds for the purpose indicated rested with the Society [47].

The foregoing arrangement was modified in 1860, when it was declared that contributions would be received "for any particular Colony or Diocese, for any Mission of the Society, or for any special purpose, which shall be approved by the Standing Committee," and, according to the directions of the donors, would be

* "The Guild of St. Augustine" for the Foreign Missions of the Church deserves special mention for its generous contributions to the Society by means of missionary boxes [45*j*].

(1) either carried to the fund administered by the Bishop, or (2) applied at the discretion of the Society for the benefit of the diocese named [48]. The moneys left to the *Society's* administration by these arrangements (2) of 1857 and 1860 were distinguished in the accounts as "Appropriated Funds" up to 1882 [49].

As to the other class (1) of special fund, it is "doubtful whether the Society's action in receiving such funds without accepting responsibility for their administration was not . . . contrary to the letter and spirit of its charter." In practice many inconveniences resulted from the experiment. "It was found that a very general misapprehension existed as to the administration of such funds, and that the Society was generally supposed to give the weight of its authority and sanction to an administration for which it was not responsible, and of which it knew nothing" [50].

The Reports for 1853 and 1860 contained warnings that the Society's "numerous Missions in all parts of the world, which are supported from its General Fund, would be seriously embarrassed, if donors and subscribers were to withdraw their regular contributions from that Fund, and devote them to Special Funds *instead*"; and the hope was expressed "that contributions to any Special Fund will always *be in addition to, and not in substitution for*, contributions to the General Fund."

The warnings were repeated but had little effect, and, as had been anticipated, the existence of the Society's work began to be imperilled. Moreover the Society's responsibilities had been increased by the collapse of older Special Funds which had ceased to be favourites as newer claimants appeared in the field [51]. [*See* cases of Borneo and Honolulu, pp. 684, 463, and R. 1879, p. 83.]

In view of the enormous increase in the number of Special Funds passing through the hands of the Society's Treasurers, but over which the Society had no control, it was resolved in May 1881 that while gladly recognising the zeal manifested in the raising of Special Funds, for the future it must be "an indispensable rule that no such funds shall be opened at the office without the approval and consent of the Standing Committee" [52].

This decision did not give satisfaction to some of the Society's supporters. Accordingly in 1882 a large and representative Special Committee was appointed to consider the whole subject. This Committee came to the conclusion "that it was necessary for the Society to recur to the original system, which was undoubtedly the one exclusively contemplated by the Charter" [53]. This policy having been accepted (and reaffirmed, on appeal, in 1882 and 1885) [53*a*], from January 1883 moneys have been received for only those "Special Funds, opened with the sanction of the Standing Committee, to be applied for the purposes designated by the donors, the Society reserving the right of closing such accounts at any time" [54].

The number of these funds in 1900 was 162. Since this arrangement came into force the designation "Appropriated Fund" has been dropped [55]. [*See also* pp. 194–5, 461, 548, 596, 684, 735–6, 743, 745, 751, 771, 799, 825–6.]

The question of Special Funds was revived again in 1893, and after careful consideration, including conference with representatives of certain special missionary associations in England, the Society supplemented the foregoing arrangement by a concession under which a second class of Special Funds will be received by it from the recognised Treasurer or Secretary of any Special Organisation under the following regulations passed by the Standing Committee on February 15, 1894:—

(i.) That any Special Association in connection with a diocese, in which the Society is supporting Missions from its General Fund, may pay to the Society's Treasurers nett sums of money (*i.e.* the whole of the sums raised by it, after deducting all expenses connected with raising them, and after deducting sums specially assigned by the donors for special purposes within the diocese), such nett sums to be available only for the general purposes of the diocese for which the Association exists.

(ii.) That on January 31, April 30, July 31, and October 31 the Society's Treasurers send to the several Bishops, for whose dioceses money has been so received, authority to draw for a sum equal to one-fourth thereof, the draft to be accompanied by a statement from the Bishop of the object or objects on which he proposes to spend the money, the expenditure of which will be subsequently accounted for by him to the Society.

(iii.) That any Special Organisation accepting the foregoing conditions may, on the application of the Bishop of the diocese for which it exists, add to its present designation the words 'in connection with the Special Fund of the S.P.G. for the Diocese of————.'

(iv.) That the Society reserves to itself the right to terminate its connection with any Special Organisation at any time.

(v.) That any moneys sent to the Society from sources other than the recognised Treasurer or Secretary of any Special Organisation be credited, as at present, to the Society's Special Fund for the particular diocese, without any reference to the foregoing arrangements with such Special Organisations.

Archbishop Benson considered that by this arrangement* the Society had done "the very utmost that their charter allows them to do," and "in the most generous possible manner," and that it would "be highly satisfactory to the true friends of the Society" and "dispose of a great many of the difficulties that have arisen." His Grace added that he had "always felt that we could not accept—indeed, it would contradict the charter of the Society if they undertook to meet such expectation—that they should be merely a receiving house, receiving so much money and handing it over according to the wish of the donor to any particular object. That is really quite impossible. The Society would not then be a Society for the Propagation of the Gospel. They have been called upon from their first formation to receive and to distribute according to their judgment the funds committed to them for missionary purposes, and we cannot expect, or even wish, that a great Society like this should take upon themselves merely the position of a bank, or an agent to keep account books, doing nothing but keeping accounts for the receiving of ticketed money and handing it over to some person or object named on the other side of the world. There are others who can do that, but I should feel . . . that it would be wasting the time and resources of the Society to call upon them to do anything of that kind. The Society," the Archbishop added, "is far more generous than any other society with regard to associations. Other great societies do not allow the formation of these associations for particular purposes. They consider that it is their duty to govern the whole funds that are committed to them.

"Now, that has not been so with this Society, which desires to encourage every possible Mission effort; though we must see that there are very great objections to the theory being pushed too far in practice. Fashions change, and when fashions change sometimes one particular part of the world or some particular exertion made there comes, so to speak, into fashion, and there is a great and romantic desire to be in the fashion and to take the romantic side. It is not as if great funds were accumulated from elsewhere for that particular purpose. It comes to this, that money which is actually promised and used and engaged very deeply, and most absolutely necessary for work in one part of the Mission-field, is but a simple three-cornered note transferred under the influence of fashion to some other part of the world. Nothing, of course, could be more dangerous and nothing could be more unlike the great Church, and nothing could be more unlike the Propagation Society and the great missionary societies which are the Church in one particular aspect. If such schemes were pushed too far it would come to nothing but a likeness to the pilgrimages in the middle ages. You know what great mischief was wrought in Christianity by the coming to one particular shrine or one particular image, or by one particular roll of miracles wrought here and there, coming into vogue. The great worship of God and the splendid peaceful work of the Church, like the beneficent work of the sun day by day, was much clouded and obscured by the rushing of tides of people in particular directions because they expected to receive particular benefits or were deeply interested in what they heard at one

* When making this concession the Committee reasserted its willingness "to receive moneys for the general purposes of any diocese with which it is connected, or for any Mission that is on its list, its principle being that it is not justified in receiving moneys for the administration of which it is not responsible and not able to account to the donors."

Apart from the question as to whether and to what extent contributions are diverted by the Special Fund system, it is an *undoubted fact* that the system has tended to weaken the connection between the Society and its missionaries, and to divert to special associations reports of work and deputational aid to which the Society is entitled. It has long been the rule rather than the exception, that while the organs of the special associations have commanded a good supply of information and illustrations, the Society, which is the mainstay of most of the Special Fund dioceses, has been inadequately supplied in both respects, as well as in the matter of deputations. The result has been that the General Fund has suffered, and with it the work of the Church in the many dioceses which largely depend on the Society for regular aid.

particular spot. It would be really like that, *mutatis mutandis*, if the Church were to countenance the coming into fashion of a particular effort and the transfer to that effort for a long time, perhaps for years, of the energy, interest, and gifts of the whole great Church. The mischief that the pilgrimages wrought in the history of Christianity must be borne in mind by those who have the world of Mission life to look after" [55*a*].

Marriott Bequest.

The late Alfred Marriott, Esq., of the Grange, Hopton, near Mirfield, Yorkshire, who died on July 28, 1896, bequeathed one-sixth part of his residuary estate (after the payment of certain legacies to his relatives) to the Archbishop of Canterbury, the Archbishop of York, the Bishop of London, and the Society respectively = £71,235. 1*s*. 4*d*. each; and the ultimate residue to the Society, of which £111,230 has already been received. One-half of the bequest is to be spent on:—

(*a*) The erection of churches in Foreign Parts, no greater sum than £2,000 to be expended on any one church.

And the other half on:—

(*b*) The establishment and endowment of hospitals and colleges, or other places of education in Foreign Parts, or in the enlargement or improvement of any existing hospitals in Foreign Parts; no greater sum than £100 per annum to be provided for the endowment of any one institution; and no greater sum than £2,000 in the enlargement or improvement of any one existing hospital.

The first portion of the bequest to the Society (£71,235. 1*s*. 4*d*.) has to be spent within six years of the Testator's decease, while to the second portion no limitation of time is fixed. Purchase of land, whether for sites for buildings or otherwise, is excluded in both instances.

The Society promptly distributed the first portion, and as being in accordance with the Testator's design, and as matter of policy beneficial to the Church and to the Society, it invested the amount received on account of the ultimate residue, and proposes to spend only the interest of it annually. The possession of an annual income of nearly £3,000 available for the purposes contemplated by the Testator will enable the Society to meet many wants of the Church abroad as time goes on. But, while the good which this expenditure will do for the Church in Foreign Parts is incalculable, the relief to the Society's General Fund is slight, as church building and the erection of schools and colleges have not hitherto been borne by that fund to any appreciable extent. Under the conditions laid down by the Society, grants from the bequest are not available for cathedrals, or for the relief of debts on existing buildings, and building grants are payable only when they will complete the building without leaving any legal liability, mortgage, or debt upon the site or building, and when the site and building have been duly secured as Church property for ever. In the case of endowment grants the capital in all cases remains in the Society's hands, and will revert to the Society, and be available for similar objects in case the hospital, college, or school thus benefited ceases to exist. In setting apart capital to meet such endowment grants, the amount so set apart is calculated as yielding $2\frac{1}{2}$ per cent. only.

The grants voted by the Society from the bequest in the years 1897–1900 amounted in all to £83,071, which sum was thus appropriated:—

£40,603	towards the erection of 331 churches.		
£20,778	„	„ „ „	69 educational institutions.
£17,750	„	„ endowment of 11 ditto.	
£3,940	„	„ erection of 20 hospitals [55*b*].	

III. Invested or Trust Funds.

As the Society is a Corporation with perpetual succession, it has special advantages for holding capital sums invested in Government and other securities as trust funds for the endowment of Colonial Dioceses or Missions, or for any other purpose consistent with its general designs. The Society is always prepared to entertain the question of accepting trusts of this character, and of undertaking the responsibility of dealing as trustees with the capital and income of the funds. In all such instances it is desirable that a power should be reserved by which, in the event of the special object of the trust failing, the Society should be enabled to substitute some other object of a kindred character [56].

Year	General Fund: Income: Annual Subscriptions	Donations	Collections	Legacies	Dividends, &c.	Royal Letters	Parliamentary Grants	Total	General Fund: Expenditure	Special Funds: Income	Special Funds: Expenditure	Grand Totals: Income	Grand Totals: Expenditure
	£	£	£	£	£	£	£	£	£	£	£	£	£
1701	204	1,332	..	..	..	..	..	1,537	452	..	..	1,537	452
1702	524	428	..	..	..	..	..	952	588	..	..	952	588
1703	588	659	..	..	..	..	..	1,247	864	..	..	1,247	864
1704	605	902	..	..	..	..	..	1,507	1,343	..	..	1,507	1,343
1705	609	641	..	..	..	..	..	1,250	2,519	..	..	1,250	2,519
1706	640	875	..	..	..	..	..	1,515	1,110	..	..	1,515	1,110
1707	333	187	..	..	..	..	..	520	1,136	..	..	520	1,136
1708	661	723	..	..	..	..	..	1,384	909	..	..	1,384	909
1709	479	436	..	..	..	..	..	915	1,270	..	..	915	1,270
1710	716	547	..	..	..	..	..	1,263	1,735	..	..	1,263	1,735
1711	620	841	..	..	..	2,969	..	4,430	1,846	..	..	4,430	1,846
1712	426	263	..	..	..	91	..	780	2,070	..	..	780	2,070
1713	713	1,610	..	..	..	..	..	2,323	3,052	3,127	1,896	5,450	4,948
1714	597	605	..	..	..	3,423	..	4,625	2,792	1,185	399	5,810	3,191
1715	577	734	..	..	..	464	..	1,775	2,557	3,720	1,913	5,495	4,470
1716	661	918	..	..	..	..	..	1,579	2,633	3,272	2,460	4,851	5,093
1717	402	2,165	..	..	..	..	..	2,567	2,010	2,020	4,321	4,587	6,331
1718	949	963	..	..	..	1,368	..	3,270	1,911	1,444	1,734	4,714	3,645
1719	654	728	..	..	..	2,330	..	3,712	2,045	2,294	3,647	6,006	5,692
1720	567	3,587	..	..	..	29	..	4,173	1,823	1,044	3,077	5,217	4,900
1721	497	930	..	..	..	..	..	1,427	2,354	1,247	3,787	2,674	6,141
1722	478	2,377	..	..	..	..	..	2,855	2,040	610	2,024	3,465	4,064
1723	484	2,007	..	..	..	..	..	2,491	2,337	2,876	1,830	5,367	4,167
1724	433	2,221	..	..	..	..	..	2,654	2,277	2,397	1,184	5,051	3,461
1725	516	1,969	..	..	..	..	..	2,485	2,471	1,789	2,010	4,274	4,481
1726	467	1,085	..	..	..	..	..	1,552	1,885	1,668	1,267	3,220	3,152
1727	405	2,033	..	..	..	..	..	2,438	2,999	1,430	1,082	3,868	4,081
1728	517	6,355	..	..	..	..	..	6,872	2,640	1,699	629	8,571	3,269
1729	456	2,159	..	..	..	..	..	2,615	2,936	1,642	1,945	4,257	4,881
1730	431	2,292	..	..	..	..	..	2,723	3,157	2,255	1,020	4,978	4,177
1731	428	3,530	..	..	..	..	..	3,958	3,294	1,422	1,362	5,380	4,656
1732	459	1,584	..	..	..	..	..	2,043	2,915	1,235	949	3,278	3,864
1733	488	898	..	..	..	..	..	1,386	3,424	1,623	1,178	3,009	4,602
1734	484	2,359	..	..	..	..	..	2,843	4,127	763	793	3,606	4,920
1735	440	1,659	..	..	..	..	..	2,099	3,475	914	794	3,013	4,269
1736	469	2,498	..	..	..	..	..	2,967	4,285	1,190	695	4,157	4,980
1737	522	1,606	..	..	..	..	..	2,128	3,472	1,597	1,242	3,725	4,714
1738	523	2,853	..	..	..	..	..	3,376	3,472	1,597	507	4,973	3,979
1739	601	3,137	..	..	..	..	..	3,738	3,802	1,122	282	4,860	4,084
1740	623	1,619	..	..	..	..	..	2,242	3,471	904	816	3,146	4,287
1741	613	2,371	..	..	..	..	..	2,984	3,719	1,993	1,234	4,977	4,953
1742	712	1,367	..	..	..	11,444	..	13,523	3,562	3,263	1,796	16,786	5,358
1743	697	2,540	..	..	..	3,393	..	6,635	3,969	3,291	1,872	9,926	5,841
1744	644	1,902	..	..	..	286	..	2,832	3,336	2,127	2,195	4,959	5,531
1745	736	2,218	..	..	..	138	..	3,092	3,688	2,622	1,868	5,714	5,556
1746	664	1,807	..	..	..	12	..	2,483	3,490	976	2,309	3,459	5,799
1747	654	2,070	..	..	..	..	..	2,724	4,044	1,606	2,790	4,330	6,834
1748	611	1,962	..	..	..	..	..	2,573	4,178	1,520	2,265	4,093	6,443
1749	679	1,121	..	..	..	..	..	1,800	4,018	878	1,445	2,678	5,463
1750	718	1,327	..	..	..	..	..	2,045	3,683	1,157	1,238	3,202	4,921
1751	714	1,599	..	..	240	..	..	2,553	3,699	1,166	1,179	3,719	4,878
1752	681	1,986	..	..	274	16,894	..	19,835	4,494	796	1,568	20,631	6,062
1753	676	5,553	..	..	806	2,591	..	9,626	4,990	2,218	1 422	11,844	6,412
1754	765	1,550	..	..	1,950	153	..	4,418	4,069	1,763	1,262	6,181	5,331
1755	653	2,511	..	..	932	134	..	4,280	4,615	1,652	1,465	5,932	6,080
1756	736	4,104	..	..	940	8	..	5,788	3,990	..	..	5,788	3,990
1757	715	1,745	..	..	853	6	..	3,319	4,139	1,642	1,619	4,961	5,758
1758	743	2,820	..	..	1,376	..	..	4,939	4,037	2,087	2,004	7,026	6,041
1759	723	1,677	..	..	953	..	..	3,353	4,120	2,810	1,126	6,163	5,246
1760	693	1,475	..	..	820	..	..	2,988	4,399	2,646	769	5,634	5,168
1761	645	1,680	..	..	806	..	..	3,131	4,754	3,156	458	6,287	5,212
1762	486	1,013	..	..	744	..	..	2,243	4,916	1,245	467	3,488	5,383
1763	827	4,727	..	..	712	..	..	6,266	4,707	4,327	637	10,593	5,344
1764	682	2,584	..	..	709	..	..	3,975	4,953	2,638	1,116	6,613	6,069
1765	698	1,508	..	..	663	..	..	2,869	4,780	2,435	2,737	5,304	7,517
1766	569	6,470	..	..	648	..	..	7,687	4,481	2,529	1,762	10,216	6,243
1767	639	2,383	..	..	700	..	..	3,722	4,154	2,173	2 137	5,895	6,291
1768	578	2,524	..	..	1,126	..	..	4,228	4,272	2,503	1,040	6,731	5,312
1769	622	1,961	..	..	647	..	..	3,230	4,735	1,866	497	5,096	5,232
1770	556	1,345	..	..	554	..	..	2,435	5,517	2,467	1,751	4,902	7,268
1771	586	2,923	..	..	554	..	..	4,063	5,520	1,711	3,340	5,774	8,860
1772	550	4,287	..	..	564	..	..	5,401	4,975	1,236	3,178	6,637	8,153
1773	542	1,825	..	..	424	..	..	2,791	5,121	613	2,215	3,404	7,336
1774	580	2,539	..	..	344	..	..	3,463	4 824	1,394	1,831	4 857	6,655
1775	508	1,506	..	..	280	..	..	2,294	4,352	344	530	2,638	4,882

	General Fund									Special Funds		Grand Totals	
	Income												
Year	Annual Subscriptions	Donations	Collections	Legacies	Dividends, &c.	Royal Letters	Parliamentary Grants	Total	Expenditure	Income	Expenditure	Income	Expenditure
	£	£	£	£	£	£	£	£	£	£	£	£	£
1776	541	3,133	..	..	839	..	..	4,513	3,482	528	2,554	5,041	6,036
1777	488	877	..	..	245	..	..	1,610	3,200	450	965	2,060	4,165
1778	597	727	..	..	200	..	..	1,524	3,298	1,045	682	2,569	3,980
1779	485	3,050	..	..	170	12,435	..	16,140	3,152	232	1,165	16,372	4,317
1780	480	759	..	..	719	6,556	..	8,514	3,693	998	1,380	9,512	5,073
1781	560	737	..	..	953	331	..	2,581	4,175	..	2,071	2,581	6,246
1782	543	1,054	..	..	1,009	38	..	2,644	4,607	..	466	2,644	5,073
1783	481	2,269	..	..	792	12	..	3,554	3,655	..	80	3,554	3,735
1784	500	1,540	..	..	1,005	..	..	3,045	3,828	500	108	3,545	3,936
1785	566	445	..	..	969	..	..	1,980	2,734	500	1,085	2,480	3,819
1786	593	4,883	..	..	1,094	..	..	6,570	2,570	500	31	7,070	2,601
1787	498	1,093	..	..	1,157	..	..	2,748	1,942	927	30	3,675	1,972
1788	487	1,403	..	..	1,309	..	..	3,199	2,304	1,274	39	4,473	2,343
1789	526	742	..	..	1,297	..	..	2,565	2,708			2,565	2,708
1790	536	612	..	..	1,416	..	..	2,564	2,544			2,564	2,544
1791	547	719	..	..	1,392	..	..	2,658	2,352			2,658	2,352
1792	595	994	..	..	1,363	..	..	2,952	2,665			2,952	2,665
1793	447	720	..	..	1,360	..	..	2,527	2,655			2,527	2,655
1794	523	505	..	..	1,413	..	..	2,441	3,120	1,987	80	4,428	3,200
1795	465	678	..	..	2,194	..	..	3,337	2,996	1,334	106	4,671	3,102
1796	445	1,830	..	..	3,048	..	..	5,323	2,610	385	219	5,708	2,829
1797	411	289	..	..	3,164	..	..	3,864	3,398	643	413	4,507	3,811
1798	477	81	..	..	3,275	..	..	3,833	3,699			3,833	3,699
1799	457	96	..	319	3,248	..	..	4,150	3,197			4,150	3,197
1800	425	75	..	874	3,291	..	..	4,665	3,597	3,425	1,444	8,090	5,041
1801	427	77	..	98	3,378	..	..	3,980	3,631	2,477	1,867	6,457	5,498
1802	414	115	..	278	3,389	..	..	4,196	3,419	662	1,994	4,858	5,413
1803	451	166	..	192	3,531	..	..	4,340	3,478	3,393	2,621	7,733	6,099
1804	421	57	..	50	3,806	..	..	4,334	3,847	1,554	1,886	5,888	5,733
1805	401	84	..	179	3,817	..	..	4,481	3,539	1,811	513	6,292	4,052
1806	465	20	..	14	3,882	..	..	4,381	3,099	2,345	1,139	6,726	4,238
1807	388	130	..	142	3,849	..	..	4,509	3,817	1,655	2,603	6,164	6,420
1808	450	50	..	212	3,804	..	..	4,516	4,159			4,516	4,159
1809	383	27	..	..	3,881	..	..	4,291	3,889	1,726	1,214	6,017	5,103
1810	408	36	..	8	4,028	..	..	4,480	3,965	2,756	2,973	7,236	6,938
1811	425	61	..	50	3,994	..	..	4,530	3,567	3,270	3,004	7,800	6,571
1812	387	58	..	4	4,017	..	..	4,466	3,507	3,190	2,104	7,656	5,611
1813	402	28	..	184	4,061	..	..	4,675	3,705	2,750	2,809	7,425	6,514
1814	432	12	..	..	4,087	..	1,800	6,331	6,011	1,785	2,293	8,116	8,304
1815	401	26	..	50	4,245	..	5,730	10,452	9,800	2,988	2,189	13,440	11,989
1816	384	24	..	640	4,159	..	7,860	13,067	13,016	6,782	2,479	19,849	15,495
1817	411	18	..	4	4,175	..	8,126	12,734	10,680	4,942	2,475	17,676	13,155
1818	483	136	..	10	4,276	..	8,912	13,817	13,548	5,825	2,897	19,642	16,445
1819	550	1,618	..	97	4,845	43,522	7,762	58,394	16,293	6,046	4,081	64,440	20,374
1820	1,327	14	..	117	6,226	1,161	11,512	20,357	24,025	3,868	4,382	24,225	28,407
1821	1,025	646	..	90	6,195	908	9,387	18,251	22,848	4,902	4,153	23,153	27,001
1822	1,623	448	..	27	6,027	156	9,412	17,693	25,360	4,766	4,032	22,459	29,392
1823	1,974	150	..	..	6,625	..	9,212	17,961	28,376	3,352	4,132	21,313	32,508
1824	2,758	861	..	127	5,411	..	20,281	29,438	28,470	5,307	4,709	34,745	33,179
1825	3,429	1,211	..	..	5,479	..	22,664	32,783	30,207	5,410	5,059	38,193	35,266
1826	4,222	1,850	..	..	5,366	..	15,532	26,970	31,064	4,553	4,413	31,523	35,477
1827	4,661	2,039	..	1,168	5,535	..	15,532	28,935	33,209	5,902	4,053	34,837	37,262
1828	5,975	2,508	912	27,143	5,054	..	15,532	57,124	36,831	4,370	3,839	61,494	40,670
1829	5,974	3,360	562	1,376	5,821	..	15,532	32,625	40,917	5,522	4,325	38,147	45,242
1830	6,253	519	684	423	6,334	..	15,532	29,745	41,549	3,157	9,720	32,902	51,269
1831	5,893	1,396	636	523	5,050	..	15,532	29,030	40,988	4,303	6,563	33,333	47,551
1832	5,930	1,150	540	800	8,604	34,000	13,750	64,774	40,303	3,663	7,951	68,437	48,254
1833	6,532	1,042	1,173	2,611	5,738	1,592	8,250	26,938	33,710	3,677	6,667	30,615	40,377
1834	8,956	1,570	1,423	501	5,211	..	4,000	21,961	29,293	3,513	3,503	25,474	32,796
1835	7,845	18,835	784	157	5,147	..	..	32,768	40,578	3,579	5,248	36,347	45,826
1836	7,646	7,148	655	215	6,970	34,850	7,500	64,984	40,660	13,139	4,128	78,123	44,788
1837	7,830	2,772	873	690	6,913	90	7,160	26,328	50,414	3,247	4,097	29,575	54,511
1838	10,915	2,708	2,459	475	5,745	..	13,000	35,302	55,959	5,963	4,618	41,265	60,577
1839	13,758	4,559	4,504	2,600	4,703	39,377	..	69,501	54,728	4,635	5,025	74,136	59,753
1840	19,680	12,828	6,222	5,445	5,702	141	7,000	57,018	66,704	9,115	7,504	66,133	74,208
1841	26,239	11,136	4,315	5,099	4,236	..	14,000	65,025	81,433	9,898	7,263	74,923	88,696
1842	23,049	3,872	4,011	1,518	3,963	35,315	5,500	77,228	81,594	9,104	15,438	86,332	97,032
1843	28,200	13,739	6,534	422	3,278	208	..	52,381	84,137	16,519	11,014	68,900	95,151
1844	30,473	12,242	5,992	5,244	2,429	4	6,861	63,245	78,333	11,465	13,869	74,710	92,202
1845	31,769	7,615	4,156	4,499	2,102	34,398	1,363	85,904	67,631	13,288	13,314	99,192	80,945
1846	32,350	10,044	6,339	4,746	2,548	728	..	56,755	62,998	12,206	15,045	68,961	78,043
1847	32,092	4,636	5,116	995	2,728	5	..	45,572	64,319	40,253	32,036	85,825	96,355
1848	32,832	7,257	3,463	4,253	1,989	32,010	..	81,804	62,739	14,203	17,461	96,007	80,200
1849	35,801	17,567	5,883	4,630	2,328	1,280	..	67,489	74,836	19,149	32,015	86,638	106,851
1850	36,843	9,465	6,265	7,514	2,090	188	..	62,365	65,387	27,068	19,847	89,433	85,234

	General Fund						Special Funds		Appropriated Funds *See* pp. 828*b*–9		Grand Totals	
	Income											
Year	Subscriptions, Donations, & Collections	Legacies	Dividends, &c.	Royal Letters	Total	Expenditure	Income *See* footnote †	Expenditure	Income	Expenditure	Income	Expenditure
	£	£	£	£	£	£	£	£	£	£	£	£
1851	38,331	4,654	2,519	29,343	45,504	60,718	55,582	17,823	..	..	101,086	78,541
1852	43,632	4,489	3,713	109	51,834	59,085	31,501	27,712	..	..	83,335	86,797
1853	46,885	9,434	3,055	66	59,374	63,674	27,520	40,838	..	..	86,894	104,512
1854	43,675	3,161	3,754	27,710	50,590	60,396	23,429	33,747	..	..	74,019	94,143
1855	51,505	10,853	3,735	660	66,093	65,672	16,117	22,636	..	..	82,210	88,308
1856	54,547	11,117	3,908	..	69,572	66,138	34,895	22,243	..	..	104,467	88,381
1857	59,554	9,406	4,125	..	73,085	70,125	13,239	20,613	6,164	*	92,488	90,738*
1858	63,864	5,066	4,876	..	73,806	69,526	12,521	18,018	16,265	*	102,592	87,544*
1859	61,455	4,240	4,909	..	70,604	71,024	25,986	12,568	19,839	*	116,429	83,592*
1860	65,072	5,189	5,648	..	75,909	77,058	13,023	24,610	2,304	*	91,236	101,668*
1861	63,814	5,091	7,610	..	76,516	79,799	5,403	6,000	7,393	10,809	89,312	96,608
1862	59,894	12,972	4,157	..	77,023	73,750	6,577	5,730	9,725	16,933	93,325	96,413
1863	62,600	6,240	4,517	..	73,357	76,733	5,575	4,949	8,900	23,778	87,832	105,460
1864	68,217	13,651	4,809	..	86,677	80,221	7,666	6,540	8,653	17,661	102,996	104,422
1865	67,903	6,392	4,552	..	78,847	85,083	7,285	7,575	8,125	23,588	94,257	116,246
1866	67,691	6,231	4,483	..	78,405	93,142	6,461	6,294	6,318	12,082	91,184	111,518
1867	71,002	9,983	4,070	..	85,055	88,256	20,219	5,958	9,272	12,216	114,546	106,430
1868	67,227	6,175	3,382	..	76,784	86,225	14,239	9,125	12,109	10,237	103,132	105,587
1869	63,636	15,837	3,406	..	82,879	77,982	15,970	10,339	7,585	10,948	106,434	99,269
1870	60,672	8,006	3,442	..	72,120	74,242	12,954	17,467	7,389	6,673	92,463	98,382
1871	64,793	8,347	3,102	..	76,242	78,606	11,761	9,134	9,601	5,230	97,604	92,970
1872	73,394	8,061	3,047	..	84,502	77,465	12,093	12,891	16,529	6,091	113,124	96,447
1873	75,067	8,172	3,492	..	86,732	76,332	13,241	9,587	10,286	6,767	110,259	92,686
1874	73,560	15,302	4,000	..	92,874	79,297	30,928	21,510	11,036	10,989	134,838	111,796
1875	77,005	7,909	4,069	..	88,983	80,427	26,191	22,038	10,120	10,877	125,294	113,342
1876	73,217	13,211	4,323	..	90,751	86,875	35,871	25,693	10,284	7,119	136,906	119,687
1877	74,225	11,500	4,733	..	90,458	95,090	29,329	35,188	28,651	26,762	148,438	157,040
1878	73,070	14,424	4,929	..	92,423	88,268	32,007	26,526	20,807	16,684	145,237	131,479
1879	71,099	10,935	4,754	..	86,788	92,301	34,943	33,568	9,943	18,860	131,674	144,729
1880	71,027	9,639	4,611	..	85,277	90,467	42,569	35,836	10,443	11,865	138,289	138,168
1881	75,120	5,421	4,168	..	84,709	94,077	39,643	36,500	10,626	18,731	134,978	149,308
1882	78,832	8,031	3,983	..	90,846	86,109	33,571	41,402	18,195	12,728	142,612	140,239
1883	79,894	6,998	4,084	..	90,976	86,136	18,596	35,911	..	7,679	109,572	122,047
1884	77,443	9,250	3,963	..	90,656	94,679	19,383	24,632	..	..	110,039	119,311
1885	78,006	19,640	4,179	..	101,825	92,851	16,146	21,689	..	..	117,971	114,540
1886	75,764	7,652	3,553	..	86,969	94,716	18,743	19,352	..	..	105,712	114,068
1887	77,726	10,313	3,954	..	92,003	92,934	17,762	17,562	..	..	109,765	110,496
1888	105,610	8,553	3,222	..	117,385	90,045	20,982	20,471	..	..	138,367	110,516
1889	86,922	9,468	5,008	..	101,398	91,403	23,641	19,961	..	..	125,039	111,364
1890	81,825	29,270	4,981	..	116,076	94,178	48,307	23,078	..	..	164,383	117,256
1891	82,933	9,254	5,342	..	97,529	100,366	18,991	19,902	..	..	116,520	120,268
1892	80,062	14,739	5,230	..	100,031	100,273	27,118	23,805	..	..	127,149	124,078
1893	81,182	8,639	4,650	..	94,471	101,398	18,608	26,898	..	..	113,079	128,296
1894	80,233	19,913	4,407	..	104,553	100,391	17,774	16,511	..	..	122,327	116,902
1895	81,333	11,610	4,565	..	97,508	104,291	20,750	18,779	..	..	118,258	123,070
1896	83,842	17,303	4,282	..	105,427	102,289	28,089	26,737	..	..	133,516	129,026
1897	81,331	27,454	4,564	..	113,349	104,667	204,164	28,115	..	..	317,513	132,782
1898	83,534	12,994	5,108	..	101,636	106,639	30,720	43,809	..	..	132,356	150,448
1899	86,561	14,882	4,974	..	106,417	106,071	30,429	38,526	..	..	136,846	144,597
1900	85,330	11,852	5,093	..	102,275	109,020	76,121	42,602	..	..	178,396	151,622

† The special funds shown in this column for the years 1857 to 1882 really formed no part of the Society's income, but were simply received by the Treasurers and forwarded to their destinations, according to the direction of the donors.

* The expenditure of the appropriated funds is not shown in the published accounts for the period 1857–60.

CHAPTER C[A].

THE SOCIETY'S BICENTENARY or FOURTH JUBILEE, 1900-1.

THE Society having, through the mercy and goodness of God, been permitted to approach its fourth year of Jubilee with no small measure of success, invited (in 1899) all the Members of the Anglican Communion throughout the world to join in celebrating this thankworthy event.

The time of Celebration extended throughout the whole year, commencing June 16, 1900 (being the 199th anniversary of the day on which the Royal Charter was granted by His Majesty King William III.) and closing on Sunday, June 23, 1901. Endeavours were made to procure as many of the London Churches as possible for June 17, 1900, and June 23, 1901, in order that Jubilee Sermons might be preached on those days, and the congregations be brought to realise the magnitude and variety of the Society's work. The Deans and Chapters of the several Cathedral Churches in the United Kingdom were requested to allow sermons to be preached in their cathedrals on such days as they might deem most suitable for a Diocesan Celebration of the Bicentenary. The Archbishops and Bishops in England, Ireland, and Scotland, as well as all other Bishops of the Anglican Communion, were asked to take a personal part in the celebration of the Bicentenary, and to promote the observance of it in their respective dioceses, and a special Thanksgiving Collect, drawn up by the Rev. Canon Bright,* of Oxford, and approved by His Grace the President, was issued, translations being made into many of the languages used in the Society's Missions.

From all quarters of the world the most generous assurances of co-operation were received. In an address to the clergy of the Diocese of Calcutta Bishop Welldon, Metropolitan of India, said:—

"The Society was the pioneer of Missionary enterprise in the Church of England; it has rendered splendid service to the cause of Christ all over the world; it has been ever loyal in its varied fortunes to the principles of the Church; and now when the second century of its history is all but completed, it stands before the sons and daughters of the Church with a unique claim to their gratitude, their respect, and their liberality."

A cordial invitation was also given to the Secretaries and friends of other Missionary Societies of the Church, asking their prayers and co-operation in the steps being taken for the fitting celebration of the Society's Bicentenary, and, if possible, their presence at Services of Intercession and Thanksgiving for the work of the Society during the past 200 years. The most striking response to this invitation came from the Church Missionary Society, in the celebration of whose recent Centenary many of the supporters of the S.P.G. had taken part.† A remarkable article by Mr. Eugene Stock in the *Church Missionary Intelligencer* of May 1900, "sketching the history of the Society, and giving a brief account of its world-wide operations," proved of immense service in promoting the cause of the Society.‡

The United Boards of Missions in the Provinces of Canterbury and York (May 30, 1900) "expressed their deep sense of the great value of the Society's work as seen in the growth and development of our colonial and Missionary Churches, as well as in the spiritual life and progress of the sister Church in the United States of America, and their feeling that the whole Church owes to the Society a deep debt of gratitude, and that every extension of the Empire constitutes a fresh demand upon the Society's energies, and, therefore, on the sympathy and co-operation of all Churchmen."

* Canon Bright, who died on March 6, 1901, bequeathed the residue of his property in trust, so that ultimately one-third—from £12,000 to £15,000 it is estimated—will come to the Society (G.M. 1901, p. 68).

† See also congratulations of the S.P.G. on the C.M.S. Centenary (St. C., April 6, 1899), and on the S.P.C.K. Bicentenary (St. C., March 3, 1898).

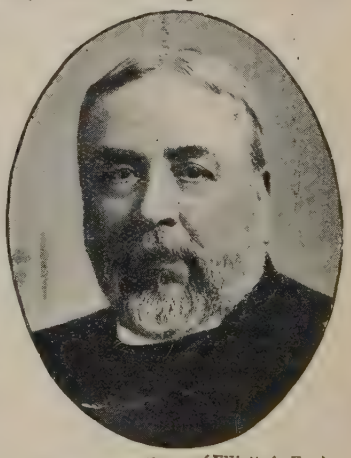
‡ Copies of the article, which, by the generosity of the Church Missionary Society, has been reprinted and presented in a separate form, can be obtained on application to the S.P.G. Office, 19 Delahay Street, Westminster, S.W.

On Saturday, June 16, 1900, the Jubilee was opened with a glorious service in St. Paul's Cathedral, London. At 11 A.M. a great assembly of Bishops and clergymen from all parts of the world met the Archbishop of Canterbury (the Society's President) at the west door of St. Paul's Cathedral, and proceeded to the choir, singing two of the hymns from the Bicentenary Hymn-book.* Then followed the celebration of the Holy Communion. After the Nicene Creed Bishop Doane of Albany, who, with Bishop Dudley of Kentucky, had been selected to represent the American Church, delivered a sermon which, from a missionary point of view, has rarely been equalled even in St. Paul's Cathedral. One passage showed that "the Society owes its existence to the demands of America," and that the "Church in America owes its foundation and its furtherance to the devotion of the Society." But this was not all: "For S.P.G. is venerable and venerated the world over, because it has always listened for and heard the call 'Come over and help us'; across seas, pathless until the Mission-ship made a wake in them, glowing with other than the phosphorescent light of ordinary wakes; through wildernesses, trackless until they were trodden by the feet of men shod with the preparation of the Gospel of Peace; and over continents whose primæval forests the missionary blazed with the sign of the Cross."

(*Elliott & Fry.*)
BISHOP DOANE OF ALBANY.

After the Benediction came the final burst of thanksgiving in the singing of the *Te Deum*.

On the next day, the first Sunday after Trinity, sermons were preached for the Society in quite two-thirds of London Diocese, the proportion being still greater in the Diocese of Rochester. At St. Paul's the Bishop of Kentucky described the result of the Society's labours in America as a "marvel"; and with regard to the British Empire he said: "I dare assert that Greater Britain had been hardly a possibility save for the development of the missionary spirit in the Church of England, largely through the operations of this venerable Society."



(*Elliott & Fry.*)
BISHOP DUDLEY OF KENTUCKY.

At the popular meeting held in Exeter Hall on June 18, soul-stirring addresses were delivered by the Archbishop of Armagh (who presided), the Bishops of Kentucky, Ossory, and St. Andrews, and the Dean of Norwich, the last-named saying there was hardly anything in the history of religion to compare with the work of the Society for America.

In the afternoon of the following day, June 19, the great meeting was held in Exeter Hall, under the Presidency of the Archbishop of Canterbury. After prayers, in which special intercession was made for "those in peril in China," and the singing of the National Anthem, addresses were presented by the Bishop of Albany from the Domestic and Foreign

* "O risen and ascended Lord" (by Bishop Doane), and "Safe on the Shore" (by the Rev. I. Gregory Smith).

Missionary Society of the American Church and the Convention of the Diocese of New Jersey.

The President then delivered his opening address, and was followed by the Marquis of Salisbury, the Bishop of Albany, Sir John Kennaway, M.P. (President of the Church Missionary Society), the Bishops of Winchester and Kentucky, and Mr. J. G. Talbot, M.P. In referring to the Bicentenary, Lord Salisbury said: "This is a great occasion. It is a standpoint in the history not only of our Church, but of our nation. That this Society should have lasted during these two centuries and grown constantly in authority and power shows not only, as your President has pointed out to you, that God is with us and has honoured us with a special call, but that there is a great field of duty open to you which you are now summoned to possess."

His Lordship's reference to the Chinese question is noticed on page 711*b*. In conclusion he said:—

"I will only urge you to remember that the world, however slowly - and I am afraid that at this moment it is very slowly—is travelling to the point where the government of all races will be done, not by organised force, but by regulated and advancing public opinion; that you have in your hands one of the most powerful and one of the most sacred levers that ever acted upon opinion, and that it will be dependent not only on the zeal, but also on the wisdom and Christian prudence with which you work that instrument that the great results which we all pray for will be achieved."

On Saturday, June 23, a service for children was held in St. Paul's Cathedral, over 4,000 being present.

The movement thus inaugurated spread throughout the British world and to many parts outside, the meetings abroad no less than at home being characterised by great enthusiasm. Hardly less interesting than the great gatherings in London was a meeting held on July 30, 1900, at the cradle of the Northern Church—Holy Island - where the Bishop of Newcastle and Bishop Hornby spoke to 400 people seated among the ruins of the roofless old priory buildings.

At Capetown Sir Alfred Milner, amid all the cares of his high position, found time (on St. Peter's Day, 1900) to preside over a meeting which overflowed the largest hall in the city. In August a similar gathering took place in Grahamstown, when six Bishops were present. On January 8, 1901, the Bishop of Calcutta presided over a crowded meeting in Calcutta at which the Lieutenant-Governor of Bengal was present. At Keiskama Hoek, in the Diocese of Grahamstown, the congregation that assembled was so vast that the services had to be held under the trees in the Mission Avenue. In the United States not a few places gave proof that the work of the Society before the Declaration of Independence is still remembered by the descendants of those who profited by it.

But of the many meetings which were held throughout the world there was probably hardly any in point of interest, enthusiasm, picturesque beauty, and numbers, to surpass those which took place at Sawyerpuram in February, 1901, when the Bicentenary Festival of the Society was celebrated for the Tinnevelly district. The commemoration has been well described as "a Feast of Tabernacles." On Monday morning, February 4, the roads converging on Sawyerpuram brought each their own detachment of pilgrims on foot, or in bullock carts. Some had started the previous Friday—a journey of three days and three nights—many had bivouacked on Sunday night on the way. From Nazareth, ten miles distant, over four hundred came, fording the river, and trudging barefoot through the sand. Altogether nearly 5,000 Christians assembled for the Festival, including over twenty native and eight English clergy. A visitor,* in giving his impressions, says: "Great gatherings are always effective, but there was something unique about these. In other parts of India we see fine work going on, and sometimes good native congregations; at home we see churches full, but filled with an undue proportion of women. Here was a congregation never less than two or three thousand, with a perfect proportion of age and sex, men predominating, but not unduly, there being old grey-headed men, young men, young mothers with their children, old women, girls, and boys. In Tinnevelly *all*

* The Rev. St. Clair Donaldson

Christians seem to realise their duty of worship. Here, as in few other places, we see 'young men and maidens, old men and children, praise the name of the Lord.'

"Every morning there were nearly 500 communicants, whose reverence and stillness during the whole long service would have taught a lesson to many at home. . . . It is something, in this land of false belief and alien practices, to see the Church—and so high a standard of Church life—in full possession. It is something to see, as the most casual observer cannot fail to see, the new look in the very faces of those who have turned from the worship of devils to pray to a Father in heaven."

How widespread was the interest felt in the Bicentenary may be gathered from the fact that scarcely a day passed without bringing with it some token of sympathy for the Society and its work. Her late Majesty Queen Victoria, the Prince of Wales (King Edward), and the Duke of York were among the contributors to the Bicentenary Fund, and congratulatory addresses poured in from every quarter of the world. India set a noble example, its response being in many instances the result of great self-denial on the part of the Native Christians, especially the Mission agents, and from the Nazareth district alone a large sum was received. Even the Falkland Islands—the only British colony which has not been aided by the Society—sent a remittance, while "birthday presents" were received from children in many parts of the foreign field, as well as at home.

The concluding meeting of the Bicentenary celebration in London, which was held in Exeter Hall on June 21, 1901, was not so well attended as it should have been, but the meeting was described by the *Guardian* as being "very sympathetic and appreciative, and in every way worthy of the great occasion." The Archbishop of Canterbury presided, and the other speakers were the Archbishop of Capetown, the Bishop of Calcutta, Earl Beauchamp, and the Rev. J. T. Imai, of Japan.

On the following Sunday, June 23, special sermons were preached in many of the London churches. In the Abbey sermon (published under the title of "The Words of this Life") the Archbishop of Armagh showed that deep as is the gratitude which we owe to Almighty God for the works and fruits of science during the nineteenth century, deeper far is the gratitude which we owe for the increased spiritual life in the same period, as illustrated by the work of the Society.

The Bicentenary commemorations have drawn many people to help the Society who had not hitherto done so, and the help given by the Church Missionary Society and its friends in numberless cases have been a potent means of promoting unity and friendship in the work. But owing to the war in South Africa the time for raising money proved most unfortunate, and only one-fifth of the £250,000 aimed at had been received up to June 1901. The Bicentenary fund is, however, to remain open until the end of 1901, and it is not yet too late out of the wealth of the country, so largely in the hands of Churchmen, to enable the Society at the dawn of its third century to prosecute its designs with larger means and wider views to the glory of God and the highest good of His children [1].

Up to the present the Society has voted £40,500 from the Bicentenary Fund, viz.:—£30,000 for Mission work in the Province of South Africa;

£7,000 towards the endowment of the Bishoprics of Calgary (£1,000), Nagpur (Central Provinces India) (£3,000), Corea (£1,000), Shantung (China) (£1,000), and Keewatin (£1,000);

£2,500 towards establishing a Missionary brotherhood at Roorkee, India;

£1,000 towards the Clergy Sustentation Fund in Newfoundland [2].

CHAPTER C[B].

SECURITY OF CHURCH PROPERTY.

For want of due care on the part of the local authorities, the Church in foreign parts suffered considerable loss of property in the past century. In recent years much has been done towards securing as "Church property for ever" the Mission sites and buildings in which the Society is specially interested. The following rules (adopted by the Society in 1883) have proved of great advantage, especially to the Church in India and in parts outside the British Empire, such as China, Corea, Japan, and Madagascar:—

"Mission Property.—62. In the matter of purchasing sites or buildings for the purposes of the Society's Missions, such sites and buildings should always be vested in the Society, which is a Corporation with perpetual succession. Such property will be held by the Society, when not absolute owner, only in the capacity of Trustee upon the Trusts and for the purposes to be defined in the Trust Deeds, which should in every case be executed before the property vests in the Society.

"63. No property belonging to the Society or held in trust by it may be sold, eased, or transferred, without the express sanction of the Society. In Dioceses where local Diocesan Church Committees exist, it shall be the duty of such Committees to forward to the Society a complete list of all lands, churches, schoolrooms, houses, and other property belonging to or held in trust by the Society, together with legal documents, or certified copies of the same, respecting such property. Where there are no Local Committees or Secretaries of the Society, the duty shall devolve on the Missionary in charge of each Mission, who shall forward the return through the Bishop of the Diocese."

CHAPTER CI.

ANNIVERSARY SERMONS.

A Standing Order was made by the Society on July 8, 1701, "That there be a Sermon preacht before the Society on the third Friday in every February, and that the Preacher and Place be appointed by the President" [1]. In 1830 the fixing of the time was also left to the President [2].

From 1702 to 1853 (excepting 1703, 1843, and 1849, not printed) the Sermons formed part of the Annual Reports. Since then they have been only occasionally printed. The Places selected have been:—

From 1702 to 1839, St. Mary-le-Bow, excepting in 1706 and 1806, when St Lawrence Jewry was substituted. From 1840 to 1901, St. Paul's Cathedral

The Month—From 1702 to 1731, February; 1832-49, May; 1850-92, June 1893-5, 1897-9, May; 1896, June; 1900-1, April.

For the first twenty-five years or more the Hour chosen was generally 8 A.M.—on a few occasions 9 A.M. Of recent years the hour has been 11 A.M., and the occasion has been marked by a celebration of the Holy Communion.

LIST OF PREACHERS.

1702 Dr. R. Willis, Dean of Lincoln.
1703*Dr. Lloyd, Bishop of Worcester.
1704 Dr. G. Burnet, Bishop of Sarum.
1705 Dr. J. Hough, Bp. of Lichfld. & Coventry.
1706 Dr. J. Williams, Bishop of Chichester.
1707 Dr. W. Beveridge, Bishop of St. Asaph.
1708 Dr. W. Stanley, Dean of St. Asaph.
1709 Sir William Dawes, Bishop of Chester.
1710 Dr. C. Trimnel, Bishop of Norwich.
1711 Dr. W. Fleetwood, Bishop of St. Asaph.
1712 Dr. White Kennet, Dean of Peterboro'.
1713 Dr. J. Moore, Bishop of Ely.
1714 Dr. G. Stanhope, Dean of Canterbury.
1715 Dr. St. George Ash, Bishop of Clogher.
1716 Dr. T. Sherlock, Dean of Chichester.
1717 Rev. T. Hayley, M.A., Can. Res. of Chich.
1718 Dr. P. Bisse, Bishop of Hereford.
1719 Dr. E. Chandler, Bp. of Lichfield & Cov.
1720 Dr. S. Bradford, Bishop of Carlisle.
1721 Dr. E. Waddington, aft. Bp. of Chich.
1722 Dr. H. Boulter, Bishop of Bristol.
1723 Dr. J. Waugh, Dean of Gloucester.
1724 Dr. T. Green, Bishop of Ely.
1725 Dr. J. Wynne, Bishop of St. Asaph.
1726 Dr. J. Wilcocks, Bishop of Gloucester
1727 Dr. J. Leng, Bishop of Norwich.
1728 Dr. R. Reynolds, Bishop of Lincoln.
1729 Dr. H. Egerton, Bishop of Hereford.
1730 Dr. Z. Pearce, aftwrds. Bp. of Rochester.
1731 Dr. J. Denne, Archdeacon of Rochester.
1732 Dr. G. Berkeley, Dean of Londonderry.
1733 Dr. R. Smalbroke, Bp. of Lichfld. & Cov.
1734 Dr. I. Maddox, Dean of Wells.
1735 Dr. F. Hare, Bishop of Chichester.
1736 Dr. J. Lynch, Dean of Canterbury.
1737 Dr. N. Clagget, Bishop of St. David's.
1738 Dr. T. Herring, Bishop of Bangor.
1739 Dr. J. Butler, Bishop of Bristol.
1740 Dr. M. Benson, Bishop of Gloucester.
1741 Dr. T. Secker, Bishop of Oxford.
1742 Dr. H. Stebbing, Chancellor of Sarum.
1743 Dr. M. Mawson, Bishop of Chichester.
1744 Dr. J. Gilbert, Bishop of Llandaff.
1745 Dr. P. Bearcroft, Sec. of the Society.
1746 Dr. M. Hutton, Bishop of Bangor.
1747 Dr. J. Thomas, Bishop of Lincoln.
1748 Dr. S. Lisle, Bishop of St. Asaph.
1749 Dr. W. George, Dean of Lincoln.

* Sermon not printed.

1750 Dr. R. Trevor, Bishop of St. David's.
1751 Dr. J. Thomas, Bp. of Peterborough.
1752 Dr. L. Osbaldistone, Bishop of Carlisle.
1753 Dr. E. Crosset, Bishop of Landaff.
1754 Dr. R. Drummond, Bp. of St. Asaph.
1755 Dr. T. Hayter, Bishop of Norwich.
1756 Dr. F. Cornwallis, Bp. of Lichfld. & Cov.
1757 Dr. E. Keene, Bishop of Chester.
1758 Dr. J. Johnson, Bishop of Gloucester.
1759 Dr. A. Ellis, Bishop of St. David's.
1760 Sir W. Ashburnham, Bp. of Chichester.
1761 Dr. R. Newcome, Bishop of Llandaff.
1762 Dr. J. Hume, Bishop of Oxford.
1763 Dr. J. Egerton, Bishop of Bangor.
1764 Dr. R. Terrick, Bishop of Peterborough.
1765 Dr. P. Yonge, Bishop of Norwich.
1766 Dr. W. Warburton, Bp. of Gloucester.
1767 Dr. J. Ewer, Bishop of Llandaff.
1768 Dr. J. Green, Bishop of Lincoln.
1769 Dr. T. Newton, Bishop of Bristol.
1770 Dr. F. Keppell, Bishop of Exeter.
1771 Dr. R. Lowth, Bishop of Oxford.
1772 Dr. C. Moss, Bishop of St. David's.
1773 Dr. J. Shipley, Bishop of St. Asaph.
1774 Dr. E. Law, Bishop of Carlisle.
1775 Dr. S. Barrington, Bishop of Llandaff.
1776 Dr. J. Hinchcliffe, Bp. of Peterborough.
1777 Dr. W. Markham, Archbishop of York.
1778 Dr. B. North, Bishop of Worcester.
1779 Dr. J. York, Bishop of St. David's.
1780 Dr. J. Thomas, Bishop of Rochester.
1781 Dr. R. Hurd, Bp. of Lichfield and Cov.
1782 Dr. John Moore, Bishop of Bangor.
1783 Dr. Beilby Porteus, Bishop of Chester.
1784 Dr. John Butler, Bishop of Oxford.
1785 Dr. John Ross, Bishop of Exeter.
1786 Dr. T. Thurlow, Bishop of Lincoln.
1787 Dr. J. Warren, Bishop of Bangor.
1788 Dr. J. Cornwallis, Bp. of Lich. and Cov.
1789 Dr. S. Halifax, Bishop of Gloucester.
1790 Dr. Lewis Bagot, Bishop of Norwich.
1791 Dr. E. Smallwell, Bishop of Oxford.
1792 Dr. G. Pretyman, Bishop of Lincoln.
1793 Dr. J. Douglas, Bishop of Salisbury.
1794 Dr. W. Cleaver, Bishop of Chester.
1795 Dr. S. Horsley, Bishop of Rochester.
1796 Dr. R. Beadon, Bishop of Gloucester.
1797 Dr. C. M. Sutton, Bishop of Norwich.
1798 Dr. E. Vernon, Bishop of Carlisle.
1799 Dr. S. Madan, Bishop of Peterborough.
1800 Dr. H. R. Courtenay, Bishop of Exeter.
1801 Dr. F. Cornewall, Bishop of Bristol.
1802 Dr. J. Buckner, Bishop of Chichester.
1803 Dr. John Randolph, Bishop of Oxford.
1804 Dr. H. W. Majendie, Bishop of Chester.
1805 Dr. G. I. Huntingford, Bp. of Gloucest.
1806 Dr. T. Dampier, Bishop of Rochester.
1807 Dr. George Pelham, Bishop of Bristol.
1808 Dr. T. Burgess, Bishop of St. David's.
1809 Dr. John Fisher, Bishop of Salisbury.
1810 Dr. H. Bathurst, Bishop of Norwich.
1811 Dr. John Luxmore, Bishop of Hereford.
1812 Dr. S. Goodenough, Bishop of Carlisle.
1813 Dr W. L. Mansell, Bishop of Bristol.
1814 Dr. B. E. Sparke, Bishop of Ely.
1815 Dr. William Jackson, Bp. of Oxford.
1816 Dr. G. H. Law, Bishop of Chester.
1817 Dr. William Howley, Bp. of London.
1818 Dr. J. Parsons, Bp. of Peterborough.
1819 Dr. H. Ryder, Bishop of Gloucester.
1820 Dr. Edward Legge, Bishop of Oxford.
1821 Dr. H. Marsh, Bishop of Peterborough.
1822 Dr. W. Van Mildert, Bp. of Llandaff.
1823 Dr. John Kaye, Bishop of Bristol.
1824 Dr. William Carew, Bishop of Exeter.
1825 Dr. C. Bethell, Bishop of Gloucester.
1826 Dr. R. J. Carr, Bishop of Chichester.
1827 Dr. C. J. Blomfield, Bishop of Chester.
1828 Dr. J. B. Jenkinson, Bp. of St. David's.
1829 Dr. C. R. Sumner, Bp. of Winchester
1830 Dr. Robert Gray, Bishop of Bristol.
1831 Dr. Hugh Percy, Bishop of Carlisle.
1832 Dr. George Murray, Bp. of Rochester.
1833 Dr. Edward Copleston, Bp. of Llandaff.
1834 Dr. John B. Sumner, Bp. of Chester.
1835 Dr. Richard Bagot, Bishop of Oxford.
1836 Dr. J. H. Monk, Bishop of Gloucester.
1837 Dr. Edward Maltby, Bishop of Durham.
1838 Dr. Henry Phillpotts, Bp. of Exeter.
1839 Dr. Joseph Allen, Bishop of Ely.
1840 Dr. William Otter, Bp. of Chichester.
1841 Dr. C. T. Longley, Bishop of Ripon.
1842 Dr. Edward Denison, Bp. of Salisbury.
1843*Dr. Edward Stanley, Bp. of Norwich.
1844 Dr. Thos. Musgrave, Bp. of Hereford.
1845 Dr. G. Davys, Bishop of Peterborough.
1846 Dr. Connop Thirlwall, Bp. of St. David's.
1847 Dr. Henry Pepys, Bishop of Worcester.
1848 Dr. A. T. Gilbert, Bishop of Chichester.
1849*Dr. John Lonsdale, Bp. of Lichfield.
1850 Dr. Samuel Wilberforce, Bp. of Oxford.
1851 Dr. Thomas V. Short, Bp. of St. Asaph.
1852 Dr. S. A. McCoskry, Bp. of Michign. U.S.
1853 Dr. J. P. Lee, Bishop of Manchester.
1854*Dr. R. Whately, Archbishop of Dublin.
1855*Dr. R. D. Hampden, Bp. of Hereford.
1856*Dr. John Graham, Bishop of Chester.
1857*Dr. W. K. Hamilton, Bp. of Salisbury.
1858*Dr. William Higgin, Bishop of Derry.
1859*Lord Auckland, D.D., Bp. of Bath & Wells.
1860*Dr. Montague Villiers, Bp. of Carlisle.
1861*Dr. Robert Bickersteth, Bp. of Ripon.
1862*Dr. James C. Campbell, Bp. of Bangor.
1863*Dr. M. G. Beresford, Archbp. of Armagh.
1864*Dr. John Jackson, Bishop of Lincoln.
1865*Dr Joseph C. Wigram, Bp. of Rochester.
1866*Dr. Henry Philpott, Bp. of Worcester.
1867 Dr. C. J. Ellicott, Bp. of Gloue. & Brist.
1868*Dr. E. Harold Browne, Bishop of Ely.
1869*Dr. G. A. Selwyn, Bishop of Lichfield.
1870*Dr. Harvey Goodwin, Bp. of Carlisle.
1871*Dr. James Fraser, Bp. of Manchester.
1872*Dr. Frederick Temple, Bp. of Exeter.
1873 Dr. William Alexander, Bp. of Derry.
1874*Dr. J. R. Woodford, Bishop of Ely.
1875*Dr. J. Atlay, Bishop of Hereford.
1876*Dr. J. F. Mackarness, Bp. of Oxford.
1877*Lord A. Hervey, Bp. of Bath and Wells.
1878*Dr. Robert Bickersteth, Bp. of Ripon.
1879*Dr. Wm. Basil Jones, Bp. of St. David's.
1880*Dr. T. L. Claughton, Bp. of St. Albans.
1881 Dr. R. Durnford, Bishop of Chichester.
1882 Dr. H. Goodwin, Bishop of Carlisle.
1883*Dr. E. R. Wilberforce, Bp. of Newcastle.
1884 Dr. G. T. Bedell, Bishop of Ohio.
1885*Dr. Boyd Carpenter, Bishop of Ripon
1886 Dr. King, Bishop of Lincoln.
1887 Dr. W. S. Perry, Bishop of Iowa, U.S.
1888 Dr. W. C. Doane, Bp. of Albany, U.S.
1889*Dr. F. J. Jayne, Bishop of Chester.
1890*Dr. W. C. Magee, Bp. of Peterborough.
1891*Dr. W. Alexander, Bishop of Derry.
1892 Rev. Edgar Jacob, Canon of Winchester.
1893*Dr. G. Ridding, Bp. of Southwell.
1894*Dr. W. D. Maclagan, Archbp. of York.

* Sermons not printed.

1895 Dr. G. W. Kennion, Bp. of Bath & Wells.
1896 Dr. M. Creighton, Bp. of Peterboro'.
1897 Dr. H. M. Thompson, Bp. of Mississippi, U.S.A.
1898* Dr. E. S. Talbot, Bishop of Rochester.
1899* Dr. J. Wordsworth, Bp. of Salisbury.
1900 Dr. J. W. Festing, Bp. of St. Albans.
1901 Dr. J. Macarthur, Bp. of Bombay. [3]

An analysis of the foregoing list shows that 142 of the sermons were preached by *English* Bishops, 29 by *Welsh* (the first in 1707 and the last in 1879), 6 by *Irish* (the first in 1715 and the last in 1891), 5 by *American* (U.S.) Bishops (the first in 1852 and the last in 1897), 1 by a Colonial (or Indian) Bishop in 1901, and the remaining 17 by clergymen in *Priest's* Orders only (the first being in 1702 and the last, after an interval of one hundred and forty-three years, in 1892). Thus far no President has preached the Anniversary Sermon.

St. Augustine's Canonry.

By the establishment of the "St. Augustine's Canonry" in Canterbury Cathedral, two Sundays in every year have been set apart by the Dean and Chapter of the Cathedral for the preaching of sermons on the Foreign Missions of the Church, viz., the second Sunday after Easter, at the afternoon service (since 1890), and the first Sunday after the Epiphany (since 1897). The sermons are statutable and irrespective of those preached in the Cathedral for particular Societies or Missions, and the holder of the Canonry up to the present time has been the Rev. Canon Bailey, D.D. (formerly Warden of St. Augustine's College), who originated and has endowed the same by two special gifts for the purpose [4].

CHAPTER CII.

THE SOCIETY'S OFFICES AND SECRETARIES.

After the first four meetings of the Society, held at Lambeth Palace or at "the Cockpit" [*see* p. 6, 7], the Board settled down in Archbishop Tenison's Library at St. Martin's, Trafalgar Square, and from August 15, 1701, to February 1833 it was there that the members generally met "to transact the business." *See* the Charter. (p. 934). (The Committees, for many years at least, assembled elsewhere, generally in the Chapter House of St. Paul's Cathedral.)

In 1707, on the information that divers clergymen and others attending the general meetings were forced to wait at the door among the footmen, the Society engaged a private room from the keeper of the Tenison Library, and for this and the use of the other rooms, 20*s.* per ann. were allowed for the servants [1]. In 1716 the total annual cost of the rooms to the Society appears to have been £3, including firing [2]. At this time some of the Society's books and papers were kept at Lambeth Palace, where they had been examined and arranged by Dr. King and the Earl of Clarendon in 1713, with a view to removal to a convenient situation [3]. Doubts having arisen as to the Archbishop's willingness to continue the arrangement at St. Martin's, negotiations were entered into in 1715 for offices in Lincoln's Inn Square [4], but the Archbishop on being consulted replied:—

"Brethren, you are very welcome to me yourselves For the message you come about, seeing the prevailing party has made so great a progress in the affairs of the Library [then forming under Dr. White Kennet, *see* p. 816] without asking my opinion hitherto, I cannot understand why they do it now, nor do I desire, being very ill, to give any opinion now further than this, that the Society was always very welcome to my Library, so they may be still if they think fitt" [4*a*].

On the death of Archbishop Tenison the subject was revived, and in 1717 Elihu Yale, Esq., offered 100 guineas for the purchase and building of a house for the Society, to contain a Chapel, a Charity School, and a Library, and £10 per annum towards repairing the house and maintaining the school, also books for the Library, and further help in raising a sufficient fund. Mr. Yale paid the 100 guineas in 1718, and offered a loan of £500. Other subscriptions were received, and it was proposed to apply to the King for the grant of a site in the Savoy or elsewhere [5]. Not until 1726 however was a change made, and then a house was taken in Warwick Court, Warwick Square [6]. The office

arrangements could not have been satisfactory, for in 1738 the Treasurers were removing from Lime Street, and the Society's books &c. and a picture of General Codrington then found their way to Warwick Court [and the picture since to a place unknown] [7]. On the expiration of the lease in 1741, the Secretary lent the Preacher's lodgings in Charterhouse for the Committee, and a house adjoining the same was rented for the books and papers [8].

From this date the official addresses of the Chief Secretaries (which have probably varied with their other appointments) have been as follows: 1741–60, *Charterhouse*; 1761–4, *Bartlett's Buildings, Holborn*; 1765–71, *Abingdon Street, Westminster*; 1773–7, *St. Ann's, Westminster*; 1778–86, *Hatton Garden*; 1787–1817, 53 *Gower Street, Bedford Square*; 1818–31, *St. Martin's Library*, 42 *Castle Street, Leicester Square*: from about 1832 to the present time the offices as given below [9].

The Report for 1827 states that "before the year 1822 the Society had no public office" [10]. This was not correct, but from that date a regular office may be said to have been maintained, viz.:—1822–4, 12 *Carlton Chambers, Regent Street*; 1824–35, 77 *Great Queen Street, Lincoln's Inn Fields* (built by the Society); 1835–9, 4 *Trafalgar Square*; 1840–66, 79 *Pall Mall*; Midsummer 1866 to March 1871* 5 *Park Place, St. James's Street*; March 1871 to the present time, 19 *Delahay Street, Westminster* (formerly 20 Duke Street—*see* p. 943) [11]. The last (the first freehold office of the Society), was formally opened on April 20, 1871: it includes a suitable Chapel, in which a daily service is maintained at 10 A.M.; and, under licence from the Bishop of London, the Holy Communion has been frequently celebrated there on the departure of Missionaries to their fields of labour [12].

SECRETARIES.

The Society's Charter provides that there shall be one Secretary. This office has been filled by the following persons, viz.:— John Chamberlain, Esq., first elected 1701; W. Taylor, Esq., 1712; Rev. Dr. D. Humphreys, 1716; Rev. Dr. P. Beaver oft, 1739; Rev. Dr. D. Burton, 1761; Rev. Dr. Hind, 1773; Rev. Dr. W. Morice, 1778; Rev. A. Hamilton, M.A., 1819; Rev. A. M. Campbell, M.A., 1833; Rev. Ernest Hawkins, M.A., 1843; Rev. W. T. Bullock, M.A., 1865; Rev. H. W. Tucker, M.A., 1879. (Acting Secretary, Rev. E. P. Sketchley, M.A., 1901.)

On the resignation of the Rev. Prebendary Tucker in 1901, the selection of his successor was delegated by the Standing Committee to an Episcopal Committee consisting of the Archbishops of Canterbury and York and the Bishops of London, Durham, Winchester, Bath and Wells, and Newcastle, on whose recommendation, and that of the Standing Committee, the Right Rev. H. H. Montgomery, D.D., Bishop of Tasmania, was elected at a special meeting of the Society summoned by the President and held at the Society's Office on July 25, 1901 [13].

CHAPTER CIII.

THE MISSIONARIES OF THE SOCIETY.

"The most conspicuous mark of the prudent care of the Society has been exhibited in the choice of their Missionaries. If they have not all proved equally unexceptionable, every possible precaution has been used, to admit none of evil report. The indispensable Qualifications, annexed to the Annual Abstract of our Proceedings, might serve to evince this, had not the Missionaries themselves, during the last seven or eight years, by their conduct and their sufferings, borne abundant testimony to the attention and discernment of the Society. The characters of those Worthies will entitle them to a lasting

---

* The use of Moreton's Tower, Lambeth Palace, during his incumbency of the See of Canterbury, had been offered to the Society by Archbishop Longley in 1869, but declined [11*a*].

Memorial in some future impartial history of the late events in that country [America]. Their firm perseverance in their duty, amidst temptations, menaces, and in some cases cruelties, would have distinguished them as meritorious men in better times. In the present age, when persecution has tried the constancy of very few Sufferers for Conscience here, so many, in one cause, argue a larger portion of disinterested virtue, still existing somewhere among mankind, than a severe observer of the world might have been disposed to admit." [*Sermon of Bishop Butler of Oxford, before the Society*, 1784 [1].]

THE first step of the Society to obtain Missionaries was taken in January and February 1702 through the Episcopal Members and the Archdeacons, who were asked to make known the want and invite applications for transmission to the Society. A "Request concerning fit persons to be sent abroad" was printed and circulated, desiring

"that all Persons, who shall Recommend any to that Purpose, will testifie their Knowledge as to the following Particulars, viz.—I. *The Age of the Person.* II. *His condition of Life, whether Single or Married.* III. *His temper.* IV. *His Prudence.* V. *His Learning.* VI. *His Sober and Pious Conversation.* VII. *His Zeal for the Christian Religion, and Diligence in his Holy Calling.* VIII. *His affection to the present Government, and* IX. *His Conformity to the Doctrine and Discipline of the Church of England.*"

It was added that the

"Society do request and earnestly beseech all Persons concerned, That they recommend no Man out of Favour or Affection, or any other Worldly Consideration; but with a sincere Regard to the Honour of Almighty God and our Blessed Saviour, as they tender the Interest of the Christian Religion, and the Good of Men's Souls" [2].

The Testimonials to the "indispensable qualifications" of a candidate were to be signed by his Diocesan, or where that was not practicable, by at least three other members of the Communion of the Church of England known to the Society In the examination of candidates special regard was had as to their reading, preaching, and pronunciation, which were submitted to a practical test [2*a*]. The salary ordinarily allowed to a Missionary in the early days was £50 a year, with a Mission Library of the value of £10 and £5 for books for free distribution among his parishioners [3]. The remainder of his support was met from local sources. Missionaries to the heathen—the negroes and Indians—were necessarily allowed a larger stipend from the Society [4]. In 1706 the following Instructions for the Clergy and the Schoolmasters were printed. In the words of Anderson (Hist. Col. Church, III. p. 153), "They embrace every particular which could possibly be required for the guidance of the Missionaries, and describe each with a faithful simplicity, and affectionate and prudent care, which it seems impossible to surpass."

"INSTRUCTIONS for the Clergy employed by the Society for the Propagation of the Gospel in Foreign Parts.

"*Upon their Admission by the Society.*

"I. THAT, from the Time of their Admission, they lodge not in any Publick House; but at some Bookseller's, or in other private and reputable Families, till they shall be otherwise accommodated by the Society.

"II. That till they can have a convenient Passage, they employ their Time usefully; in Reading Prayers, and Preaching, as they have Opportunity; in hearing others Read and Preach; or in such Studies as may tend to fit them for their Employment.

"III. That they constantly attend the Standing Committee of this Society, at the Secretary's, and observe their Directions.

"IV. That before their Departure they wait upon his Grace the Lord Archbishop of *Canterbury*, their Metropolitan, and upon the Lord Bishop of *London*, their Diocesan, to receive their Paternal Benediction and Instructions.

"*Upon their going on Board the Ship designed for their Passage.*

"I. THAT they demean themselves not only inoffensively and prudently, but so as to become remarkable Examples of Piety and Virtue to the Ship's Company.

"II. That whether they be Chaplains* in the Ships, or only Passengers, they

* [On the complaint of the Rev. Mr. Urmston of Moscow of the ill-usage of himself and others by sea Captains [*see* also p. 12], the Society in 1704 made a representation to its President on the subject, and drew up a letter of recommendation to the Masters of those Ships conveying its Missionaries [5*a*].

endeavour to prevail with the Captain or Commander, to have Morning and Evening Prayer said daily; as also Preaching and Catechizing every Lord's Day.

"III. That throughout their Passage they Instruct, Exhort, Admonish, and Reprove, as they have occasion and opportunity, with such Seriousness and Prudence, as may gain them Reputation and Authority.

"*Upon their Arrival in the Country whither they shall be sent.*

"First, *With Respect to themselves.*

"I. THAT they always keep in their View the great Design of their Undertaking, *viz.* To promote the Glory of Almighty God, and the Salvation of Men, by Propagating the Gospel of our Lord and Saviour.

"II. That they often consider the Qualifications requisite for those who would effectually promote this Design, *viz.* A sound Knowledge and hearty Belief of the Christian Religion; an Apostolical Zeal, tempered with Prudence, Humility, Meekness and Patience; a fervent Charity towards the Souls of Men; and finally, that Temperance, Fortitude, and Constancy, which become good Soldiers of Jesus Christ.

"III. That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows; and consider the Account which they are to render to the great Shepherd and Bishop of our Souls at the last Day.

"IV. That they acquaint themselves thoroughly with the Doctrine of the Church of *England*, as contained in the Articles and Homilies; its Worship and Discipline, and Rules for Behaviour of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

"V. That they endeavour to make themselves Masters in those Controversies which are necessary to be understood, in order to the Preserving their Flock from the Attempts of such Gainsayers as are mixed among them.

"VI. That in their outward Behaviour they be circumspect and unblameable, giving no Offence either in Word or Deed; that their ordinary Discourse be grave and edifying; their Apparel decent, and proper for Clergymen; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

"VII. That they do not board in, or frequent Publick-houses, or lodge in Families of evil Fame; that they wholly abstain from Gaming, and all such Pastimes; and converse not familiarly with lewd or prophane Persons, otherwise than in order to reprove, admonish, and reclaim them.

"VIII. That in whatsoever Family they shall lodge, they persuade them to join with them in daily Prayer Morning and Evening.

"IX. That they be not nice about Meats and Drinks, nor immoderately careful about their Entertainment in the Places where they shall sojourn; but contented with what Health requires, and the Place easily affords.

"X. That as they be frugal, in Opposition to Luxury, so they avoid all Appearance of Covetousness, and recommend themselves, according to their Abilities, by the prudent Exercise of Liberality and Charity.

"XI. That they take special Care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

"XII. That, avoiding all Names of Distinction, they endeavour to preserve a Christian Agreement and Union one with another, as a Body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great Design of Propagating the Gospel; and to this End, keeping up a Brotherly Correspondence, by meeting together at certain Times, as shall be most convenient, for mutual Advice and Assistance.

"Secondly, *With respect to their Parochial Cure.*

"I. THAT they conscientiously observe the Rules of our Liturgy, in the Performance of all the Offices of their Ministry.

"II. That, besides the stated Service appointed for Sundays and Holidays, they do, as far as they shall find it practicable, publickly read the daily Morning and Evening Service, and decline no fair Opportunity of Preaching to such as may be occasionally met together from remote and distant Parts.

"III. That they perform every Part of Divine Service with that Seriousness and Decency, that may recommend their Ministrations to their Flock, and excite a Spirit of Devotion in them.

"IV. That the chief Subjects of their Sermons be the great Fundamental Principles

of Christianity, and the Duties of a sober, righteous, and godly Life, as resulting from those Principles.

"V. That they particularly preach against those Vices which they shall observe to be most predominant in the Places of their Residence.

"VI. That they carefully instruct the People concerning the Nature and Use of the Sacraments of Baptism and the Lord's Supper, as the peculiar Institutions of Christ, Pledges of Communion with Him, and Means of deriving Grace from Him.

"VII. That they duly consider the Qualifications of those adult Persons to whom they administer Baptism; and of those likewise whom they admit to the Lord's Supper; according to the Directions of the Rubricks in our Liturgy.

"VIII. That they take special Care to lay a good Foundation for all their other Ministrations, by Catechizing those under their Care, whether Children, or other ignorant Persons, explaining the Catechism to them in the most easy and familiar Manner.

"IX. That in their instructing *Heathens** and *Infidels*, they begin with the Principles of Natural Religion, appealing to their Reason and Conscience; and thence proceed to shew them the Necessity of Revelation, and the Certainty of that contained in the Holy Scriptures, by the plainest and most obvious Arguments.

"X. That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the Profession and Practice of Religion, as taught in the Church of *England*; those that oppose us, or dissent from us, to convince and reclaim them with a Spirit of Meekness and Gentleness.

"XI. That those, whose Parishes shall be of large Extent, shall, as they have Opportunity and Convenience, officiate in the several Parts thereof, so that all the Inhabitants may by Turns partake of their Ministrations; and that such as shall be appointed to officiate in several Places shall reside sometimes at one, sometimes at another of those Places, as the Necessities of the People shall require.

"XII. That they shall, to the best of their Judgments, distribute those small Tracts given by the Society for that Purpose, amongst such of their Parishioners as shall want them most, and appear likely to make the best Use of them; and that such useful Books, of which they have not a sufficient Number to give, they be ready to lend to those who will be most careful in reading and restoring them.

"XIII. That they encourage the setting up of Schools for the teaching of Children; and particularly by the Widows of such Clergymen as shall die in those Countries, if they be found capable of that Employment.

"XIV. That each of them keep a Register of his Parishioners' Names, Profession of Religion, Baptism, &c. according to the Scheme annexed, No. I. for his own Satisfaction, and the Benefit of the People.

"Thirdly, *With respect to the Society.*

"I. THAT each of them keep a constant and regular Correspondence with the Society, by their Secretary.

"II. That they send every six Months an Account of the State of their respective Parishes, according to the Scheme annexed, No. II.

"III. That they communicate what shall be done at the Meetings of the Clergy, when settled, and whatsoever else may concern the Society."

N° I.

Notitia Parochialis; to be made by each Minister soon after his Acquaintance with his People, and kept by him for his own Ease and Comfort, as well as the Benefit of his Parishioners.

I.	II.	III.	IV.	V.	VI.	VII.
Names of Parishioners	*Profession of Religion*	*Which of them baptized*	*When baptized*	*Which of them Communicants*	*When they first communicated*	*What Obstructions they meet with in their Ministration*

[* *See also* General Instructions in R. 1715, pp. 12-17.]

No II.	
Notitia Parochialis; or an Account to be sent Home every six Months to the Society by each Minister, concerning the spiritual State of their respective Parishes.	
I. *Number of Inhabitants.*	
II. *No. of the Baptized.*	
III. *No. of Adult Persons baptized this Half-year.*	
IV. *No. of actual Communicants of the* Church of England.	
V. *No. of those who profess themselves of the* Church of England.	
VI. *No. of Dissenters of all Sorts, particularly Papists.*	
VII. *No. of Heathens and Infidels.*	
*VIII. *No. of Converts from a prophane, disorderly and unchristian Course, to a Life of Christian Purity, Meekness, and Charity.*	

[* Added in later edition.] [5]

[*See also* General Instructions to the North American Missionaries in 1735 to promote loyalty, brotherly love, the evangelization of the Indians, and the propagation of the Gospel generally [5*b*].]

It was hoped that the Colonial Church would derive continuous benefit from two fellowships founded at Jesus College, Oxford, by will of Sir Leolyne Jenkyns, November 9, 1685, the holders of which were bound to take Holy Orders and afterwards either go to sea as Navy Chaplain if summoned by the Lord High Admiral of England, or if not required for that service then to the Colonies if called upon by the Bishop of London [6]. The election of one Fellow, the Rev. Henry Nicols, B.A., was formally notified to the Society by the College authorities in 1703, and he went out as a Missionary to Chester, Pennsylvania [7]. Since then successive Fellows were allowed to evade their responsibilities until about 1850–2, when the Bishop of London succeeded in restoring the Fellowships to their original purpose, and the Revs. William David, M.A., and John David Jenkins took service in Canada and South Africa respectively [8]. But while the English Universities failed to furnish a due supply of Clergy for foreign service, Scotland, Ireland, and Wales were forward in contributing to the ranks of labourers—"to Ireland we owe several very choice Missionaries," the Report for 1714 stated [9]—and in 1707 and 1711 Bishop Wilson of Sodor and Man submitted to the Society a scheme for a Missionary Training College in the Isle of Man. Want of means prevented the adoption of the scheme, and the Society had to confine its attention to carrying out General Codrington's design for a similar College in Barbados [9*a*]. It was long however before any Colonial Missionary College came into existence [10], and still longer before any provision existed for the ordination of students out of England. Many candidates came over from America and returned safely, some of them to be the ablest of Missionaries; but many more hesitated to face the long, dangerous, expensive, and perhaps fruitless voyage, which in fact proved fatal to one-fifth of those who ventured on it [11]. People must have been truly "athirst for God" who could—as the inhabitants of Hebron in Connecticut did for twenty

years—persevere and at great expense* in sending to England four candidates successively, before they succeeded in obtaining a resident Missionary. The first of these candidates, Mr. Dean (1745), perished at sea while returning. The next, Mr. Colton, died of small-pox within a week after his return (1752). The third, Mr. Usher, was on the return voyage taken prisoner by the French (1757), and died in the Castle of Bayonne of small-pox. The last, Mr. Peters, was taken ill with the same disease in England, but recovered and returned, to the joy of his flock [12]. No wonder then that in 1767, of the 21 churches and congregations in New Jersey, eleven were entirely destitute of a minister, and for the other ten there were only five clergymen available [13]; that in Pennsylvania the case was similar [14], and that the Governor of North Carolina reported to the Society in 1764 that there were then but six clergymen in that province for 29 parishes, each containing a whole county [15].

The Missionaries took great pains to secure suitable candidates for the ministry and in 1769, on the representation of the Clergy of New York and New Jersey, it was agreed that those to be recommended from those parts should have received a collegiate education and obtained from the President of the College a certificate of moral and intellectual fitness [16]. This raising of the standard must have further reduced the supply had it not been for the foundation of King's (now Columbia) College, New York, in 1754 [p. 775]. Up to that time there was no Church Seminary in the northern colonies of America, and those who sought education in the colleges under the control of Dissenters had in some instances "to submit to a fine as often as they attended the worship of the Church of England, communicants only excepted, and those only on Sacrament days" [17]. The need of an indigenous ministry for the Colonial Churches has by the Society always been regarded as second only in importance to that of resident Bishops. Gladly therefore the Society lent its aid to the establishment of colleges in Barbados [p. 782] and New York [pp. 775–6], and as opportunity offered, to similar institutions throughout the world [pp. 776–97]. The introduction of Episcopacy enabled this good work to bring forth fruit to perfection, and before the middle of the present century the Society was able to report that the supply of Missionaries for America and the West Indies was no longer principally from the mother country, the establishment of colleges of classical and theological education in all the Provinces of British North America having to a great degree superseded the necessity of sending out clergymen from England:—

> "Codrington (Barbados), Windsor, Fredericton, Cobourg, Lennoxville, are now yearly supplying candidates for the ministry, not less qualified by learning and devotion than those educated at home, and better trained for the work of an Evangelist in their own country by being hardened to its climate, and inured to the privations and hardships which belong to new settlements" [18].

Similar results have since been witnessed in Australia and New Zealand, while in Asia and Africa a good supply of Native Missionaries is now assured from the excellent training institutions there [pp. 783*b*–96].

But though the Colonial Churches in America and the West Indies, in Australia and New Zealand now furnish a large proportion of their own Clergy, and, having become Missionary, themselves are sending evangelists to heathen lands, the combined forces from home and abroad are far from sufficient to gather in the harvest. For in the present age "the field is the world" in a sense never before manifest. The immediate needs of India alone call for hundreds more European Missionaries.

The failure of a scheme for drawing the English "Clergy Orphan School" into the Missionary cause in connection with Bishop's College, Calcutta, has been noticed [p. 475].

With the object of adding to the supply for India the Society in 1852 established Oriental Exhibitions at St. Augustine's College, Canterbury, which have borne good fruit [19]; and on two occasions it offered Missionary Exhibitions† at the Universities of Oxford and Cambridge (besides subsidising "Mission Houses"‡ there), but all these, for lack of candidates, were soon discontinued [20].

* The expense of the voyage averaged over £100 in those days.
† In 1859 four Exhibitions of £150 each for two years, and in 1874 two of £80 each [20*a*].
‡ St. Stephen's, Oxford, and one in Jesus Lane, Cambridge, between 1878–80 [20*b*].

Under a trust created by Bishop Hobhouse in 1882 and accepted by the Society in 1889 two Missionary studentships have been established at Selwyn College, Cambridge, in connection with the Society and with its assistance [21].

The Day of Intercession instituted in 1872 at the suggestion of the Society [p. 821] has done much to awaken interest in and to kindle zeal for Foreign Missions; if the Society has not participated so fully as other organisations in the increased supply of labourers sent forth from the English Universities, it can but rejoice that God has given His Church grace "with one accord" to make her common supplications unto Him and that he has been pleased to "fulfil" "the desires and petitions of His servants as may be most expedient for them."

In order that the sending forth of Missionaries should henceforth be in form, as it had always been in reality, the act of the chief Bishops of our Church, it was determined in 1846 that no home candidate for Missionary employment should be accepted by the Society without the express approval of a Board of Examiners, to be nominated by the Archbishops of Canterbury and York and the Bishop of London, the three prelates alone empowered under the Act of Parliament to ordain for the Colonies [22]. With respect to candidates educated or resident abroad and there offering themselves for Missionary service, the Society confides in the recommendation of the several Bishops to whom the spiritual rule in their respective Diocese has been committed, and who have all alike authority to "call and send ministers into the Lord's vineyard" and are responsible to God for "faithfully and wisely making choice of fit persons to serve in the sacred ministry of the Church." The wisdom and propriety of this practice were confirmed by the President, to whom in 1854 was submitted the question whether he

"could advise the Society to constitute . . . similar Boards [as in England] for the examination of Missionary candidates in the several British Colonies, or to leave to the Colonial Bishops the responsibility of recommending well-qualified Missionaries; reserving to the Society, as at present, the right to decide whether any particular candidate shall be placed upon its Missionary list."

In his reply Archbishop Sumner said:—

"The two cases are quite distinct. Missionary Clergymen, or candidates for orders, are sent from here to the Colonial Bishops on the recommendation of the Society, which is therefore bound to ascertain the qualifications of those whom it so recommends; and has, at the same time, the means of ascertaining those qualifications through Examiners regularly appointed for the purpose. But a large proportion of the Colonial Clergy consists of persons resident in the Colonies themselves. The requisite supply of men for their increasing population could not otherwise be obtained. And in regard to these, the Society must trust to the local authorities. It has no means of appointing examiners in the several Colonies, and could not possibly impose such a Board upon the Colonial Bishop. The responsibility, therefore, must necessarily rest with the Bishop, by whom the candidates are to be ordained and stationed, of satisfying himself of their fitness for the post they are to occupy, and the duties they are to discharge. At the same time, the Society retains to itself the right, which it hopes never to have occasion to exercise, of excluding from its lists any of its Missionaries who may be found to be unworthy of its support" [23].

While continuing its invariable practice as to colonial candidates the Society, in order to secure all proper care and consideration as well as to guard itself against making grants which are really not needed, determined in 1854 to require of every Bishop recommending any Missionary for appointment a statement of various particulars [24]. [*See* p. 843.]

The regulations relating to the selection and appointment of Missionaries are now as follows:—

"No Missionary can be placed on the Society's list without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. A Board of Examiners, consisting of five Clergymen, is appointed annually by the Archbishops of Canterbury and York and the Bishop of London for the time being, to inquire into the fitness and sufficiency of all candidates who may present themselves *in this country* for Missionary appointments; and no candidate, so appearing, can be accepted by the Society without a recommendation in writing from the

said Board. *It is in the power of any Colonial or Missionary Bishop, if he think fit, to act himself, or to appoint a Clergyman of the Church of England to act for him, as an additional Examiner of all candidates already in Holy Orders who may present themselves to the Society for a Missionary appointment in his diocese, provided that such additional Examiner shall be bound to conform to the rules laid down by the Board for their own guidance.*

"In the case of a Missionary *not sent from this country* the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended grant by a Colonial Bishop and Committee pending a reference made immediately to the Society.

"When a Missionary, not having been sent by the Society from this country, is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or single; Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

"Every Missionary is appointed to a definite post assigned or sanctioned by the Society, and his salary for his services therein is secured to him for a year, and begins on his arrival at his Mission, and is renewable annually on application to the Society; but his engagement is terminable on three months' notice at the end of any year; or at any earlier time, with or without notice, for reasons approved by the Bishop or other ecclesiastical authority. Provided that no person who holds the Bishop's licence shall be removed from the list of the Society's Missionaries without the consent of the Bishop previously expressed, except on medical grounds certified by the Society's Honorary Consulting Physician.

"Every Missionary selected in this country is to proceed without delay to the country in which he is to be employed; and be subject, when there, to the Bishop or other ecclesiastical authority.

"*Ordination.*—No person is to be presented in behalf of the Society to a Bishop as a Candidate for Holy Orders, with a view to his employment among the heathen, without the special sanction of the Society.

"Before giving such sanction the Society requires to be supplied with the following information:—(1) Date and place of Candidate's birth. (2) His race. (3) His family (if any). (4) His education and previous history. (5) Certificate of his proficiency in any vernacular required in his Mission. (6) Position he is wanted to fill. (7) Amount of his proposed salary, and sources from whence it is derived. (8) A certificate from one or more of the Society's European Missionaries that the moral character of the Candidate is irreproachable, and that he or they believe the Candidate to be in all respects well fitted for Holy Orders" [25].

The course which the Society follows in making its Missionary appointments being in strict conformity with the principles of the Church of England, none are excluded from its service whom the Church would admit, and none admitted whom the Church would exclude [26].

Similarly in the management of its Missions, while regulations have been adopted to secure due administration of its grants, care has been taken not only to adapt them to the requirements of each country, but in all cases to disclaim for the Society any authority over its Missionaries in spiritual matters or any interference with the rights of the Bishops. The Bishop and local Committee are the ordinary channel of communication between the Society and the Missionaries. Quarterly reports with annual statistics are required of each Missionary, and those appointed specially for work among the heathen are required to pass two examinations in the vernacular language of the Mission within a limited period, and to abstain as much as possible from the performance of English duty [27]. (The necessity for this last rule is shown on p. 659.) During their visits to England the Missionaries are afforded opportunities of interviews with the Society [28]. The salaries allowed to the Missionaries from the Society's funds average about £50 in the case of Missions to the Colonists. In these cases as a general rule the Society's allowance does not exceed £100 per annum, nor twice the amount of the

* This passage ("It" to "guidance") was the outcome (and the only one) of a conference between the Society and the Colonial and Missionary Bishops in 1877–9 as to what improvements could be made in the manner of selecting applicants for Missionary work [25*a*].

local contribution, or one-half of the whole professional income of the Missionary. In heathen countries the European Missionaries generally are entirely supported by the Society [29], the salaries graduating from £120 to £360 per annum after about 25 years' service. These Missionaries are also provided by the Society with a house and with allowances for travelling and for the education of their children in England or abroad [30]. In 1874 a Committee was appointed to superintend the education, and the care during the holidays, of the children of Indian Missionaries sent to England [31], and by means of a Special Fund begun in 1877 a free education at excellent Schools has been secured for several boys, and many houses have been opened to receive children during the vacations [32, 33].

The salaries of the native pastors in India range from £18 to £140 per annum, it being a rule of the Society that in each instance a portion shall always be contributed by the congregation [34].

With respect to pensions, no general rule is laid down regarding the allowance to Missionaries who return home too ill to undertake any work; but the Society recognises the duty of affording assistance to those of its European Missionaries employed in tropical or unhealthy climates who, after long and faithful services in the Society's Missions, shall have become incapacitated by age or infirmity for a continuance of their labours, and who shall be destitute of other support. The Society considers and decides upon each case according to its own merits.*

In recent years, Missionaries of the Society and members of their families have been received at St. Luke's Hostel, 16 Nottingham Place, London, when ill, and the Society has every reason to be grateful for the treatment which they have received in that excellent institution. By the kindness of an anonymous donor, one of the houses forming part of the "Home of St. Barnabas" at East Grinstead was set apart in 1899 for the use of the Society's Missionaries.

A pension of £50 per annum is allowed to the widows of the European Missionaries in India remaining unmarried, and an allowance of £10 per annum for each orphan under sixteen years of age [35].

In 1874 £1,000 was reserved as a guarantee fund for helping in the life assurance of European Missionaries in tropical climates, specially those to whose widows there is no promise of pension [36], but the scheme has not been carried out.

The value and need of the "associated system" in Missions is becoming more and more recognised, not only for work among non-Christian peoples but also for work among scattered Europeans, and there are now several brotherhoods in the S.P.G. field [36*a*] (*see* the list on page 846*b*).

The Lay Agents employed by the Society consist of Schoolmasters, Schoolmistresses, Readers, and Catechists, two of these offices being often united in one person. [*See* pp. 769–74.] In 1706 were drawn up the following

"Instructions for Schoolmasters employed by the Society, &c.

THAT they well consider the End for which they are employed by the Society, *viz.* The instructing and disposing Children to believe and live as Christians.

"II. In order to this End, that they teach them to read truly and distinctly, that they may be capable of reading the Holy Scriptures, and other pious and useful Books, for informing their Understandings, and regulating their Manners.

"III. That they instruct them thoroughly in the Church-Catechism; teach them first to read it distinctly and exactly, then to learn it perfectly by Heart; endeavouring to make them understand the Sense and Meaning of it, by the help of such Expositions as the Society shall send over.

"IV. That they teach them to write a plain and legible Hand, in order to the fitting them for useful Employments; with as much Arithmetick as shall be necessary to the same Purpose.

"V. That they be industrious, and give constant Attendance at proper School-Hours.

"VI. That they daily use, Morning and Evening, the Prayers composed for their Use in this Collection, with their Scholars in the School, and teach them the Prayers and Graces composed for their Use at Home.

"VII. That they oblige their Scholars to be constant at Church on the Lord's Day, Morning and Afternoon, and at all other Times of Publick Worship; that they cause them to carry their Bibles and Prayer Books with them, instructing them how to use them there, and how to demean themselves in the several Parts of Worship; that they

* *See* (on p. 745) the Tenison Pension Fund.

be there present with them, taking Care of their reverent and decent Behaviour, and examine them afterwards, as to what they have heard and learned.

"VIII. That when any of their Scholars are fit for it, they recommend them to the Minister of the Parish, to be publickly Catechized in the Church.

"IX. That they take especial Care of their Manners, both in their Schools and out of them; warning them seriously of those Vices to which Children are most liable; teaching them to abhor Lying and Falshood, and to avoid all sorts of Evil-speaking; to love Truth and Honesty; to be modest, gentle, well-behaved, just and affable, and courteous to all their Companions; respectful to their Superiors, particularly towards all that minister in holy Things, and especially to the Minister of their Parish; and all this from a Sense and Fear of Almighty God; endeavouring to bring them in their tender Years to that Sense of Religion, which may render it the constant Principle of their Lives and Actions.

"X. That they use all kind and gentle Methods in the Government of their Scholars, that they may be loved as well as feared by them; and that when Correction is necessary, they make the Children to understand, that it is given them out of kindness, for their Good, bringing them to a Sense of their Fault, as well as of their Punishment.

"XI. That they frequently consult with the Minister of the Parish, in which they dwell, about the Methods of managing their Schools, and be ready to be advised by him.

"XII. That they do in their whole Conversation shew themselves Examples of Piety and Virtue to their Scholars, and to all with whom they shall converse.

"XIII. That they be ready, as they have Opportunity, to teach and instruct the *Indians* and *Negroes* and their Children.

"XIV. That they send to the Secretary of the Society, once in every six Months, an Account of the State of their respective Schools, the Number of their Scholars, with the Methods and Success of their Teaching [37].

[The following form appears in the "Standing Orders" of a later edition:—

Notitia Scholastica; *or an Account to be sent every Six Months to the* Society *by each* Schoolmaster, *concerning the State of their respective Schools.*	
1. Attendance daily given.	
2. Number of Children taught in the School.	
3. Number of Children baptized in the Church of *England*.	
4. Number of *Indian* and Negroe Children.	
5. Number of Children born of Dissenting Parents.	
6. Other Schools in or near the Place.	
7. Of what Denomination.	
8. Other Employments of the Schoolmaster.	

"*The Account to be attested by the Missionary (if any upon the Spot) and by some of the Principal Inhabitants.*"]

The Testimonials required for Schoolmasters were similar to those for Missionaries, and equal care was shown in selecting men [38]. In 1712 an order was made that the Schoolmasters to be sent henceforth should be in deacon's orders [39], but as a matter of fact most of the scholastic agents employed by the Society have been obtained in the Colonies, &c., and the rule soon fell into disuse. The Catechists employed by the Society were originally, as now, intended for the Missions to the heathen, as is evident by the "Directions for Catechists for instructing Indians, Negroes, &c." [39*a*]. The first of those agents was engaged in 1704 for work among these races. *See* p. 769.] In the Mission to the Six-Nation Indians at Albany, native Mohawk Schoolmasters and Readers worked [p. 63, 73], and but for political troubles the Society might have succeeded in its endeavours to raise a large body of Indian teachers.

After the loss of the older colonies the establishment of schools throughout British North America called for a large body of teachers. How these were supplied is shown in Chapter XCV. [p. 769]. Many of the schoolmasters, especially in Newfoundland, were denominated Readers or Catechists, who read service to the people on Sundays. In some isolated places where daily schools were impossible, by a small grant from the Society some respectable person would be induced to conduct a Sunday School, and to read the Church Service to preserve among the people a regard for religion [39*b*]. For want of resources for the maintenance of a body of Clergy, the Society in 1830 sanctioned a proposal of the Bishop of Quebec to form a body of Catechists with superior qualifications licensed to act, as far as might be prudent, in place of clergymen. The effect produced by their employment in Upper and Lower Canada was beneficial, so far as their powers went, but the increased concern upon religious subjects produced by the Catechists created a corresponding sense of privation of those acts of the Ministry for which they were not competent [40]. During the next thirty years the employment of lay agents by the Society gradually ceased except in Missions to the heathen. For these, especially in India and Africa, there has been an ever-growing demand, difficult to supply at all times, but formerly more from dearth of suitable agents than, as now, from lack of means for their support [40*a*].

In 1897 the Standing Committee of the Society had an interview with a deputation from the "Student Volunteer Missionary Union," a body formed of students in Universities and Colleges throughout the world, who have taken as their watchword "The Evangelisation of the World in this Generation." Many of the students are members of the Anglican communion.* The Union had been commended by the Foreign Missions Committee of the Lambeth Conference of 1897, and the Standing Committee now expressed its gratitude to God "for the noble effort which is being made to promote the missionary spirit in Universities and Colleges, especially in leading young men and women to give their lives definitely to the work of the Foreign Mission-field," and commended the subject to the consideration of the Bishops assembled at the Lambeth Conference.

In 1899 the Union sought the co-operation of the Society, but, while sympathising with the objects proposed, the Committee regretted that they did not "see their way to identify the Society with their methods of procedure" [40*b*].

In 1900 the Society joined with the C.M.S. in urging on the Archbishops and Bishops that Missionary Science should be included in the scheme of examination for Holy Orders at home [40*c*].

Women's Mission Association (1866-1900).

The idea of establishing a "Ladies' Association in behalf of the Society" was brought before the Standing Committee of the Society on March 29, 1866 (by the Rev. H. W. Burrows), approved by them on April 25,† and carried into effect at a meeting held at London House on May 11, 1866, when the Constitution‡ of the Association was formed, a provisional Committee was appointed to draw up Bye-laws, and the Officers of the Association, all of whom were honorary, were appointed.

The Society (May 18) granted the Association the use of its rooms (for meetings, &c.), and opened a special fund for receiving contributions in aid of its objects.

With the Society's consent the title of the Association, which had been "Ladies' Association for promoting the Education of Females in India and other Heathen Countries in connection with the Missions of the Society for the Propagation of the Gospel," was altered in 1895 to "*Women's Mission Association for the Promotion of Female Education in the Missions of the S.P.G.*"; and its Constitution and Bye-laws were amended, and its objects were thus defined:—"(1) To provide Missionary teachers for the Christian instruction of native women and girls in such countries by supporting abroad, and selecting and preparing in this country, Church women well qualified for the work; (2) To assist female schools by pro-

* The S.V.M.U. now numbers 1,670 volunteers for foreign service, of whom one-fourth are Churchmen.

† The original proposal by a Sub-Committee was that the Association should be "*independent of but* in connection with the Society": the words in italics were, however, not adopted.

‡ Drawn up by the Secretary of the Society, the Rev. W. T. Bullock.

viding suitable clothing and school materials, and a maintenance for boarders; (3) To employ other methods which may be suggested for promoting Christian education; (4) To assist generally in keeping up an interest in the work of the Society."

In arranging for the raising of funds "not only by means of women's work, but also by establishing branch Associations throughout the country" it was from the first stipulated that care should be taken "in every instance that no Association shall divert or interfere with subscriptions to the *Society for the Propagation of the Gospel.*"

Annual subscribers are considered members of the Association.

The business of the Association is carried on by a Committee, consisting of the President and Vice-Presidents of the Association, twenty other ladies elected from the members, the Secretary, "and two members of the Standing Committee of the Society, with the Secretary of the Society" [41].

Commencing at Mauritius in 1867,* the operations of the Association were extended to India in 1868, South Africa 1870, Madagascar* 1873, Japan 1875, North China 1889 [42].

In 1897 the Association enlarged its sphere by the addition of medical work (*see* page 816*c*) [43].

Though independent of the Society as regards its funds, its method of work is to go hand-in-hand with the Society, going wherever the Society wishes it to go, and establishing no Mission Station without the approval and knowledge of the Standing Committee.†

Its work abroad resolves itself into teaching, nursing, doctoring, in schools and hospitals, and in private houses, by which means some 5,000 children are brought under instruction, and the women who are condemned to pass their lives in zenanas and harems receive offices of mercy and love which only ladies can perform. The Association has fifteen Zenana Missions in India, and altogether about 50 schools. Religious teaching is given in all the schools, and there are Training Colleges for Native teachers and boarding schools. The income of the Association has grown from £162 in 1866 to £10,672 in 1900, and the teachers now employed number 186, including 6 qualified Medical Missionaries [44].

First among the faithful women who (through the Association) have rendered "true and laudable service" unto God must be reckoned Miss Louisa Bullock, who both provided the Association with a home and served with unceasing zeal and devotion as Honorary Secretary for 26 years, accomplishing a work the magnitude of which was not fully realised until others entered into her labours. On Miss Bullock's resignation at the end of 1894 the office was removed from her private residence to the Society's house, 19 Delahay Street, Westminster, but the accommodation there is insufficient for the growing work of the Association. Miss Bullock's successors have been Mrs. G. Evans, 1895–6; and Miss Ethel Mackenzie, who has held office since 1896 [45].

The Association publishes its own Annual Report and its own monthly Magazine.‡

It remains to record the Society's thanks to the *British and Foreign Bible Society*, which since 1884 has generously granted to the Society and to the Women's Mission Association, £144 each, for the maintenance of twenty-four or more native Bible-women in India, whose work is to visit their ignorant sisters, and to read to them from the Holy Scriptures [46].

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* The first Missionary of the Association, Miss Emily Lawrence, was intended for Madagascar, but owing to difficulties in the way of commencing work there it was necessary for her to spend her first seven years in Mauritius.

† In reply to an inquiry made by the W.M.A. in 1900, the Standing Committee decided that it is not open to the Association to hand over to any other body the work of its department and the buildings and property in an S.P.G. Mission such as Ahmadnagar. It should be added that the proposed transfer was not originated or supported by the W.M.A.

‡ The title of the magazine was in 1899 altered from "The Grain of Mustard Seed" to "Women's Work in the Mission Field."

LIST OF BROTHERHOODS IN THE S.P.G. FIELD. (*See* p. 844.)

(1) "**The Cambridge Mission to Delhi in connection with the Society for the Propagation of the Gospel.**" Formed in 1877. Consisting of members of the Cambridge University. Every member partly supported by the Society under a definite scheme (pp. 626–628*g*). A Branch Brotherhood was commenced at Rohtak in 1894.

(2 and 3.) (2) "**The Dublin University Mission to Chhota Nagpur, working under the S.P.G.**" Formed in 1890–1 and located in the Hazaribagh district. Consisting of graduates of the University of Dublin, two of whom are qualified doctors. Every member partly supported by the Society under a definite scheme. Provision was made in 1893 for including associates and lady associates. (3) A Branch Brotherhood for Ranchi founded in 1901 (supported as in case of 2) (pp. 500*h–n*).

(4) **A Brotherhood at Cawnpore in Lucknow Diocese.** Formed in 1895. Supported by the Society (pp. 599*a*–600).

(5) **An Augustinian Brotherhood for Roorkee in Lucknow Diocese.** Founded in 1901. Supported by the Society (p. 603*a*).

(6) "**St. Andrew's Mission**" (Tokyo), "in connection with S.P.G.," aided by the Society from 1887 to 1891, and at the desire of the community reconnected, in 1900, on the Guild of St. Paul undertaking to pay each year to the Society "the whole of the expenses of the maintenance" of the Mission (pp. 724*c–g*).

(7) A branch of the "**Society of the Sacred Mission,**" **in Corea.** Members aided from the S.P.G. grant to the diocese. The home work of this Society, begun in 1891 at Brixton, London, has been transferred to Mildenhall, Suffolk. Up to 1893 the community was known as the Corean Brotherhood, the first member of which arrived in Corea in 1892.*

(8) **A Brotherhood at Antananarivo in Madagascar.** Formed in 1899. Supported by the Society (pp. 380*a–d*).

(9) **St. Cuthbert's Brotherhood, Tsolo, St John's Diocese, Kaffraria** Formed in 1900. Members aided from the Society's grant to the diocese (p. 316*r*).

(10) **St. Andrew's Brotherhood, Longreach, in the Diocese of Rockhampton, Queensland.** Formed about 1897. Aided from the Society's grant to the diocese (p. 414*c*).

(11 and 12) There are also branches of the **Lichfield Evangelist Brotherhood** working in the Society's Missions in South Africa—one in the Diocese of Zululand (p. 345*b*) and one in Mashonaland (p. 366*l*)—but they have not sought direct or formal connection with the Society.

N.B.—In no instance has the Society anything to do with the internal working of the Brotherhoods.

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* The Corean and Lebombo Missions as a whole are worked on community lines *financially*, but not so in other respects, excepting in the case of the S.S.M. in Corea.

SUMMARY OF THE MISSIONARY ROLL, 1701–1900 (*see* pp. 849–931*c*).

(For the Roll of Martyrs *see* p. 931*d*.)

N.B.—*The Society has contributed to the support of* 134 *Bishops, but those aided by endowment only are not included in the roll unless they were formerly Missionaries of the Society.*

(1) Country	(2) Number of ordained Missionaries: European and Colonial	(2) Number of ordained Missionaries: Native (dark races)	* (3) Deaths in active service	(4) Dismissals *by the Society* for neglect of duty or other unsatisfactory conduct	(5) Accessions (to the ranks of the Clergy): (*a*) From Church of Rome	(5) Accessions (to the ranks of the Clergy): * (*b*) From Dissent	(6) Secessions (from the ranks of the Clergy): (*a*) To Church of Rome	(6) Secessions (from the ranks of the Clergy): (*b*) To Dissent
I. NORTH AMERICA:—								
The older Colonies, now the **UNITED STATES, 1702–1785**	309	—	100	13	2	52	—	—
NEWFOUNDLAND and CANADA, 1703–1900	1,597	—	133	1	4	13	—	—
II. WEST INDIES, CENTRAL and SOUTH AMERICA, 1712–1900	446	9	56	1	—	3	—	—
III. AFRICA 1752–1900	505	93	48	1	1	11	1 (*see* p. 380*g*)	1†
IV. AUSTRALASIA 1793–1900	530	6	13	—	—	2	2 (*see* p. 396)	—
V. ASIA 1820–1900	456	254	106	1	4	17	—	—
VI. EUROPE 1702–4, 1854–1900	171	—	9	—	—	—	—	—
TOTAL	4,014	362	§4,287	*165	17	11	*98	3	1

* The actual numbers under these two heads were probably much greater than here stated, which give only those cases of which a record can now be found. [*See* p. 152.]

† Had been a Lutheran before joining the Society.

§ After allowing for 109 repetitions and transfers.

Most of the information which follows, like that which precedes it, had hitherto been buried in the records of the Society; but, with the exception of an occasional biography, in no connected form. As it was not until 1717 that a regular list of agents began to be published, *it had come to be regarded as impossible to give even the number of those previously employed*; but former

attempts would not have failed had the journals, the letters, and the accounts been analysed and compared. Every effort has been made to secure an accurate and complete list: besides the names of the earlier Missionaries, those of many others not before printed have been discovered, while some already printed have been omitted as not having actually come on the list; and in addition to the careful scanning of hundreds of volumes of printed matter, the MSS. have been liberally consulted, and the spelling of the names of the Missionaries of the 18th century, so much varied in print, has been verified from the original signatures. Notwithstanding, it has been impossible in many cases to obtain full particulars as to birth, education, ordination, location, and death, and additions and corrections will be welcomed. In this edition the identity of many more Missionaries as Irishmen has been established through information obtained from Trinity College, Dublin, by the kindness of the Rev. H. Vere White, while S.P.G. Organising Secretary for Ireland. Much difficulty has been experienced in identifying the native clergy in South India owing to diversity of rendering by the local authorities—*e.g.* (to say nothing of varied spelling), the same man would at one time be returned as "Abraham V." and at another as "Vedakan A.," and this without a word of explanation. The period of service is reckoned from the date of arrival at the station after ordination. Many of the Missionaries had previously been engaged as lay agents in the Missions. By arranging the Missionaries under the different countries in which they served the lists gain in historical value, and the alphabetical index of the whole (included in the general Index at the end of the book) supplies all the further reference necessary.

For Order of the Lists in the Missionary Roll, see "Contents" at the beginning of the Book.

ABBREVIATIONS, &c., USED IN THE MISSIONARY ROLL.

aptd. = appointed.
b. = born.
Bp. = Bishop.
Cam. = Cambridge.
Coll. = College.
D.M.C. = Dorchester Missionary College ("St. Peter and St. Paul").
ed. = educated.
K.C.L. = King's College, London.
K.C.W. = King's College, Windsor, Nova Scotia.
Missy. = Missionary.
o. = ordained (D. = deacon, P. = priest).
Ox. = Oxford.
Qu. Coll. N.F.L. = Queen's Theological College, St. John's, Newfoundland (sometimes called St. John's College).
Res. = resigned.
S. = Chief Station.
tr. = transferred.
S.A.C. = St. Augustine's College, Canterbury.
St. B.C.W. = St. Boniface Missionary College, Warminster.
St. P.C.B. = St. Paul's Missionary College, Burgh, Linc.
S.M. = Schoolmaster.
T.C.D. = Trinity College, Dublin.
T.C.T. = Trinity College, Toronto.
ϕ = connection dissolved by the Society for neglect of duty or other unsatisfactory conduct.
* = Native Missionary (dark races).
¶ = Honorary Missionary.

The titles of the Dioceses (Lon. = London; Her. = Hereford, &c.) and the other abbreviations and signs need no explanation.

MISSIONARY ROLL, S.P.G.—PART I. (1702–1892).

[*See* p. 848.]

I. NORTH AMERICA (1702–1892).

1,748 Missionaries and 1,036 Central Stations, now included in 25 Dioceses as set forth below, &c. :

THE OLDER COLONIES (now the *United States*).

[*See* Chapter II., pp. 9–12.]

KEITH, George, M.A. Aberdeen University; the first S.P.G. Missionary; *b.* 1638 at Aberdeen; (ex-Presbyterian and Quaker;) *o.* Bp. Lon. 1700. Travelling and organising in N. America, 1702–4. *Res.*; died Rector of Edburton, Sussex, March 1716.

The Rev. George Keith.

TALBOT, John, M.A.; *b.* at Wymondham, Norfolk 1645; Sizar Christ Coll., Camb., B.A. 1663, Fellow of Peterhouse 1664, M.A. 1671; (Rector Fretherne, Glos. 1695; Chaplain of ship in which Keith left England). Missionary companion of Keith in N. America, 1702–4, settled in New Jersey 1705.

SOUTH CAROLINA (1702–83) - 54 Missionaries and 15 Central Stations.

[*See* Chapter III., pp. 12–20.]

(Diocese of South Carolina, founded 1795.)

BARON, Robert, M.A. *S.* St. Bartholomew's, 1753–64. Died April 1764.

BOSCHI, Charles ("formerly a Franciscan Fryer"). *S.* St. Bartholomew's, 1745–9. *Res.* on appointment as Chaplain to the garrison established about that time in Ruatan, Bay of Honduras. His offer of services to convert the Indians there accepted by the Society, but in 1749 he died.

BULL, William Tredwell, M.A. *S.* St. Paul's, 1712–23; Bp. Lon.'s Commissary in S.C. 1716–23. *Res.*

CLARK (or **CLERK**), **Moses.** *S.* St. John's, 1720. Died 1720.

COTES, William; *o.* D. Bp. Ely 1746, P. Bp. Her. 1747. *S.* St. George's, 1747–52. Died Sunday July 19, 1752, after having performed service that day.

CUMING, Robert, M.A. Glasgow or Edinburgh; *o.* D. Bp. Ely, P. Bp. Pet. 1748. *S.* St. John's, 1749–50. Died 1750.

DUN, William (from Clogher Dio.); *b.* about 1677; *o.* D. Bp. Down and Connor. *S.* St. Paul's, 1706–7. *Res.*

DURAND, Levi, M.A.; *o.* Arbp. Dub., D. 1738. P. 1739. *S.* Christ Church, 1740–50; St. John's, 1750–65. Died 1765.

DWIGHT, Daniel, M.A. Yale Coll., Conn.; *o.* D. Bp. Car., P. Bp. Lon. 1729. *S.* St. John's, 1729–48. Died March 28, 1748.

FORDYCE, John, M.A.; *o.* D. Bp. Lon. P. Bp. St. Dav. 1730. *S.* Prince Frederic's Parish, 1736–51. Died 1751.

FULLERTON, John, M.A.; *o.* Bp. Lon. D. and P. 1734. *S.* Christ Church, 1734–5. Died Sept. 4, 1735.

FULTON, John, M.A.; *o.* Bp. Lon. D. and P. 1730. *S.* Christ Church, 1730–4.ϕ

GARDEN, Alexander, M.A. (nephew of Comsy. Garden); *o.* Bp. Glos. D. and P. 1743. *S.* St. Thomas', 1744–65.

GIGUILLET, James. *S.* Sante, 1710. *Res.*

GOWIE, Robert, M.A.; *o.* Bp. Lon. D. and P. 1733. *S.* St. Bartholomew's, 1733. Died Nov. 7, 1733.

GUY, William, M.A.; *o.* Bp. Lon. D. 1712 (?), P. 1713. *S.* (1) Charleston, 1712–13; (2) St. Helen's [or St. Helena], 1714–5; (1) Ch. 1716–17; (3) St. Andrew's, 1719–51. Died 1751.

HARRISON, James, M.A. Queen's Coll., Ox.; Curate Battersea 2 years; *o.* Bp. Her. D. 1749, P. Bp. Ban. 1750. *S.* Goose Creek, 1752–65.

HASELL (or **HASSEL**), **Thomas,** M.A.; *o.* Bp. Lon. D. 1705, P. 1709. *S.* Charleston, 1705–8; St. Thomas', 1709–43. Died Oct. 9, 1743 or 1744.

HUNT, Brian, M.A. *S.* St. John's, 1723–6.

JOHNSTON, Gideon (ex-Vicar of Castlemore, Ireland). *S.* Charleston, 1708–16 (Commissary to Bp. Lon.) Drowned April 23, 1716, off Charleston, by upsetting of boat while taking leave of Governor Craven.

JONES, Gilbert, M.A. *S.* Christ Church, 1713–21. *Res.*

JONES, Lewis, M.A. *S.* St. Helen's, 1725–44. Died Dec. 24, 1744; bequeathed £100 to S.P.G.

LAMBERT, John, M.A. *S.* Charleston, 1727–9. Died Aug. 14, 1729.

LANGHORNE, William (ex-Curate, Pickering); *o.* Arbp. York, D. 1747, P. 1749. *S.* St. Bartholomew's, 1749–52; St. George's, 1752–9. *Res.* ill.

LE JAU, Francis, D.D. Trinity Coll. Dublin; *b.* Angiers, France, about 1665; (ex-Canon of St. Paul's London, and Missionary to St. Christopher's, W. Indies, 1700–1. *S.* Goose Creek &c., Cooper River, 1706–17. Died Sept. 10, 1717.

LESLIE, Andrew, M.A.; *o.* Bp. Derry D. 1727, P. 1728. *S.* St. Paul's, 1729–39. *Res.* ill. Died 1740

LUCIUS, Samuel Frederic. *S.* Cuffee (or Coffee) Town, 1770–82 or 3. Refugee in Charlestown and Congarees during Revolution.

LUDLAM, Richard, M.A. *S.* Goose Creek, 1723–8. Died Oct. 1728; bequeathed £2,000 to S.P.G.

MARTYN, Charles, M.A. Ball. Coll., Ox., and curate in Devon; *o.* D. Arbp. Can. 1743, P. Bp. Ex. 1748. *S.* St. Andrew's, 1753–61. *Res.* S.P.G. salary 1761, and parish 1770.

MAULE, Robert, M.A. (Irish, recommended by Arbp. Dub.); *b.* about 1680. *S.* St. John's, 1707–17. Died of dysentery 1717; bequeathed £750 to S.P.G.

MERRY, Francis, M.A. *S.* St. Helen's, 1720; Goose Creek, 1721–2. *Res.*

MILLECHAMP, Timothy, M.A.; *o.* Bp. Sal. D. 1726, P. 1729. *S.* Goose Creek, 1732–46. Sick-leave 1746–8. *Res.* for Colesbourne, Glos.

MORRITT, Thomas; *o.* D. Bp. Lon. 1717, P. Bp. Win. 1718. *S.* Charleston (S.M. &c.), 1722–7; Winyaw &c., 1728–34; Christ Church, 1735–6. *Res.*

ORR, William, M.A.; *o.* Bp. Lon. D. and P. 1736. (Charleston, not S.P.G., 1737–41.) *S.* St. Paul's, 1741–4; St. Helen's, 1745–50. *Res.*; died (St. Paul's) 1755.

OSBORNE (or **OSBORN**), **Nathaniel.** *S.* St. Bartholomew's, 1713–5. Escaped to Charleston during Indian irruption, but died July 13, 1715, "of a flux or feaver."

PEASELEY, William, M.A. (*tr.* N.F.L. [p. 858]). *S.* St. Helen's, 1751–6. *Res.* ill.

POWNALL, Benjamin, M.A. *S.* Christ Church, 1722. *Res.*

QUINCY, Samuel, M.A.; *tr.* Georgia [p. 851] to St. John's, S.C., then S.P.G. at St. George's, 1746–7. *Res.*

ROE, Stephen, M.A.; *o.* D. Arbp. Tuam 1730, P. Arbp. Dub. 1732. *S.* St. George's, 1737–42; (*tr.* N.E. [p. 854]).

ST. JOHN, Richard, B.A. (*tr.* Bah.) *S.* St. Helen's, 1747–50. *Res.*

SMALL, Robert, M.A.; *o.* Bp. Lon. D. 1737, P. 1738. *S.* Christ Church, 1738–9. Died Sept. 28, 1739.

SMITH, Michael, M.A. Trinity Coll., Dub.; *o.* D. Bp. S. & Man 1740, P. Bp. Lon. 1747. *S.* Prince Frederick's Parish, 1753–7. Left.

STANDISH, David, M.A. *S.* St. Paul's, 1724–8. Died 1728.

STONE, Robert, M.A. Hert. Coll., Ox. *S.* Goose Creek, 1748–51. Died about Oct. 20, 1751, "of a bloody flux."

TAYLOR, Ebenezer. *S.* St. Andrew's, 1711–17; (*tr.* N.C. [*see below*]).

THOMAS, John. Aptd. to Goose Creek 1729, but drowned at Sheerness while embarking.

THOMAS, Samuel (of Ballydon, Sudbury), the first S.P.G. Miss. to S.C. *S.* Cooper River, Goose Creek, &c. 1702–6. Died Oct. 1706 of fever.

THOMPSON, Thomas; *o.* Bp. Lich. D. and P. 1730. *S.* St. Bartholomew's, 1734–43; St. George's, 1744–6. *Res.*

TUSTIAN, Peter, M.A. *S.* St. George's, 1719–21. *Res.*

VARNOD, Francis ("a foreigner"); *o.* D. Bp. Nor. 1722, P. Bp. Lon. 1723. *S.* St. George's, 1723–36. Died.

WHITEHEAD, John. *S.* Charleston, 1714–16. Died Nov. 8, 1716, "of an inward heat."

WINTELEY, John, M.A. *S.* Christ Church, 1727–9.ϕ

WOOD, Alexander, M.A. *S.* St. Andrew's, 1707–10. Died.

WYE, William (an Irishman). Appointment Aug. 1717 to Goose Creek cancelled Dec. 1717 because obtained by forged testimonials.ϕ

NORTH CAROLINA (1708–83) – 33 Missionaries and 22 Central Stations.

[*See* Chapter IV., pp. 20–5.]

(Dioceses of NORTH CAROLINA, founded 1823; EAST CAROLINA, f. 1884).

ADAMS, James (ex-Curate of Castlemore &c., Ireland, 1702–7). One of the first two S.P.G. Missionaries to N.C. *S.* Pascotank and Carotuck Precincts, 1708–10. Died Oct. 30, 1710.

BARNETT, John. *S.* Brunswick Co., 1767–8; Northampton Co., 1769–72.

BLACKNAL, John, D.D. Itinerant, 1725–6.

BLINN, —. Stations not stated, 1769–71.

BLOUNT, Nathaniel; *o.* Bp. Lon. Stations not stated, 1773–4.

BOYD, John. Itinerant, 1732–8. Died May 19, 1738.

BRIGGS, Hobart. *S.* Dupplin Co., 1769–70.

BURGES, —. *S.* Edgecumbe Co., 1769–71.

CHRISTIAN, Nicholas. *S.* Brunswick, Wacamaw, &c., 1773–4.

COSGREVE, James, a Carolina S.M., whose return passage on his ordination in 1765 was aided by the Society.

CRAMP, —. ? Station, 1767–8; Brunswick Co., 1769–70.

CUPPLES, Charles. *S.* St. John's, Bute Co., 1767–8.

DRAGE, Theodorus Swaine. *S.* St. Luke's, Rowan Co., 1769–71.

EARL, Daniel. *S.* St. Paul's, Edenton, &c., 1759–83.

GARZIA, John (from Virginia). Itinerant: Bathtown, &c., 1739–44. Died Nov. 29, 1744, from fall from horse while visiting the sick.

GORDON, William, M.A. (one of the first two S.P.G. Missionaries to N.C.) *S.* Chowan and Paquiman Precincts, 1708. *Res.*

HALL, Clement (ex-Magistrate of N.C. [pp. 22, 24]); *o.* 1743. Itinerant: Chowan Co., St. Paul's, Edenton, &c., 1744–59, during which he baptized 10,000 persons. Died Jan. 1759.

JONES, Edward. *S.* St. Stephen's, Johnston Co., 1769–70.

MACARTNEY, James. (? *S.*) 1768–9; Granville Co., 1770.

MACDOWELL, John. *S.* Brunswick, 1760–3. Died 1763.

[MARSDEN, RICHARD. Appointment 1738 cancelled for misconduct before he was established a Missionary under Society's seal.]

MICKLEJOHN, George. *S.* Rowan Co., 1766.

MOIR, James (of N.C.) Itinerant: N.W. side of River Newse, Wilmington, &c., 1740–65. *Res.*

MORTON, Andrew. *S.* in Northampton Co., 1766 [*see* p. 854].

NEWNAM, Thomas. Itinerant: Edenton, &c., 1722–3. Died 1723.

PETTIGREW, Charles. *S.* Edenton, 1775–6.

RAINSFORD, Giles; *o.* D. Bp. Down, P. Bp. Lon. *S.* Chowan, &c., 1712–14. *Res.*

REED, James. *S.* Craven Town &c., 1757–77. Died May 1777.

STEWART, Alexander. St. Thomas, Bath Co., 1753–66; Beaufort Co., 1767–70.

STUART, James. ? Station, 1767–8.

TAYLOR, Charles Edward. *S.* Northampton Co., St. George's, &c., 1770–3.

TAYLOR, Ebenezer (*tr.* S.C. [*see above*]). ? Station, 1716–19.

URMSTON, John (ex-Curate of Eastham, Essex, 1706–9). *S.* North Shore with Pascotank, Chowan, &c., 1709–20. *Res.* (Afterwards fell into disrepute, employed in Maryland, "burned to death in 1732" in N.C.)

WILLS, John. ? Station, 1768–9; New Hanover Co., 1770–7.

GEORGIA (1733-83)—13 Missionaries and 4 Central Stations. [*See* Chapter V., pp. 26–9.]

(Diocese of GEORGIA, founded 1841.)

ALEXANDER, —. *S.* St. John's, 1766.

BOSOMWORTH, Thomas. *S.* Frederica &c., 1743–4. *Res.*

BROWN, James (ex-Curate of Horsham, Sussex). Aptd. 1799 to St. George's, but could not get there. *S.* Savannah, 1780–1. *Res.*

COPP, Jonathan, M.A. Yale Coll.; *b.* New London; *o.* Bp. Lon. D. and P. 1750. *S.* Augusta, 1750–6. *Res.*

DUNCANSON, William, Trinity Coll. Dub. Rejected by people at Savannah and Augusta for misconduct, 1761.

ELLINGTON, Edward, M.A. (of S.C.) *S.* Augusta, 1767–70. *Res.*

[FINDLAY, ALEXANDER. Aptd. St. George's, 1770–1, but doubtful of local provision, accepted St. Stephen's, N.C., instead.]

FRINK, Samuel; *ed.* Harvard Coll., N.E. *S.* Augusta, ? 1765–6; Savannah, 1767–71. Died 1771.

HOLMES, John. St. George's, 1773–7.†

NORRIS, William. *S.* Frederica, 1739–40.

QUINCY, Samuel, M.A. (of Southwold); *b.* Boston; *o.* D. and P. Bp. Carl. 1730. First S.P.G. Missionary to Georgia. *S.* Savannah &c., 1733–6.

SEYMOUR, James. *S.* Augusta, 1771–9. Persecuted and imprisoned 1779 &c. Refugee at Savannah 1780–2, and in Florida 1783. Died on way to Bahamas 1784.

WESLEY, John *b.* June 17 (old style), 1703, at Epworth Rectory, Linc.; *ed.* Charterhouse School (1714–20); entered Christ Church, Oxford, 1720; elected Fellow of Lincoln Coll., Oxf. (M.A. 1727); *o.* D. by Bp. (Potter) of Oxford 1725; P. 1728. *S.* Savannah &c., 1736–7. *Res.* and to England Dec. 1737, and became the founder of Methodism; died March 2, 1791, in London.

ZOUBERBUHLER, Bartholomew; *b.* St Gall; *ed.* Charleston, S.C.; *o.* Bp. Lon. about 1745. *S.* Savannah, 1746–66.

VIRGINIA—2 Missionaries and 2 Central Stations. [*See* Chapter VI., p. 30.]

(Dioceses of VIRGINIA, founded 1790; WEST VIRGINIA, f. 1878.)

TYLIARD (? **TILLYARD**), **Arthur.** 1702 (station not stated). The other Clergyman assisted by the Society was the Minister of King William's Parish, St. James' River, in 1725; name not recorded.

MARYLAND—5 Missionaries and 5 Central Stations. [*See* Chapter VII., pp. 31–3.]

(Dioceses of MARYLAND, founded 1792; EASTON, f. 1869.)

ADAMS, Alexander; *o.* Bp. Lon. 1703, to Maryland 1704. In 1711 he wrote to the Bishop: "I can't subsist without some assistance, for Tobacco, our money, is worth nothing, and not one Shirt to be had for Tobacco this year in all our country; and poor ten shillings is all the money I have received by my ministry and perquisites since October last." Since 1707 he had served the whole county of Somerset. Aided by the Society 1711–12, 1716. *S.* Stepney &c.

[CORDINER, WILLIAM; *b.* about 1680; (ex-Curate of Billyaghran). Aptd. to Shrewsbury 1707, but captured by the French.]

MACQUEEN, George. ("Forced to fly from his native country by the Presbyterian persecution in Scotland.") Aided by Society 1703.

READING, Philip. Served a parish in Maryland in connection with his Penn. Mission, 1775 &c. [*See* p. 852.]

TIBBS, William. *S.* St. Paul's, Baltimore, 1705.

TINGLEY, Samuel. Itinerant in connection with Penn. Mission, 1782 &c. [*See* p. 852.]

PENNSYLVANIA AND DELAWARE (1702-83)—47 Missionaries and 24 Central Stations. [*See* Chapter VIII., pp. 33–40.]

(Dioceses of PENNSYLVANIA, founded 1787; DELAWARE, f. 1841; PITTSBURG, f. 1866; CENTRAL PENNSYLVANIA, f. 1871.)

ANDREWS, John; *b.* Maryland; *ed.* Philadelphia Coll. *S.* Lewes and Cedar Creek, 1766–8; York and Cumberland Cos., 1769–73. *Res.*; died Maryland 1813.

BACKHOUSE, Richard. *S.* Chester, 1728–49. Died Nov. 19, 1749.

BARTON, Thomas (ex-assistant in a Philadelphia Academy). Itinerant: York and Cumberland Cos. in 1754–8; Lancaster, Pequea, Carnarvon, &c., 1759–78. Obliged by Revolutionists to close his churches in 1776, but ministered privately. Escaped to N.Y. 1778, after being a prisoner two years. Died about 1780 from dropsy brought on by imprisonment.

BATWELL, Daniel; *ed.* Cambridge Univ. (for many years a distinguished preacher in London). *S.* York and Cumberland Cos., 1773–8. Refugee in N.Y. 1778, and England 1783.

BECKET, William. *S.* Lewes, 1721–43. Died Aug. 20, 1743.

BLACK, William; *b.* Dumfries about 1679. *S.* Co., Sussex, 1708–9. *Res.*

BLUETT, Thomas (of Maryland). *S.* in Kent Co., Dover, &c., 1745–9. Died Jan. 25, 1749.

BROOKE, Samuel (of St. George's Co., Maryland). *S.* Newcastle, 1754–5.

CAMPBELL, Alexander. *S.* Apoquiniminck, 1726–9; *tr.* N.Y. [p. 855].

CLEVELAND, Aaron. *S.* Lewes, 1755; Newcastle, 1756–7. Died 1757 at Philadelphia of dropsy.

CLUBB, John (a Welshman, ex-S.M. at Philadelphia). *S.* Oxford, 1709–11; Apoquiniminck, 1712–13; Radnor and Oxford, 1714–15. Died Christmas 1715.

CRAIG, George (of Penn., ex-Curate in England to Dr. Bristowe). Itinerant: Pequea, Lancaster, Carnarvon, Huntingdon, Carlisle, &c., 1748–57; Chester, 1758–83 [*see* p. 854].

CRAWFORD, Thomas (a Scotchman). *S.* Dover, 1704–9. Recalled.

CURRIE, William (ex-Dissenting Min. Penn.) *S.* Radnor, 1736–83.

EVANS, Evan, D.D. Brasenose Coll., Ox. (sent to Philadelphia by Bp. Lon. 1700). *S.* Oxford and Radnor, 1716–18. *Res.*; died Maryland 1721.

FRAZER, George. *S.* Dover &c., 1733–5.

GILES, Samuel. Came to England for Ordination and aptd. to Dover, but drowned on return voyage April 5, 1766.

HACKETT, Walter. *S.* Apoquiminck, 1729–33.

HENDERSON, Jacob; *b.* Glenavy, Ireland; *ed.* Glasgow Coll.; *o.* Bp. Lon. 1710. *S.* Dover, 1710–11; Newcastle, 1712–13. *Res.*; died Maryland Aug. 27, 1751; bequeathed £1,000 to S.P.G.

HOWIE, Alexander. *S.* Whitemarsh, 1731 41; Oxford, 1733–41. *Res.*

HUGHES, Griffith. *S.* Radnor and Perquihoma, 1732–6. *Res.*

HUMPHREY, John, B.A. Trinity Coll., Dub.; *b.* about 1684; (S.M. N.Y. 1706–10;) *o.* Bp. Lon. about 1710. *S.* Oxford, 1711–13; Chester, 1714–26. Died July 8, 1739.

INGLIS, Charles; *b.* Ireland, 1734†(S.M. America about 1756); *o.* Bp. Lon. about 1759. *S.* Kent Co., Dover, &c., 1759 65. *Res.* for Trinity Church, N.Y., of which he was Rector 1777–83. Refugee in England 1783. *Tr.* to Nova Scotia as first Colonial Bishop, 1787. [*See* p. 862.]

JENKINS, Thomas (a Welshman, dio. St. Dav.); *b.* about 1682. *S.* Apoquiminy, 1707–9. "Died of a calenture caused by the Musketos," July 30, 1709.

JENNEY, Robert, LL.D.; *b.* 1687.‡(Chaplain R.N. 1710–14). *S.* Philadelphia, 1714–15; *tr.* N.Y. [p. 855].

LINDSAY, William, M.A. Glasgow Univ. To America 1733; returned for ordination. Itinerant: Bristol &c., 1735–45. *ϕ* [p. 854].

LOCKE, Richard. Itinerant: Lancaster &c., 1745–7; Radnor, 1753; Lewes, 1754.

LYON, John. *S.* Lewes &c., 1769–74. *Res.*

MAGAW, Samuel, D.D.; *ed.* Philadelphia Coll. *S.* Dover &c., 1767–77.

MORRIS, Theophilus (*tr.* N.E. [p. 853]). *S.* Lewes, 1743–5. Died 1745.

MURRAY, Alexander. *S.* Reading and Mulatton, 1762–78. Refugee in England 1778,§

NEILL, Hugh (ex-Presbyterian teacher in N.J. and Penn.); *o.* Bp. Lon. *S.* Dover &c., 1750–6; Oxford &c., 1757–65. *Res.*

NICOLS (or **NICOLLS**), **Henry, B.A.**, Fellow Jesus Coll., Ox. First resident S.P.G. Miss. in Penn. [p. 840]. *S.* Chester (or Upland), 1703–8. *Res.*

PUGH, John. *S.* Apoquiminck, 1734–45. Died Aug. 30, 1745.

READING, Philip; *ed.* Winchester and Univ. Coll., Ox. *S.* Apoquiminck &c., 1746–77. Died about 1777 [p. 851].

ROSS, Æneas (son of George). *S.* Bristol &c., 1740–1; Philadelphia, 1741–2; Oxford and Whitemarsh, 1742–56; Newcastle, 1757–82. Died about 1782.

ROSS, George; *b.* about 1680. *S.* Newcastle, 1705–8; Chester, 1708–12 (prisoner in France, 1711); Newcastle, 1713–54. Died about 1754.

RUDMAN, Andrew (a Swede); *b.* 1668. *S.* Oxford and Frankfort, 1705–8. Died Sept. 17, 1708.

SINCLAIR (or **SINCLARE**), **Robert**; *b.* about 1685; (tutor to Lord Crichton). *S.* Newcastle, 1710–12. *Res.*

SMITH, William; *b.* near Aberdeen Sept. 7, 1727; D.D. Aberdeen and (Hon. 1759), Ox. Univ.; *o.* D. Bp. Linc., P. Bp. Carl. 1753; (Provost of Philadelphia Coll. 1754). *S.* Oxford, 1770–5. Elected first Bp. of Maryland, 1783, but not *cons.* Died 1803.

STURGEON, William; *ed.* Yale Coll., Conn. *S.* Philadelphia, 1747–62. Died Nov. 5, 1772.

THOMSON, William, D.D.; *b.* Penn. about 1735; *o.* 1759. Itinerant: York and Cumberland Cos. 1760–9; *tr.* N.J. [p. 855].

THORN, Sydenham. *S.* St. Paul's and Mispillion, 1774–81.

TINGLEY, Samuel; *b.* N.Y. about 1745; *o.* 1773. *S.* Lewes &c., 1774–83. Persecuted [p. 40]. Died Maryland 1800. [*See* p. 851].

USSHER, Arthur. *S.* Kent Co., Dover, &c., 1737–43; Lewes, 1744–8; Radnor, 1749–53. *Res.*

WEYMAN, Robert. *S.* Oxford and Radnor, 1719–28; *tr.* N.J. [p. 855].

WILSON, Hugh; *ed.* in America under Rev. H. Neill and T. Barton; *o.* and aptd. to Mispillion &c., 1765, but drowned April 5, 1766, on return voyage to America.

NEW ENGLAND (1702–85), including *Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont, and Naragansett*—84 Missionaries and 80 Central Stations. [*See* Chapter IX., pp. 41–51.]

(Dioceses of CONNECTICUT, founded 1784; MASSACHUSETTS, f. 1787; VERMONT, f. 1832; RHODE ISLAND, f. 1843; NEW HAMPSHIRE, f. 1844; MAINE, f. 1847).

ANDREWS, Samuel, M.A. Yale Coll., Conn. (ex-"Reader" in New England); *b.* 1736 in Connecticut; *o.* 1760 Lon. *S.* Wallingford, Cheshire, Meridian and North Haven, &c., 1761–86 [p. 746]; *tr.* N. Brun.

APTHORP, East, M.A. and Fellow of Jesus Coll., Cam.; *b.* Boston, Mass., 1733. *S.* Cambridge &c., 1759–64. *Res.*; died Cambridge, Eng., April 16, 1816 [p. 799].

ARNOLD, Jonathan, M.A. Yale Coll., Conn., 1723; Hon. M.A. Ox.; (ex-Congregational Minister;) *o.* about 1736; Itinerant: Milford, Westhaven, Derby, Waterbury, &c., 1736–9; *tr.* N.Y. [p. 855].

BADGER, Moses; *ed.* Harvard Coll., Mass. Itinerant: New Hampshire, 1767–74. *Res.*‖

BAILEY, Jacob, M.A. Harvard Coll., Mass.; *b.* Rowley, Mass., 1731; (ex-Congregational Minister, 1758;) *o.* D. Bp. Roch. and P. Bp. Pet. 1760. The "frontier" Missionary: Massachusetts Bay, Pownalboro (or Frankfort), Georgetown, Brunswick, Harpwell, Richmond, Gardiner's Town, &c., 1759–79. Persecuted and driven away by Revolutionists; *tr.* N. Scotia 1779 [p. 860].

BARCLAY, William. *S.* Braintree, 1704–5.

BASS, Edward, B.A. Harvard Coll., N.E.; *b.* Dorchester, 1726; (ex-Congregationalist;) *o.* Bp. Lon. 1752. *S.* Newbury &c., 1753–79. Dismissed for alleged disloyalty to British Government. *Cons.* first Bp. of Massachusetts, May 7, 1797. Died Sept. 10, 1803.

BEACH, John, M.A. Yale Coll., Conn.; *b.* about 1700; (ex-Congregationalist Minister). *S.* Newtown, Reading, &c., 1732–82. Died April 19, 1782.

BEARDSLEY, John, M.A. (Hon.) King's Coll., N.Y.; *b.* about 1730. *S.* Groton &c., 1761–5; *tr.* N.Y. [p 855].

BOSTWICK, Gideon; *o.* Bp. Lond. *S.* Great Barrington, and Lanesborough &c. 1770–83 [*see also* p. 855]. Died 1793.

BOURS, Peter, M.A. Harvard Coll., Mass. *S.* Marblehead, 1752–62. Died Feb. 24, 1762.

BRIDGE, Christopher. *S.* Naragansett, 1707–8; *tr.* N.Y. [p. 855].

BROADSTREET (or **BREADSTREET**), **Dudley** (ex-Independent of N.E.). Qualified for Newbury Mission; but died of epidemic in 1714, before leaving England after ordination.

BROCKWELL, Charles. *S.* Scituate, 1737–8; Salem, 1739–45. *Res.* for King's Chapel, Boston.

† Son of the Rev. Archibald Inglis, rector of Kilcar, Killybego. ‡ Born in Lurgan, son of Archdeacon Jenney, of Armagh. § Died in Philadelphia. ‖ Died in 1792 at Providence, R.I.

BROWNE, Arthur, M.A. Trinity Coll., Dub. (the "Rector" in Longfellow's "Tales of a Wayside Inn" [*see* "The Poet's Tale"]); *b.* Drogheda; *o.* Bp. Lon. 1729. *S.* Providence &c., 1729–35; Portsmouth and Kittery &c., 1736–73. Died June 20, 1773, Cambridge, Mass.

BROWNE, Marmaduke (son of Arthur), B.A. Dub. Itinerant: New Hampshire, 1754–9; Newport, R.I., 1760–71. Died 1771.

BYLES, Mather, M.A. Yale Coll., Conn., and Hon. D.D. Ox.; *b.* about 1734; (ex-Congregationalist Minister in Conn.;) *o.* 1768. *S.* Boston, 1769–75; Portsmouth, 1775–6. Refugee in Nova Scotia; *tr.* N.S. [p. 861].

CAMP, Ichabod (from N.E.); *o.* 1751. *S.* Middleton and Wallingford, 1757–61.

CANER, Henry, M.A. Yale Coll., Conn., and Hon. M.A. and D.D. Ox.; *b.* about 1700; conformed and ordained. *S.* Fairfield &c., 1727–47. *Res.* for King's Chapel, Boston. Refugee in Halifax and England, 1776, and to show its regard for "the Father of the American Clergy," the Society appointed him to Bristol 1776–82. Died in London, 1792.

CANER, Richard, M.A. Yale Coll., Conn. (brother of above). *S.* Fairfield, Norwalk, Ridgefield, Stanford, 1741–4; *tr.* N.Y. [p. 855].

CHECKLEY, John; *b.* Boston 1680; (a noted Church Controversialist;) came to England three times for ordination, but owing to misrepresentations of his enemies failed to obtain it until he was 60; ordained 1738. *S.* Providence &c., 1738–54. Died Feb. 15, 1754.

CLARK, William, M.A. Harvard Coll., Mass. *S.* Stoughton and Dedham, 1769–78. Persecuted, imprisoned, and banished by the Revolutionists. Pensioned refugee in England 1778. Died 1815.

CLARKE, Richard; *ed.* Yale Coll., Conn. *S.* New Haven and West Haven, 1766; New Milford, Woodbury, Kent and New Preston, 1767–83; *tr.* N.B. [p. 865].

COLTON, Jonathan, M.A. Yale Coll., Conn. (ex-Dissenter); *o.* 1751 and aptd. to Hebron; but died of small-pox within a week of return from ordination [p. 841].

COSSIT, Ranna. *S.* Haverhill and Claremont, 1773–81 or 3. Confined a prisoner in Claremont Town, 1775 to 1781 &c., but continued to officiate. *Tr.* to C.B. [p. 861].

CUTLER, Timothy, M.A. Harvard Coll., Mass.; *b.* Charlestown, Mass.; ex-President Yale Coll., Conn.; conformed; *o.* D. Bp. (?) Lon. P. Bp. Nor. 1724. *S.* Boston, 1723–64.

DAVENPORT, Addington, M.A. Harvard Coll. Mass., and Hon. M.A. Ox. *S.* Scituate, 1733–6. *Res.*; died Boston 1746.

DAVIES, Thomas. *S.* in Lichfield Co. &c., 1762–6. Died May 12, 1766.

DEAN, Barzillai, M.A. Yale Coll., Conn.; *o.* Bp. Lon. Aptd. 1745 to Hebron &c. but lost on the return voyage to America [p. 841].

DIBBLEE, Ebenezer, M.A. Yale Coll., Conn., and D.D. Columbia, N.Y. (ex-Cong. Minister); *o.* 1748 Eng. *S.* Norwalk and Stamford, 1747–83 [p. 746].

EAGER, Thomas. *S.* Braintree, Little Compton and Swanzey, 1712–14. *Res.*

EBURN, Samuel, the first resident S.P.G. Miss. in New England. *S.* Isle of Shoales, 1703.

FAYERWEATHER, Samuel, B.A. Harvard Coll., Mass., Hon. M.A. Ox.; *o.* D. Ban. P. Carl. 1756. *S.* Naragansett, 1758–80.ϕ Took the oaths to the rebel States against approbation of his parishioners. Died 1781.

FOGG, Daniel. *S.* Pomfret, Plainfield, and Canterbury, 1772–82.

FOWLE, John (ex-Dissenting Minister in N.E.); *o.* 1751. *S.* Norwalk &c. 1752–5. ϕ

GIBBS, William, B.A. Harvard Coll., Mass; *o.* D. and P. Bp. Lon. 1744. *S.* Simsbury &c. 1744–76. Incapacitated in 1762 from a disordered mind, hence **R. Viets appointed** [*see* p. 854]. Died 1776.

GRAVES, John (ex-Vicar of Clapham, Chester diocese). *S.* Providence &c., 1754–82. Dismissed by his people because he would not re-open his church during the Revolution. Died 1785.

GRAVES, Matthew (brother of above) (from neighbourhood of Chester, Eng.) *S.* New London &c., 1747–79. Driven into the woods (by the Revolutionists) in 1766, where he had a large congregation. Refugee at New York 1779. Died there 1780 [p. 746].

GUY, William (*tr.* S.C. 849). *S.* Naragansett, 1717–18; *tr.* back to S.C. 1718.

HONYMAN, James (*tr.* N.Y. [p. 855]); first resident S.P.G. Missionary in Rhode Island. *S.* Newport, R.I., 1705–50. Died July 2, 1750.

HUBBARD, Bela. *S.* New Haven and West Haven, 1767–83.

JOHNSON, Samuel, Hon. D.D. Ox. 1743; *b.* Guildford, Conn., Oct. 14, 1696; *ed.* Yale Coll., Conn.; (ex-Cong. Min. West Haven;) *o.* D. Bp. ? Lon. P. Bp. Nor. 1724. *S.* Stratford, 1723–72. Died Jan. 6, 1772.

KNEELAND, Ebenezer; *o.* 1765. *S.* Stratford and Milford, 1772–7. Died April 17, 1777, a prisoner to the Revolutionists.

LAMBTON, John. *S.* Newbury, 1714–15. *Res.* ill.

LAMSON, Joseph (*tr.* N.Y.) Fairfield and Ridgfield, 1747–73. Died.

LEAMING, Jeremiah, M.A. Yale Coll., Conn., S.T.D. Columbia Coll.; *b.* Conn. 1717; (ex-Dissenter;) *o.* 1747. *S.* Newport, R.I., 1748–57; Norwalk, 1758–78. Refugee in N.Y. 1779. Died 1804.

LUCAS, Henry. *S.* Newbury, 1716–20. Died Aug. 23, 1720.

LYONS, James. Itinerant: Conn. 1744; *tr.* to N.Y.

MACCLENACHAN, William; *b.* Ireland; (ex-Dissenting teacher, N.E.); *o.* 1755. *S.* Massachusetts Bay, eastern frontiers of, 1756–8. Dismissed himself from Society's service.

McGILCHRIST, William, M.A. Ball. Coll., Ox.; *o.* D. Bp. Linc. 1733, P. Bp. Glos. 1735. *S.* Salem, 1746–79. Died about 1780, and bequeathed the Society three years' salary due to him, and his successor his books.

MacSPARRAN, James, M.A. Glas. Univ., Hon. D.D. Ox.; *o.* D. Bp. Lon. P. Arbp. Can. 1720. *S.* Naragansett, 1721–57. Died Dec. 1, 1757, at South Kingston [p. 745].

MALCOLM, Alexander, M.A. (ex-S.M. N.Y.). *S.* Marblehead, 1739–48. *Res.*

MANSFIELD, Richard, M.A. Yale Coll. Conn., Hon. D.D. do. 1792; *b.* Newhaven 1724; (ex-Dissenter); S.P.G. S.M. Derby, 1747. *S.* Derby, Waterbury, and Westbury, 1748–75; Refugee in N.Y. 1775. Died 1820.

MILLER, Ebenezer, D.D. Harvard Coll., N.E., Hon. M.A. and D.D. Ox. *S.* Braintree, 1727–61. Died ? 1763.

MORRIS, Theophilus, B.A. Dub. Coll. Itinerant: Connecticut, Westhaven, Waterbury, Derby, &c., 1740–3; *tr.* Penn. [p. 852].

MOSLEY, Richard. *S.* Lichfield Co., 1771–2; *tr.* to N.Y. [p. 856].

MOSSOM, David. *S.* Marblehead, 1718–26. *Res.*

MUIRSON, George (of N.Y.) Visiting Missionary, 1706–8. *S.* Stratford, 1708. Died Oct. 1708.

NEWTON, Christopher, M.A. Yale Coll., Conn. *S.* Ripton, North Stratford and Stratfield, 1755–83.

NICHOLS, James. *S.* Northbury and New Cambridge, 1773.

OREM, James. *S.* Bristol, 1721–2.

PALMER, Solomon, M.A. Yale Coll., Conn. (ex-Dissentg. teacher Yale Coll.); *o.* Bp. Lon. *S.* Lichfield Co. &c., 1754–71. Died Nov. 1, 1771.

PETERS, Samuel, M.A. Yale Coll., Conn.: *b.* 1735. *S.* Hebron &c., 1758–74. Refugee in England;

returned to America 1805 and died New York April 1819–1826.

PHILIPPS (or **PHILLIPS**), **Francis.** *S.* Stratford, Conn., 1712–13.ϕ

PIGOT, George. *S.* Stratford, Conn., 1722; Providence, 1723–6; Marblehead, 1727–38. *Res.*

PLANT, Matthias. *S.* Newbury, 1721–53. Died 1753.

POLLEN, —, M.A. (ex-Curate of St. Antholin's, London). *S.* Newport, R.I., 1754–60. *Res.*

PRICE, Roger, M.A. (Commissary to Bp. Lon.) *S.* Hopkington and Indians, 1748–53. *Res.*

PUNDERSON, Ebenezer, M.A. Yale Coll., Conn. (ex-Dissenter). Itinerant: North Groton, Brimfield, Middleton, Stafford, Cimsbury, &c., 1734–53; Newhaven, Guilford, Branford, Northford, and Westhaven, 1754–63; *tr.* N.Y. [p. 856].

ROE, Stephen (*tr.* **S.C.** [p. 850]). *S.* Boston, 1743–4.ϕ

SAYRE, John (*tr.* **N.Y.** [p. 856]). *S.* Fairfield, 1774–9. After persecution, imprisonment, and banishment, a refugee in N.Y. 1779, and N. Brun. [p. 867], 1783. Died Burton, N.B., 1784.

SCOVIL, James, M.A. Yale Coll., Conn., & King's Coll., N.Y.; *b.* Watertown, Conn., 1733; *o.* P. 1759 Roch. *S.* Waterbury and Westbury, 1758–86; *tr.* N.B. [p. 867].

SEABURY, Samuel, M.A. Harvard Coll., Mass.; *b.* Groton, N.E., July 8, 1706; (ex-Congregationalist Minister); *o.* Bp. Lon. 1730. *S.* New London, 1730–42; *tr.* N.Y. [p. 856].

SERJEANT, Winwood (from S.C.); *b.*? Bristol, 1730; *o.* P. Bp. Roch. 1756. *S.* Cambridge, 1767–75. Refugee Newbury Port 1776–7, and in England 1778 (paralysed). Died Bath, Sept. 1780, from ill treatment during the Revolution.

SHAW, William. *S.* Marblehead, 1715–17.ϕ (Absent without leave.)

THOMPSON, Ebenezer, M.A. Yale Coll., Conn. (ex-Independent). *S.* Scituate, Hanover, Pembroke, Marshfield, 1743–75. Died 1775.

TROUTBECK, John. *S.* Hopkington and the neighbouring Indians, 1753–7. *Res.*

TYLER, John, M.A. Yale Coll. and King's Coll., New York; *b.* Wallingford, Conn., Aug. 15, 1742; *o.* Lon. 1768. *S.* Norwich, 1768–83. Died at Norwich Jan. 21, 1823.

USHER, John, M.A. Harvard Coll., Mass.; *b.* about 1689; *o.* 1722. *S.* Bristol, 1723–75. Died April 30, 1775.

VIETS, Roger, M.A. Yale Coll., Conn.; *b.* about 1737. *S.* Simsbury, 1763–83. Imprisoned by the Revolutionists, 1776 [pp. 50–1]. *Tr.* **N.S.** 1784 [p. 864].

WEEKS, Joshua Wingate, M.A. Harvard Coll., N.E.; *b.* Hampton, N.H.;(ex-Congregationalist). *S.* Marblehead, 1762–79. Refugee in England, and *tr.* N.S. [p. 864].

WHEELER, Willard. *S.* Georgetown &c., Kennebeck River, 1768–72.

WINSLOW, Edward (of N.E.). *S.* Stratford, 1754–63; Braintree, 1764–79. Refugee in N.Y. 1778, and Army Chaplain. Died Oct. 31, 1780.

WISWALL, John, M.A. Harvard Coll., Mass.; *b.* Boston; (ex-Dissenting Minister in N.E.); *o.* Bp. Lon. *S.* Falmouth, 1765–75. Refugee Boston 1775, and officiated to two loyal regiments. *Tr.* to N.S. 1782

NEW JERSEY (1702–83)—44 Missionaries and 27 Central Stations.

[*See* Chapter X., pp. 52–6.]

(Dioceses of NEW JERSEY, founded 1815; NEWARK, f. 1874).

AYERS, William. *S.* Spotswood and Freehold, 1768–83. Incapacitated from insanity, 1775–80; 1780 recovered and restored his full salary in place of the annuity allowed him during illness.

BEACH, Abraham; *b.* about 1741. *S.* New Brunswick and Piscataqua, 1767–82 or 3. *Res.* and to N.Y. 1784. Died about 1829.

BLACKWELL (or **BLACKWALL**), **Robert.** *S.* Glocester, Waterford (or "Coles Church") and Greenwich, 1772–7.

BROOK, John, M.A. (*tr.* N.Y. [p. 855]). *S.* Elizabeth Town &c., 1705–7. Drowned on voyage to England.

BROWNE, Isaac (*tr.* N.Y. [p. 855]). *S.* Newark &c., 1745–77. Driven from Mission; refugee in New York Jan. 1777; *tr.* N.S. 1783 [p. 860].

CAMPBELL, Colin, M.A. *S.* Burlington &c., 1738–66. Died Aug. 9, 1766.

CHANDLER, Thomas Bradbury, Hon. M.A. and D.D. Ox.; *b.* April 26, 1726, at Woodstock, Mass.; *ed.* Yale Coll., Conn.; (ex-Dissenter and S.P.G. Catechist, Elizabeth Town, 1748–50;) *o.* 1751. *S.* Elizabeth Town &c., 1751–75. A leader of the American Clergy. First Bp. designate of Nova Scotia, but not *cons.* Refugee in England 1775; pensioned 1783. Died at Elizabeth Town, N.J., 1790.

CHECKLEY, — (son of J. C., N.E. [p. 853]); *o.* and aptd. to Newark, but died of smallpox 1744, before leaving England on return voyage.

COOKE, Samuel, M.A. Cam. *S.* Monmouth Co., Shrewsbury, Middleton, Freehold, &c., 1750–75. To England 1775; on return in 1776 confined to the army, and occasionally officiated at Brunswick. *Tr.* N.B. 1785 [p. 865].

CRAIG, G. (of Penn. [p. 851]). Itinerant in N. Jersey, 1748–53.

CUTTING, Leonard, M.A. Cam. and D.D.; *b.* England about 1725; *o.* 1763. *S.* New Brunswick and Piscataqua, 1764–6; *tr.* **N.Y.** [p. 855].

EVANS, Nathaniel, M.A. *S.* Glocester, Waterford, Coles Church, and Egg Harbour, 1766–7. Died 1767.

FORBES, John. *S.* Monmouth Co., 1733–6. Died 1736.

FRAZER, William. *S.* Amwell, Kingwood, and Muskenetcunck, 1768–82. Stripped and otherwise persecuted by the Revolutionists 1778, till too poor to move.

GRIFFITH, David. *S.* Glocester and Waterford, 1770–1. *Res.*

HALIDAY, Thomas. *S.* Amboy &c., 1711–13 and 1717–18; Elizabeth Town and Hopewell &c., 1714–17. *Res.*

HARRISON, William. *S.* Hopewell and Maidenhead, 1722–3. *Res.*

HOLBROOKE, John. *S.* Salem &c., 1723–31. *Res.*

HORWOOD, N. *S.* Salem, 1726; **Burlington,** 1727–9. Died 1729.

HOUDIN, Michael (ex-French R.C. priest &c.); *o.* Arbp. of Treves, Easter Day 1730; joined English Church in N.Y. Easter Day 1747. Itinerant: Trenton, Amwell, &c., 1753–60. Assisted in taking of Quebec

LINDSAY, William (of Penn. [p. 852]). Itinerant: Trenton, Amwell, &c., 1735–45.

LOCKE, Richard (of Penn.) Itinerant, 1745–7.

McKEAN, Robert (of Penn.); *b.* about 1725; *o.* Bp. Chest. *S.* New Brunswick &c., 1757–62; Amboy and Woodbridge, 1762–7. Died Oct. 17, 1767.

MILN, John (*tr.* **N.Y.**) *S.* Monmouth Co., 1737–45.ϕ

MOOR, Thoroughgood (*tr.* **N.Y.** [p. 856]). *S.* Burlington, 1705–7. Drowned 1707 on return voyage to England.

MORTON, Andrew. Itinerant 1759–65 [*see* p. 850].

ODELL, Jonathan, M.A.; *b.* Newark, N.J., 1737; *o.* 1766. *S.* Burlington, &c. 1767–77. Refugee and Army Chaplain, N.Y. 1777, and England 1783. N. Brunswick, 1784. Died Fredericton 1818.

OGDEN, Uzal, jun. (S.P.G. Catechist in Sussex Co. 1770–2). *S.* Sussex, Morris, and Bergan Cos., Newtown, &c. 1774–83. Refugee N.Y. 1776, returned Jan. 1777.

PANTON, George. *S.* Trenton and Maidenhead, 1774–6. Refugee in N.Y. and *tr.* there [p. 856].

PIERSON, John; *ed.* Yale Coll., Conn., (ex-Dissenter). *S.* Salem, 1733–46. Died Oct. 1746.

PRESTON, John. *S.* Amboy and Woodbridge, 1769–77. Mission broken up by the Revolutionists; joined the British 26th Regiment as Chaplain.

SEABURY, Samuel, jun. (*tr.* N.Y. [p. 856]). *S.* New Brunswick, 1754–6; *tr.* back to N.Y. [p. 856].

SHARPE, John. *S.* New Jersey, 1704. *Res.*

SKINNER, William (one of the MacGregor clan); *b.* about 1687; (ex-S.M. in Philadelphia). *S.* Amboy &c., 1722–58. Died 1758.

SPENCER, George. *S.* Spotswood &c., 1766.

TALBOT, John [*see* p. 849], the first resident S.P.G. Missionary in N.J., and "the Apostle of the New Jersey Church." *S.* Burlington, 1705–24. Said to have been *cons.* by the nonjuring Bishops in England about 1723–4. Salary withdrawn 1724 for alleged disaffection to Government. Died Nov. 29, 1727, at Burlington. Bp. Perry's Historical Collections, "Pennsylvania," says: "No name among our early class deserves a more lasting remembrance; no labours have borne more enduring or more abundant fruit."

THOMPSON, Thomas, M.A., Fellow of Christ Coll., Cam. *S.* Monmouth Co., 1745–50; *tr.* to West Africa

THOMSON —. *S.* Salem, 1749–50.

THOMSON, William (*tr.* from Penn. [p. 852]). *S.* Trenton and Maidenhead, 1769–73. *Res.*; died Maryland 1785.

TREADWELL, Agur. *S.* Trenton, Maidenhead, and Allenton, 1762–5. Died Aug. 1765.

VAUGHAN, Edward (son of Rector of Wolves-Newton, Llandaff); *o.* Bp. Lon. *S.* Elizabeth Town &c., 1717–47. Died about 1747; bequeathed property to S.P.G.

WALKER, Robert. *S.* Burlington, New Bristol, and Hopewell, 1715–18.

WEYMAN, Robert (*tr.* Penn. [p. 852]). *S.* Burlington &c., 1730–7. Died Nov. 28, 1737.

WOOD, Thomas (a doctor in New Jersey); *o.* Bp. Lon. *S.* Elizabeth Town and New Brunswick, 1749–52; *tr.* to N.S.

NEW YORK (1702–85)—58 Missionaries and 23 Central Stations.

[*See* Chapter XI., pp. 57–79.]

(Dioceses of NEW YORK, founded 1787; WESTERN NEW YORK, f. 1839; CENTRAL NEW YORK, f. 1869; LONG ISLAND, f. 1869; ALBANY, f. 1869.)

ANDREWS, William. *S.* Albany (Indians &c.), 1712–19.

ANDREWS, William; *o.* Bp. Lon. *S.* Schenectady (Indians), 1770–3. *Res.*

ARNOLD, Jonathan (*tr.* N.E. [p. 852]). *S.* Staten Island, 1740–4. *Res.*

AUCHMUTY, Samuel, D.D.; *b.* Boston; *ed.* Harvard Coll., Mass.; *o.* Bp. Lon. 1747. *S.* New York, Negro Mission, 1747–64. *Res.* for Trinity Church, N.Y. Died March 4, 1777.

AVERY, Ephraim, M.A. Yale Coll., Conn.; *o.* Bp. Lon. *S.* Rye &c., 1765–76. Found dead near his house Nov. 1776.

BABCOCK, Luke; *o.* Bp. Lon. *S.* Philipsburg, 1771–7. Prisoner to Revolutionists 1776–7. Died of fever about March 1777.

BARCLAY, Henry (son of Thomas), M.A. Yale Coll., Conn., Hon. D.D. Ox.; (Catechist at Albany 1735–7;) *o.* 1738. *S.* Albany and Fort Hunter, Mohawk Indians &c., 1738–46. *Res.* for Trinity Church, N.Y. Died 1764.

BARCLAY, Thomas. *S.* Albany and Schenectady, Indians &c., 1709–16.

BARTOW, John (ex-Vicar of Pampisford, Cam.) *S.* Westchester &c., 1702–25. Died.

BEARDSLEY, John (*tr.* N.E. [p. 852]). *S.* Dutchess Co., 1761–5; Poughkeepsie, 1766–82. Refugee N.Y. 1776, and Nova Scotia 1783. *Tr.* N.B.

BEYSE, Henry (a Dutchman); *o.* Bp. Lon. *S.* Harlem, 1710–13.

BLOOMER, Joshua, M.A. Columbia Coll., N.Y. 1758 and S.T.D. 1790; *b.* Westchester about 1735; *o.* Bp. Lon. 1769. *S.* Jamaica, L.I., &c., 1769–83. Died Westchester, June 23, 1790.

BONDET, Daniel (a French minister driven out of France); *o.* Bp. Lon., and employed under the New England Co. *S.* New Rochelle, 1709–22. Died 1722.

BOSTWICK, Gideon [*see* p. 852]; *o.* Bp. Lon. *S.* Nobletown, † New Concord, &c., 1770–83.

BRIDGE, Christopher (*tr.* N.E. [p. 852]). *S.* Rye, 1709–19. Died May 22, 1719.

BROOK, John, M.A. (ex-curate Ardsley, Wakefield). *S.* Hemsted, 1705; *tr.* N.J. [p. 854].

BROWN, Thomas; *b.* England about 1731 (ex-Army Chaplain). *S.* Albany and Mohawk Indians, 1760–6. *Res.*; died Maryland 1784.

BROWNE, Isaac, M.A. Yale Coll., Conn. (ex-Dissenter). *S.* Brookhaven, 1733–44; *tr.* N.J. [p. 854].

CAMPBELL, Alexander (*tr.* Penn. [p. 851]). *S.* Brookhaven, 1729–32.¢

CANER, Richard (*tr.* N.E. [p. 853]). *S.* Staten Island, 1745–7. Died.

CHARLTON, Richard, ‡ *S.* New Windsor, 1730; New York, Negro Mission, 1732–46; Staten Island, 1747–77. Died of dysentery 1777.

COLGAN, Thomas; *b.* 1701. *S.* New York, Mission to Negroes and Indians, 1726–31; Jamaica &c., L.I., 1732–55. Died Dec. 1755.

CUTTING, Leonard, D.D. (*tr.* N.J. [p. 854]). *S.* Hempsted &c., 1766–82. Died 1794.

DOTY, John, M.A. King's Coll., N.Y.; *b.* New York, May 8, 1745; *o.* Bp. Nor D. 1770, P. 1771, for St. Peter's, Cortland, near "Peaks Kill," N.Y. *S.* (S.P.G.) Schenectady, 1774–77. Refugee in Canada, 1777, after being prisoner; *tr.* there

GORDON, Patrick, the 2nd S.P.G. Missionary and its 1st to N.Y. Province. *S.* Jamaica, L.I., 1702. Died of fever July 1702.

GREATON, James. *S.* Huntingdon, L.I., 1769–73. Died 1773.

HAEGER, John Frederick (Minister to the Palatine refugees in London, Lutherans and Calvinists, whom he accompanied to N.Y.); *o.* Bp. Lon. 1709. *S.* N.Y. 1710–17.

HARRISON, William. *S.* Staten Island, 1733–9. Died Oct. 4, 1739.

HONYMAN, James; *b* Scotland. *S* Jamaica, L.I., 1763–4; *tr.* N.E. [p. 853].

HOUDIN, Michael (an ex-French R.C. Priest, *tr.* N.J. and Can. *S.* New Rochelle (French), 1760–6. Died 1766.

HUNT, Isaac; *o.* Bp. Lon. *S.* Rye, 1777.

JENNEY, Robert, LL.D. (*tr.* Penn. [p. 852]). *S.* N.Y. 1715–16; Rye, 1722–4; Hempsted, 1725–42. *Res.* and to Philadelphia as Bp. of Lon.'s Commissary in Penn. and Rector of Christ Church, Phil. Died Jan. 5, 1762.

† During the Society's connection with these two stations they were regarded as being "in the Province of New York."

‡ *b.* about 1704 at Longford, Ireland (son of John Charlton).

KILLPATRICK, Robert (*tr.* N.F.L. [p. 858]). *S.* New Windsor, 1731–3.

LAMPSON (or **LAMSON**), **Joseph.** (On voyage from America for ordination with Mr. Miner captured by the French and carried prisoners into Spain and France five months. To England on parole, but at Salisbury ill of fever, and Mr. M. died.) *S.* Rye &c., 1745–6; *tr.* N.E. [p. 853].

LYONS, James (*tr.* N.E. [p. 853]). *S.* Brookhaven, 1745–65.

MACKENZIE, **Eneas**; *b.* about 1675; *ed.* Aberdeen University and Edinburgh; (Chaplain to the Earl of "Cromertie," about 1700–5;) *o.* Bp. Lon. *S.* Staten Island, 1705–22.

MILN, **John.** *S.* Albany, Indian Mission &c., 1728–36; *tr.* N.J. [p. 854].

MILNER, **John** (of N.Y.). *S.* Westchester, 1761–4.

MOOR, **Thoroughgood.** *S.* Albany, Indian Mission, 1704 to Oct. 1705; *tr.* to N.J. [p. 854].

MOSLEY, **Richard**; *tr.* N.E. [p. 853]. *S.* Johnstown, 1772–3.

MUIRSON, **George** (a Scotchman); *o.* Bp. Lon. 1705. *S.* Rye, 1705–8. Died Oct. 1708.

MUNRO, **Harry.** *S.* Philipsburg, 1765–7; Albany and Indian Mission, 1768–75. *Res.* ill.

OEL, **John Jacob** (a German); *o.* Bp. Lon. 1722, for Palatines. *S.* Albany &c., Indians, 1750–77.

OGILVIE, **John**; *b.* about 1723; *ed.* Yale Coll., Conn.; *o.* Bp. Lon. *S.* Albany and Fort Hunter Indians &c., 1749–62 (in Canada part of 1759–63 *Res.*; died Nov. 26, 1774, of apoplexy.

PANTON, **George** (*tr.* N.J. [p. 854]). *S.* Philipsburg, 1777–83. Refugee in N.S.; *tr.* there [p. 863].

POYER, **Thomas**; *b.* Wales; *ed.* Brazenose Coll., Ox.; *o.* D. Bp. Wor., P. Bp. St. Dav., 1706; (Curate Haverford West, and Chaplain H.M.S. *Antelope*). *S.* Jamaica, L.I., 1710–31. Wrecked on passage 1710, 100 miles from his parish. His life was "one continued scene of trouble." *Res.*; but died Dec. 1731 or Jan. 1732.

PUNDERSON, **Ebenezer** (*tr.* N.E. [p. 854]). *S.* Rye &c., 1763–4. Died Sept. 1764.

SAYRE, **John.** *S.* Newburgh &c., 1768–73; *tr.* N.E. [p. 854].

SEABURY, **Samuel, sen.** (*tr.* N.E. [p. 854]). *S.* Hempsted &c., 1742–64. Died 1764.

SEABURY, **Samuel** (son of above), M.A. Yale Coll., Conn., 1748; Hon. D.D. Ox. 1777; *b.* Groton, Conn., Nov. 30, 1729; (Catechist, Huntingdon, L.I., 1748–52); *o.* Bp. Lin. 1753; and *tr.* N.J. 1754–6 [p. 855], and back, 1757. *S.* Jamaica &c., L.I., 1757–65; E. and W. Chester, 1766–76. Driven from Mission by Revolutionists 1775, and prisoner at Newhaven; refugee N.Y. 1776; Staten Island, 1778–82; elected Bp. of Connecticut 1783, and *cons.* by the Scottish Bishops at Aberdeen Nov. 14, 1784 [p. 750], thus becoming the first Bishop of the Anglican Communion outside the United Kingdom. Died of apoplexy Feb. 25, 1796; buried New London, Conn.

STANDARD, **Thomas.** *S.* Brookhaven, 1725; W. and E. Chester, 1726–60. Died 1760.

STOUPPE, **Peter** (ex-Pastor to Huguenots, Charleston, S.C.) *S.* New Rochelle (French refugees), 1723–60. Died 1760.

STUART, **John**, D.D. Philadelphia Coll.; *b.* 1740 at Paxton, Penn., of Irish Presbyterian parents; *o.* 1770, Lon. *S.* Fort Hunter &c., Indians, 1770–8. Prisoner at Schenectady three years, then refugee in Canada 1780; *tr.* there

THOMAS, **John.** *S.* Hempsted, 1704–24. Died.

TOWNSEND, **Epenetus**; *ed.* King's Coll., N.Y. *S.* Salem &c., 1768–77. Prisoner to Revolutionists in winter 1776–7; refugee L.I. 1777. Lost at sea with wife and four children about 1780, in seeking refuge in N.S.

URQUHART, **William** (Scotchman). *S.* Jamaica, L.I., 1704–9. Died.

WATKINS, **Hezekiah**; *ed.* Yale Coll., Conn.; *o.* Bp. Lon. *S.* New Windsor, 1744–53; Newburgh or "New Windsor." 1754–64.

WETMORE, **James**, M.A. Yale Coll., Conn.; *b.* Middletown, Conn., Dec. 31, 1695; (ex-Congregational Minister, Conn.;) *o.* D. and P. Lon. 1723. *S.* N.Y. 1723–5; Westchester, 1726; Rye &c., 1726–60. Died May 15, 1760.

NEWFOUNDLAND, 1703–1892 (with *N. Labrador*)—194 Missionaries and 73 Central Stations. [*See* Chapter XIV., pp. 88–102.]

(Diocese of NEWFOUNDLAND, founded 1839).

ADDISON, **George A.**, B.A. *S.* Carboneer, 1840; Outharbors, 1841; Harbor Grace, 1842.

AMOR, **Lawrence**; *ed.* Warminster Coll.; *o.* D. 1887, P. 1889, N.F.L. *S.* Greenspond, 1890–2.

ANDREWES, **Samuel James**; *o.* D. 1884, P. 1887, N.F.L. *S.* White Bay, 1884–6, 1888–92.

ANSPACH, **Lewis Amadeus.** *S.* St. John's, 1801–2; Harbor Grace and Carbonear, 1802–12. *Res.*

ANTLE, **John**; *o.* D. 1890 N.F.L. *S.* Greenspond, 1890–2.

APPLEBY, **Thomas**; *b.* 1815, London. *S.* La Poele, 1847–58. *Res.*

BAKER, **Charles**; *b.* Oct. 20, 1850, South Lopham; *o.* P. 1880 N.F.L. *S.* Salmon Cove, 1879–82.

BALFOUR, **James.** *S.* Trinity Bay, 1764–74; Harbour Grace and Carboneer, 1755–92. Pensioned; died 1809.

BAYLY, **Augustus Edwin Cawley**; *ed.* St. John's Coll., N.F.L.; *o.* D. 1849, P. 1850, N.F.L. *S.* (1) St. John's, 1849–50; (2) Petty Harbour and Torbay, 1851; (3) Bona Vista, 1852–3; P. H. and T. (2) 1854; ? 1855–6; (4) Ferryland, 1857–60; B. V. (3) 1861–92.

BAYLY, **Augustus George**; *b.* April 7, 1863, Bonavista, N.F.L.; *ed.* St. John's Coll., N.F.L., and S.A.C. *S.* Rose Blanche, 1892.

BISHOP, **George Henry**; *o.* D. 1870; P. 1872, N.F.L. *S.* Battle Harbour (Lab.), 1871–8; Hermitage Cove or Bay, 1878–92.

BISHOP, **John.** *S.* Channel, 1869; Belloram, 1879–81. Died Sept. 7, 1881.

BLACKMAN, **Charles**, M.A., Lambeth. *S.* Torbay &c., 1822; Ferryland &c., 1823–7; Port de Grave, 1828–39; St. John's, 1840–52.

BLACKMORE, **Martin**; *ed.* St. John's Coll., N.F.L. *S.* Cape la Hune, 1842; Burgeo, 1843–8; Bay Roberts, 1851–67. Pensioned 1867; died in England Aug. 10, 1878.

BOLAND, **Thomas**; *b.* 1807, Dublin. *S.* Labrador, 1849; St. John's, 1850; Channel, 1851–2; St. George's Bay, 1853–6. Frozen to death in snowstorm, March 1856.

BOLT, **George Henry**, B.A. Hatf. Hall., Dur.; *o.* D. 1890, Dur. *S.* Bonavista, 1890; Lamaline, 1891.

BOONE, **Thomas.** *S.* Outharbours, 1839–40; Fortune Bay, 1841–3; Twillingate, 1844; Harbour Grace, 1845–6; Twillingate, 1847–73

BOTWOOD, **Edward**; *o.* D. 1860, P. 1862, N.F.L.; *ed.* St. John's Coll., N.F.L. *S.* Forteau, Lab., 1860–4.

BOWMAN, **William.** *S.* Ferryland &c., 1839–42; Fogo, 1843.

BRADSHAW, **John McIntyre**; *o.* D. 1886, P. 1889, N.F.L. *S.* Rose Blanche, 1887–8; Lamaline, 1889–90.

BRIDGE, Ven. Thomas Finch Hobday, M.A. Ch. Ch. Coll., Ox.; Archdn. N.F.L. &c., 1850. *S.* St. John's and Quidividi, 1840-56. Died Feb. 28, 1856, from overwork.
BRYANT, Augustus Aelfred; *o.* D.1887, P. 1890, N.F.L. *S.* Brooklyn, 1888-9; Lamaline, 1890-1. *Res.*
BULL, James Henry; *ed.* Warminster Coll.; *o.* D. 1887, P. 1889, N.F.L. *S.* Battle Harbour, Lab., 1890.
BULLOCK, William. *S.* Twillingate, 1821; Trinity Bay, 1822-40.
BURT, John. *S.* Carboneer, 1819-32; Harbour Grace, 1821-40; Trinity, 1841. Retired, 1841.
CALDWELL, Edward Kerrison Harvey; *ed.* C.C.C., Cam.; *o.* D. 1889, N.F.L. *S.* Harbour Buffett, 1892.

CARRINGTON, Frederick Hamilton, B.A. *S.* Harbour Grace and Carboneer, 1813-18; St. John's, 1818-39.
CARTER, George W. B.; *ed.* St. John's Coll., N.F.L. *S.* ? 1846; Brigus, 1847-8; ? 1849; South Shore, 1850.
CHAMBERLAIN, George Seymour; *o.* D. 1863, P. 1866, N.F.L. *S.* Moreton's Harbour, 1863-4; La Poele, 1865-8; Bay de Verd, 1869-85; Exploits, 1886; Herring Neck, 1887-92.

CHAPMAN, John; *ed.* St. Bees Coll. *S.* Twillingate &c., 1823-46; Harbour Grace, 1847-50. Died in England, 1850 or 1851.
CLIFT, Theodore W. *S.* Carboneer, 1887-91. *Res.*
CLINCH, John; *b.* 1747; *o.* Bp. Lon. *S.* Trinity Bay, 1786-1819. Died Nov. 22, 1819.
COLE, Samuel. *S.* Ferryland and Bay Bulls, 1792-4. *Res..*
COLLEY, Edward; *o.* D. 1849, P. 1854, N.F.L. *S.* ? 1849; Grole, 1850-3; Hermitage Cove, 1854-77; Topsail, 1877-92.

COLLEY, Francis Worthington; *b.* Feb. 11, 1860, St. John's, N.F.L.; *ed.* St. John's Coll., N.F.L. and S.A.C. *S.* Salmon Cove, 1883-5; Carboneer, 1892.

COSTER, Venble. George (*tr.* Bermuda [p. 860]); (Ardn. 1825). *S.* Visiting Missionary and Episcopal Comsy. for N.F.L.; Bonavista &c., 1824-9; *tr.* N.B. [p. 865].
COSTER, Nathaniel Allen (brother of G.) *S.* Greenspond, 1828-34; *tr.* N.S. [p. 861].
COUGHLAN, Laurence (an Irishman), an ex-Wesleyan; said to have been ordained in 1763 (through Wesley's influence) by the Greek Bishop, Erasmus, then in England, and afterwards (regularly) by Bp. of London. *S.* Harbour Grace and Carboneer, 1766-73. *Res.*
COWAN, George B. *S.* Placentia Bay, 1841; Carboneer, 1842; Harbour Grace, 1844. Died 1844.
CRAGG, John Goodacre; *b.* March 15, 1836, Barrow-on-Soar; *ed.* St. John's Coll., N.F.L.; *o.* D. 1862, P. 187[illegible], N.F.L. *S.* Cape Freels, 1863-70; Greenspond, 1871-8; Catalina, 1879-92.

CRANE, George; *o.* Bp. N.F.L., D. 1882, P. 1884. *S.* Exploits, 1882-5; St. John's outports, 1887-92.

CROSSE, Silas; *o.* D. 1850, N.F.L. *S.* Herring Neck, 1850-5; *tr.* L.C.
CROUCH, William Goldsmith; *b.* 1822, West Farleigh. *S.* English Harbour &c., 1854-6; St. John's outharbours, 1857-8.
CUNNINGHAM, Henry Ward; *b.* Aug. 12, 1862, Burgeo, N.F.L.; *ed.* S.A.C. *S.* Burgeo, 1891. *Res.*

CUNNINGHAM, John; *b.* Dec. 17, 1823, Stepney; *ed.* St. John's Coll., N.F.L.; *o.* D. 1847, P. 1852. N.F.L. *S.* Brigus, 1848; Burgeos, 1849-89. Retired.

CURLING, Joseph James, B.A. Ox.; (ex-officer in Royal Engineers); *o.* D. 1873, P. 1874, N.F.L. *S.* Bay Islands,¶ 1881-9; St. John's outports, 1890-1; and Principal of Theo. Coll. 1891. *Res.*
CUYLER, Frederick Shelley, M.A.; *b.* Aug. 2, 1832, St. Vincent, W.I.; *o.* D. 1855, P. 1856, Manch. *S.* Portugal Cove, 1867-72.
DANIEL, David, B.A. Jesus Coll., Ox. *S.* St. John's &c., 1830-1; Torbay, 1830-2.
DARRELL, Josiah; *ed.* St. John's Coll., N.F.L.; *o.* D. 1853, P. 1857, N.F.L. *S.* Herring Neck, 1855-77; Lamaline, 1878-89; Salmon Cove, 1890-2.
DINGLE, John. *S.* Ferryland and Bay Bulls, 1799-1802.
DISNEY, Henry P. (from Ireland). *S.* Battle Harbour, Lab., 1850-2.
DOBIE, Robert T.; *ed.* St. John's Coll., N.F.L. *S.* New Harbour, 1863-4; Forteau, Lab., 1865-72; Petty Harbour, 1873-5.
DODSWORTH, George [*see* p. 861]. *S.* Bonavista, 1830-1. *Res.* ill.
DUNFIELD, Henry; *b.* May 13, 1850, Doncaster; *ed.* S.A.C.; *o.* D. 1876, P. 1878, N.F.L. *S.* Trinity West,¶ 1877-80; St. John's,¶ 1889-92.

DUVAL, Joshua. *S.* The Burgeos, 1854; Channel and La Poele, 1855-8.
ELDER, William Alexander; *b.* 1824, London; *ed.* St. John's Coll., N.F.L. *S.* Fogo, 1854-60; *tr.* Natal
ELLINGHAM, Cornelius Martin; *ed.* St. John's Coll., N.F.L.; *o.* D. 1872, P. 1874, N.F.L. *S.* Ferryland, 1873-4; Portugal Cove, 1875-80; *tr.* S. Afr.
ELRINGTON, Henry; *o.* D. 1889, N.F.L. *S.* St. John's outports, 1892.

EVANS, John (from Wales). *S.* Placentia, 1790-8.
EVANS, John Arthur; *ed.* Ayh. Hall, Cam.; *o.* D. 1887, P. 1889 N.F.L. *S.* Spaniard's Bay, 1888-92.
FEILD, Rt. Rev. Edward, M.A. & Fellow Queen's Coll., Ox.; *b.* 1801 at Worcester; *cons.* Bp. of N.F.L. in Lambeth Palace Chapel April 28, 1844. *S.* St. John's, 1844-76. Died June 8, 1876, at Bermuda.
FIELD, George Henry; *ed.* St. John's Coll., N.F.L.; *o.* D. 1886, P. 1888, N.F.L. *S.* Harbour Briton, 1886-90; Burgeo, 1891-2.

FITZGERALD, H. J., M.A. *S.* Bonavista, 1832-40; Carboneer, 1841; Trinity, 1842-5.
FLEET, Benjamin; *b.* about 1790; *ed.* St. John's Coll., N.F.L. *S.* Burin, 1842-6; South Shore, Conception Bay, Foxtrap, &c., 1847-75. Died 1875 or 6.
FOSTER, C. H. *S.* Trinity West, 1881-2. Drowned with his young bride a week after marriage by foundering of the s. *Lion* in returning from St. John's to Trinity, Jan. 6, 1882. All on board, about 40 in number, were lost.
FOTHERINGHAM, William. Aptd. to Trinity Bay 1762, but died at St. John's before arrival at Trinity.
FREER, John Booth; *b.* 1830; *ed.* S.A.C.; *o.* P. 1853, N.F.L. ? Station, 1853-4.
GABRIEL, Alfred Eden. *S.* Island Cove, 1859-60; Lamaline, 1860-72; Portugal Cove, 1873.
GATHERCOLE, John Cyrus A.; *b.* Dec. 19, 1822, East Dereham; *ed.* St. John's Coll., N.F.L. *S.* Burin, 1848-60.
GIFFORD, Algernon; *ed.* St. John's Coll., N.F.L.; *o.* D. 1849, P. 1850, N.F.L. *S.* Forteau, Lab., 1849-59; Portugal Cove, 1859-61. *Res.* ill.
GILCHRIST, James, B.A. *S.* Heart's Content &c., 1840; Greenspond, 1841-9. Sick-leave, 1850.

GODDEN, John (*tr.* Can.) *S.* Harbour Grace, 1873–81; Carboneer, 1882–6; Trinity East, 1887–92.

GOODE, Thomas Allmond; *b.* about 1844, Cork; *ed.* S.A.C.; *o.* 1869, D. Ches., P. Lin. *S.* Channel, 1870–82. Died in Charing Cross Hospital, Dec. 1887.

GRANT, William Henry. *S.* St. John's, 1841–2.

GRANTHAM, Thomas A. *S.* Burin, 1816; St. John's, 1817–18; *tr.* N.S.

GREY, William, M.A. Mag. Hall. *S.* Portugal Cove, 1851–2.

GRIFFIN, Joseph. *S.* Spaniard's Bay, 1842–5.

GWILYM, D. Vaughan; *b.* Wales, 1852; *ed.* St. John's Coll., N.F.L.; *o.* D. 1879 in N.F.L., P. 1882 Ont. *S.* Spaniard's Bay, 1879. *Res.* for Canada; *tr.* N.B.

HALL, Frederic George; *b.* Sept. 20, 1841, Bedford; *ed.* S.A.C. *S.* St. George's Bay, 1870–2. Died Oct. 24, 1875.

HAMILTON, Henry Harris, B.A. King's Coll., N.S.; *b.* Nova Scotia; *o.* D. 1836 N.S., P. 1842 N.F.L. *S.* Trinity Bay, 1836; Heart's Content, 1837–9; Bay de Verd, 1840–6; Ferryland, 1847–56; *tr.* N.S. [p. 862].

HARRIS, John (of Haverfordwest). *S.* Placentia, 1788–91; St. John's, 1791–1810. Died Jan. 22, 1810.

HARVEY, James Charles; *o.* D. 1841, P. 1842, N.F.L. *S.* Fogo, 1841–2; Carboneer, 1843–51; Port de Grave, 1852–88. Retired 1889.

HAYNES, William Aquila; *o.* D. 1879, P. 1882, N.F.L. *S.* The Burgeos, 1879–81; Belleorum, 1882–92.

HEWITT, John; *o.* D. 1875, P. 1878, N.F.L. *S.* Exploits, 1875–8; Herring Neck, 1879–86; Burin, 1887–92.

HEYGATE, Ambrose, M.A. Keb. Coll. Ox.; *o.* D. 1875 Sal., P. 1876 N.F.L. *S.* St. John's,¶ 1879; Torbay, 1880–90.

HEYGATE, Reginald Thomas, M.A. Keb. Coll., Ox.; *o.* D. 1882 Rip., P. 1883 Bp. Hellmuth. *S.* John's,¶ 1885–8.

HOLLANDS, Charles William; *b.* March 8, 1857, Gravesend; *ed.* Warminster Coll.; *o.* D. 1881, P. 1883, N.F.L. *S.* Bonne Bay, 1888,¶ 1889–92.

HOOPER, George H.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1858, P. 1864, N.F.L. *S.* La Poele, 1858–64; Moreton's Harbour, 1865–8; *tr.* Man.

HORNER, David; *ed.* Dorch. Coll.; *o.* D. 1887, P. 1889, N.F.L. *S.* Rose Blanche, 1890.

HOW, William. *S.* Greenspond, 1879–85; Bay de Verd, 1886–9; Harbour Briton, 1890–1. Died 1891.

HOWELL, Oswald J. *S.* ? 1837; Bay Roberts, 1838–42; St. John's outports, 1843.

HOWELLS, George Raymond; *ed.* Dur. Univ.; *o.* D. 1883, N.F.L. *S.* Flowers Cove, 1890–1.

HOYLES, William J.; *ed.* St. John's Coll., N.F.L. *S.* Exploits, 1842; Ferryland, 1843–6; Fogo, 1847–8; Brigus &c., 1849–50; Carboneer, 1852–78.

HUTCHINSON, George. *S.* Battle Harbour, Lab., 1853–67. Died 1876.

JACKSON, John (the 1st S.P.G. Missy. in N.F.L.) *S.* St. John's, 1703–5. Recalled.

JAGG, Frederic Charles; *b.* July 3, 1829, London; *ed.* St. Mark's Coll., Chelsea; *o.* D. 1862, P. 1864, N.F.L. *S.* Portugal Cove, 1865; *tr.* to Australia

JEFFERY, Charles; *o.* D. 1875, P. 1878, N.F.L. *S.* Flowers Cove and Labrador, 1875–8; St. George's Bay, 1876–92.

JENNER, George Charles; *o.* 1794. *S.* Harbour Grace and Carboneer, 1795–9. *Res.*

JEYNES, William; *o.* Bp. N.F.L. 1840. *S.* Isle of Valen, 1840–2; Placentia Bay, 1842–6.

JOHNSON, George Maoness; *b.* Nov. 14, 1824, Pillerton, War.; *ed.* Christ's Hospital; *o.* D. 1848, P. 1849, N.F.L. *S.* Portugal Cove, 1853–8; St. John's outharbours, 1859–67.

JOHNSON, Henry Charles Hamilton; *b.* Oct. 20, 1855, Portugal Cove, N.F.L.; *ed.* St. John's Coll., N.F.L. and S.A.C.; *o.* D. 1878, P. 1880, N.F.L. *S.* Exploits, 1878–82; Trinity West, 1883–9. ¶ Heart's Content, 1892.

JOHNSON, Reginald Malcolm (brother of G. M.); *ed.* St. John's Coll., N.F.L.; *o.* D. 1858, P. 1861, N.F.L. *S.* Portugal Cove, 1858–9; Forteau, Lab., 1859–60; Fogo, 1860–7; St. John's outharbours, 1868–72; Pouch Cove, 1873–8; Carboneer, 1879–81.

JONES, Bertram. *S.* Quidi Vidi, 1846–7; Trinity &c., 1848–50; Harbour Grace, 1851–68.

JONES, Henry (the second S.P.G. Missy. in N.F.L.) *S.* Bonavista, 1726–44; Trinity Bay, 1745–7;

JONES, Thomas Todd, M.A. Oriel Coll., Ox. *S.* Petty Harbour and Torbay, 1848–50.

KILLPATRICK, Robert. *S.* Trinity Bay, 1730–1, 1734–41 (1732–3 in N.Y. [p. 855]). Died Aug. 19, 1741.

KINGWELL, John, sen. *S.* Bishop's Cove and Island Cove, 1840–50.

KINGWELL, John, jun.; *b.* 1823, "near London"; *ed.* N.F.L.; *o.* D. 1848, P. 1849, N.F.L. *S.* ? 1848; Moreton's Harbour, 1849–61; Harbour Buffett, 1862–91. Died Nov. 15, 1891.

KIRBY, William; *ed.* St. John's Coll., N.F.L. *o.* D. 1858, P. 1860, N.F.L. *S.* King's Cove, 1858–92.

LANGMAN, Edward, B.A.; Ball. Coll., Ox.; *o.* D. 1739, P. 1740, Ex. *S.* St. John's, 1752–82.

LAUGHARNE, Thomas. *S.* Twillingate &c., 1820–2. St. John's outharbours, 1825–8.

LE GALLAIS, Wellmein William; *b.* 1833; *ed.* St. John's Coll., N.F.L.; *o.* D. 1857, N.F.L. *S.* Channel, 1858–69. Drowned with two companions by upsetting of their boat, Oct. 27, 1869, while returning from visiting a sick woman at Isles-aux-Morts.

LEIGH, John. *S.* Twillingate and Fogo, 1817–18; Harbour Grace, &c. 1819–22; Episcopal Comsy. for N.F.L. and Visiting Missy. 1822–3. Died Aug. 17, 1823.

LIND, Henry. *S.* Catalina, 1840; Heart's Content &c., 1841–57; St. George's Bay, 1857–69. Died 1869.

LINDSAY, Benjamin. *S.* Trinity Bay, 1750–60. *Res.*

LLOYD, Frederick Ebenezer John; *b.* Milford Haven; *ed.* Dorch. Coll.; *o.* D. 1882 Ox., P. 1883 Que. *S.* Belle Isle Strait, Forteau, Lab., and Flower's Cove, &c., 1882–4; *tr.* P.Q.

LOCKWARD, J. *S.* Straits of Belle Isle, Lab., 1873; Burin, 1874–7.

LOWELL, Robert T. S., B.A. *S.* Bay Roberts, 1842–6.

MARTIN, David. *S.* English Harbour and Salmon Cove, 1840–5.

MARTINE, J. M. *S.* South Shore, 1841; Brigus &c., 1842–5.

MASSIAH, Thomas Packer; *b.* Jan. 27, 1852, Bristol; *o.* D. 1875, P. 1876, N.F.L. *S.* Twillingate, 1877; La Poele, 1878–81; Rose Blanche, 1882.

MEEK, Christopher, *ed.* St. John's Coll., N.F.L.; *o.* D. 1869, N.F.L. *S.* Fogo, 1871–84. Died 1884 at Boston, U.S., under the influence of ether, improperly administered for an operation; buried at St. John's, N.F.L.

MEEK, William. *S.* St. George's Bay, 1841–52.

MEEK, William Frederick; *ed.* St. John's Coll., N.F.L. *S.* Harbour Buffett, 1855–61; Upper Island Cove, 1862–67. Died March 1867 of typhus fever contracted while ministering.
MILNER, W. J. *S.* Greenspond, 1860–1.
MOORE, J. *S.* Heart's Content, 1830–1.
MORETON, John. *S.* King's Cove, 1853–9. Died.
MORETON, Julian (brother of John); *b.* Aug. 29, 1825, Chelsea; *ed.* St. John's Coll., N.F.L. *S.* ? 1849; Greenspond, 1850–9; Bishop's and Island Cove, 1860–1. *Res.*
MOUNTAIN, Jacob George, M.A. Mert. Coll., Ox. *S.* Harbour Briton, 1847–54; St. John's outharbours, 1855–6. Died Oct. 1856 of fever caught while ministering.
MURRAY, Frederic Richardson, Hatf. Hall, Dur., L.Th.; *b.* Sept. 1, 1845, Newcastle-on-Ty.; *o.* D. 1868, P. 1869, Worc. *S.* Twillingate, 1874–6; St. John's, 1877; Heart's Content, ¶ 1879–80.

MUSSON, S. P. (*tr.* W. I.) *S.* Harbour Grace, 1841; *tr.* Ber.
NETTEN, Theophilus George (son of William); *o.* D. 1868, P. 1870, N.F.L. *S.* La Poele, 1869–75; St. George's Bay, 1876–7; Petty Harbour, 1878–83; St. John's outports, 1884–6; Brigus, 1887–9; Port Du Grave, 1890–2.

NETTEN, William. *S.* St. John's outharbours, 1842; Catalina, 1843–78. *Res.*; died March 9, 1886, at St. John's.
NISBETT, William. *S.* Trinity Bay, 1830–6.
NOEL, John Monk; *o.* D. 1864, P. 1866, N.F.L. *S.* Ferryland, 1864–7; Upper Island Cove, 1868–76; Harbour Grace, 1876; do., ¶ 1880–92.

NURSE, Theodore Richard; *o.* D. 1879, P. 1883, N.F.L. *S.* King's Cove, 1879–81; Goose Bay, 1892; Spaniard's Bay, 1883–5; Brooklyn, 1892.

OAKLEY, Alfred M. *S.* Outharbours, 1866; Fogo, 1868–9. Died Sept. 1869, of broken blood-vessel.
PALAIRET, C. *S.* St. John's outports, 1844–5.
PAYNE, Charles Lennard; *b.* June 4, 1855, Little Tatham, Es.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1878, P. 1881, N.F.L. *S.* Portugal Cove, 1881–2.
PEASELEY, William, M.A. *S.* Bonavista, 1742–3; St. John's, 1744–5; *tr.* S.C.
PERING, Peter. *S.* Ferryland, 1827–9; Petty Harbour &c., 1830–1.
PETLEY, Henry, M.A. Wad. Coll., Ox.; *b.* Chipstead, Kent; *o.* D. 1839, P. 1840, Can. *S.* Heart's Content, 1857–61; New Harbour, 1865–75.
PHELPS, Joseph Francis; *b.* 1829, Madeira, *ed.* S.A.C.; *o.* D. 1852, P. 1854, N.F.L. *S.* Portugal Cove, 1862–7; St. John's, ¶ 1873–84.
PILOT, William, Hon. D.D. Lambeth; *b.* Dec. 30, 1841, Bristol; *ed.* S.A.C.; *o.* D. 1867, Ox. P. 1868 N.F.L. *S.* St. John's, ¶ 1876–92.
PRICE, Walter (ex-Curate, Dartmouth). *S.* St. John's, 1783–9; *tr.* N.B.
QUINTIN, Thomas Philip; *o.* D. 1882, P. 1887, N.F.L. *S.* Rose Blanche, 1883; Channel, 1884–6; Sandwich Bay, Lab., 1888–90; Harbour Briton, 1891–2.
RAFTER, William Sturtevant; *b.* Oct. 4, 1860, Coventry; *ed.* S.A.C.; *o.* D. 1884, P. 1887, N.F.L. *S.* Rose Blanche, 1884–5; Battle Harbour, Lab., 1885–6; Channel, 1887–90; Whitbourne, 1890–1.
ROBERTS, John. *S.* Bay de Verd, 1846.
ROBERTSON, James (of Scottish Eps. Church). *S.* Portugal Cove (and Visiting Missy.) 1829–31.

ROMILLY, Whitfield Samuel Llewellyn; *o.* D. 1885, P. 1889, N.F.L. *S.* Channel, 1892.

ROUSE, Oliver. *S.* Bay de Verd, &c., 1847–69. Died Sept. 1869 of typhus fever contracted while ministering.
ROWLAND, David (from Wales). *S.* St. John's, 1810–17. *Res.* ill.
ROZIER, William; *ed.* St. John's Coll., N.F.L. *S.* Bay Roberts, 1848–50; Lamaline, 1851–60; Burin, 1861–73.
RULE, Ulric Zwinglius; *b.* July 31, 1840, Gibraltar; *ed.* Worc. Coll., Ox., & St. John's Coll. N.F.L. *S.* Bay of Islands, 1865–73 (¶ 1866–8).

SADDINGTON, Charles; *ed.* S.A.C.; *o.* D. 1885, P. 1887, N.F.L. *S.* Trinity West, 1886; Fogo, 1887–90.
SALL, Ernest Augustus; *ed.* St. John's Coll., N.F.L. *S.* Fortune Bay, 1845–6; Moreton's Harbour, 1847–8; Fogo, 1849–53; Bonavista, 1854–60. *Res.* ill.
SANDERSON, John Shirley; *ed.* Lich. Coll.; *o.* D. 1880, P. 1882, N.F.L. *S.* Harbour Grace, 1882–8; Upper Island Cove, 1889–92.

SHANNON, William. *S.* Brigus &c., 1852–62.
SHEARS, William Charles; *o.* D. 1864, P. 1867, N.F.L. *S.* Bay Roberts, 1867–92.

SHREVE, Charles James. *S.* Conception Bay, 1832; Harbour Grace, 1833; *tr.* N.S.
SKINNER, Frederick; *o.* D. 1875 N.F.L., P. 1877 N.S. *S.* La Poele, 1875–8; *tr.* N.S.
SKINNER, H. M. *S.* Ferryland, 1868–9; Salvage, 1870–7. *Res.*
SMART, Frank; *ed.* S.A.C.; *o.* D. 1888, P. 1890, N.F.L. *S.* Bay de Verd, 1890–2.

SMITH, Benjamin; *b.* Knottingly, 1814; *ed.* Pontefract Gram. School; *o.* D. 1841, P. 1842, N.F.L. *S.* Catalina, 1841–6; King's Cove, 1847–52; Trinity, 1853–85. Pensioned 1886. Died Sept. 2, 1893, at Chesham, Bucks.
SMITH, Frederick James Johnston; *b.* Nov. 25, 1850, N.F.L.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1877, P. 1880, N.F.L. *S.* Salvage, 1878–81; Spaniard's Bay, 1882. *Res.* for Nova Scotia; *tr.* China
SMITH, Walter Redfearn (son of B. Smith); *o.* D. 1869, P. 1871, N.F.L. *S.* Exploits, 1871–6; Portugal Cove, 1886–92.

SNOW, P. G. *S.* Exploits, 1891–2.

SPENCER, Rt. Rev. Aubrey George, D.D.; *b.* 1795, England; *ed.* Magd. Hall, Ox. Ferryland, 1819; Trinity Bay, 1820; (1822–38 in Bermuda [p. 860]); St. John's, 1839–43, as first Bp. of N.F.L. *Res.* for See of Jamaica. To England 1855, and died Feb. 24, 1872, at Torquay, Devon.
TAYLOR, Robert Holland; *b.* Feb. 14, 1839, Stockport; *ed.* S.A.C.; *o.* D. 1863, P. 1864, N.F.L. *S.* Brigus &c., 1863–86; St. John's, Prin. Theo. Coll., ¶ 1886–9; Brigus, 1890–2.
TAYLOR, W. Henry. *S.* Spaniard's Bay, 1847; *tr.* Man.
TEMPLE, Robert; *b.* April 26, 1837, Brisley, Norfolk; *o.* D. 1861, P. 1863, N.F.L. *S.* Ferryland &c., 1861–4; French Coast, White Bay, &c., 1864–8, 1873–7; Twillingate, 1877–92.
TEMPLE, Thomas William; *o.* D. 1880, P. 1882, N.F.L. *S.* White Bay, 1880–2.
TREMLETT, Francis William, D.C.L. Univ. of South, U.S.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1846, P. 1847, N.F.L. *S.* ? 1846–7; Portugal Cove &c., 1848.
TUCKER, George. *S.* Moreton's Harbour, 1862–4.
TUCKWELL, Henry, M.A.; *ed.* St. Bees. *S.* St. John's, 1851; Petty Harbour, 1852–3 [p. 782].
VICARS, Johnstone. *S.* Port de Grave &c., 1839–52.

WAGHORNE, Arthur Charles; *b.* April 1851, London; *ed.* S.A.C.; *o.* D. 1875, P. 1878, N.F.L. *S.* Ferryland, 1875–6; Up. Island Cove and St. Pierre, 1877–8; New Harbour, 1878–92.

WALSH, Charles; *ed.* St. John's Coll., N.F.L. *S.* Bishop's and Island Cove, 1851–9.

WARREN, Alfred C.; *b.* N.F.L.; *ed.* St. John's Coll., N.F.L. *S.* New Harbour &c., 1871; St. George's Bay, 1872–6; Up. Island Cove, 1876–89. Died in 1889 of small-pox, caught while ministering.

WEARY, Edwin C.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1882, P. 1885, N.F.L. *S.* Battle Harbour, Lab., 1882–4: Rose Blanche, 1885–6; Greenspond, 1887–8; *tr.* Can.

WEAVER, William; *ed.* S.A.C.; *o.* D. 1885, P. 1887, N.F.L. *S.* Salmon Cove &c., 1885–8; Trinity West, 1889–92.

WEEKS, Otto S. *S.* Trinity Bay, 1827–9; ? station, 1831–3.

WEST, Charles Rock; *b.* Oct. 23, 1838, Stony Stratford; *ed.* St. John's Coll., N.F.L. *S.* Salvage, 1863–70; Ferryland, 1870–2. *Res.*

WHITE, James Johnston; *o.* D. 1889, N.F.L. *S.* Harbour Grace, 1891–2.

WHITE, William Charles; *b.* Aug. 31, 1865, Trinity, N.F.L.; *ed.* St. John's Coll., N.F.L., and S.A.C.; *o.* D. 1888, P. 1890, N.F.L. *S.* Fogo, 1891–2.

WHITE, William Kepple; *ed.* St. John's Coll., N.F.L.; *o.* D. 1847, P. 1850, N.F.L. *S.* Harbour Buffett, 1847–54; Harbour Briton, 1855–85. Died of heart disease May 29, 1886.

WILSON, W. E.; *ed.* St. John's Coll., N.F.L. *S.* Battle Harbour, Lab., 1868–9.

WINSOR, Alfred Samuel Hill; *ed.* St. John's Coll., N.F.L.; *o.* D. 1872, P. 1874, N.F.L. *S.* Ferryland, 1872; Herring Neck, 1873–9; Burin, 1880–6.

WIX, Ven. Edward (*tr.* N.S.) *S.* Bonavista, 1829; St. John's (Archdeacon), 1830–7. *Res.*

WOOD, Christopher. *S.* Fogo, 1884–8; Salvage, 1889.

WOOD, Henry (of Dartmouth, Dev.) *S.* Ferryland and Bay Bulls, 1802–3. *Res.*

WOOD, J. S. (*tr.* Bermuda) *S.* St. John's outharbours, 1843–4; *tr.* Jam.

WOOD, Thomas M. (*b.* 1807). *S.* St. John's outharbours, 1832–5; Greenspond, 1836–40; Bonavista, 1841–50; Trinity, 1851–2; St. John's, 1853–81. Died Aug. 16, 1881.

WREN, S. M. *S.* New Harbour, 1877.

BERMUDA (1822–70), included in Diocese of *Newfoundland*—12 Missionaries and 9 Central Stations. [*See* Chapter XV., pp. 102–6.]

COSTER, George, M.A. St. John's Coll., Cam.; *b.* in Berkshire 1794; *o.* 1817 Lon. *S.* Devonshire &c., 1822–4; *tr.* N.F.L. [p. 857].

FRITH, M. K. S. *S.* Pagets and Warwick, 1847.

GIBBON, W. L. *S.* Bermudas, 1835–6; Paget and Warwick, 1837–9; *tr.* Tas.

LIGHTBOURN, Joseph Fraser, B.A.; *o.* 1826, Bp. Nov. Sco. *S.* Pembroke and Devon, 1843–5; Devon, 1846–7; Pembroke, 1848–61; Bermuda, 1864–70. *Res.*

LOUGH, Ven. John Francis Burnaby Lumley; *b.* 1832, Bermuda; *ed.* S.A.C.; *o.* D. 1855, P. 1858, N.F.L. *S.* St. David and St. George, 1857–61 (became Archdeacon of Bermuda 1894).

MACKAY, Bruce (*tr.* N.S.) *S.* Bermuda,¶ 1887–92.

MURRAY, James Greig, D.D.; *o.* 1829, Bp. Nov. Sco. *S.* Bermudas, 1835–6; Sandys and Southampton, 1837–9; St. George's and St. David's, 1840–57.

MUSSON, S. P. *S.* Pagets and Warwick, 1842–5.

SPENCER, Ven. Aubrey George (*tr.* N.F.L. [p. 859]). *S.* Bermudas, 1822–38: Archdn. Bermuda, 1825; *tr.* N.F.L. as Bp. 1839 [p. 859].

TODRIG, Francis T. (English, *ed.* R. C. Semy., Hinckley; *o.* 1829 by Bp. of Madeira; admitted to American Church by Bp. White, 1833). *S.* Pagets and Warwick, 1839–41; *tr.* Bah.

TUCKER, Richard Thomas, D.D. Ox.; *o.* 1829 P., Nov. Sco. *S.* St. George's, 1840–56. Res. S.P.G. aid and made Mission self-supporting.

WOOD, John Stone. *S.* Bermudas, 1835–6; Pembroke and Devon, 1837–42; *tr.* N.F.L.

NOVA SCOTIA (with *Cape Breton and Prince Edward Island*), 1728–1892. 260 Missionaries and 98 Central Stations. [*See* Chapter XVI., pp. 107–25.]

(Diocese of NOVA SCOTIA, founded 1787.)

ABBOTT, John. *S.* Halifax,¶ 1861–84.

ADIN, Thomas. *S.* Charlotte Town, P.E.I., 1823–6. *Res.* ill.

AGASSIZ, Friedrich W.; *ed.* K.C.W.; *o.* D. 1876, P. 1877, N.S. *S.* Seaforth, 1876–8.

AITKEN, Roger (Scottish Epis. Church). *S.* Lunenburg, 1817–19; Liverpool, 1820; Lunenburg &c., 1821–4.

ALLEY, Jerome; *b.* 1784. *S.* Sackville, 1818; *tr.* N.B.†

ALMON, Henry Pryor. *S.* Digby Neck, Westport, 1861; Bridgetown, 1862–71.

AMBROSE, John, M.A. K.C.W.; *b.* St. John's, N.B.; *o.* D. 1851, P. 1853, N.S. *S.* Liverpool, 1852–3; New Dublin, 1854–7; St. Margaret's Bay, 1857–70; Digby, 1875–92 (¶ 1878–92).

ANCIENT, William Johnson; *b.* England; *o.* D. 1867, P. 1872, N.S. *S.* Rawdon, 1880–1.

ANSELL, Edward, B.A. K.C.W.; *o.* D. 1861, P. 1862, N.S. *S.* Beaver Harbour, 1861–75; Arichat, C.B., 1881–5.

ANWYL, William, B.A.; *o.* Ches. 1748. *S.* Halifax, 1749–50. Died Feb. 1750, before recall.ϕ

ARNOLD, Horatio Nelson, M.A. K.C.W.; *b.* Dec. 21, 1799, Sussex, N. Brun. *S.* Wilmot, 1822; Granville, 1823–8; *tr.* N.B.

ARNOLD, Robert. *S.* Parrsborough, 1842–5; Sydney Mines, C.B., 1850–8.‡

ATWATER, J. *S.* Mainadieu, 1875–8; Port Medway, 1879–81.

AVERY, Richard. *S.* Lunenburg, 1841–2; Yarmouth, 1843–5; Aylesford, 1846; Pugwash, 1847–52; Aylesford, 1853–92.

AXFORD, Frederick John Hinton; *b.* Nov. 27, 1812, Sutton Veny; *ed.* C.M.S. Coll., Islington; *o.* D. 1867 Sal., P. 1869 N.S. *S.* Pugwash, 1871–3; Londonderry, 1874–9.

BAILEY, Jacob (refugee from New England [*see* p. 852]). *S.* Cornwallis, 1779–80; Annapolis and Granville, 1781–1808. Died 1808.

BALL, Edward Henry; *b.* England; *ed.* S.A.C.; *o.* D. 1866, P. 1867, N.S. *S.* Port Hill &c., P.E.I.,

† Alley, J., born Co. Dublin, B.A. T.C.D. 1806.
‡ Arnold, Robert, born Co. Down 1820, B.A. T.C.D. 1834.

1870-3; Amherst, 1876-7; Cornwallis Mines, 1878; Cumbrlnd. do., 1879-80; Springfield, 1881.

BARTLETT, James, M.A. St. John's Coll., Cam.; *b.* 1823, Blandford; *o.* D. 1848, P. 1849, Win. *S.* Annapolis, 1850-3. Died 1853.

BENNETT, Joseph. *S.* Lunenburg &c., 1761-2; Horton, Falmouth, Newport, Cornwallis, 1762-76, with Windsor, 1766-76. Itinerant: Cape Sable &c., 1777-80.

BENWELL, Edward Lewis. 1825, ? station.

BEST, George. *S.* Granville, 1817-23; *tr.* N.B.

BINNEY, Rt. Rev. Hibbert, D.D., Fellow Worc. Coll., Ox.; *b.* 1819, Sydney, C.B.; *o.* D. 1842, P. 1843. *Cons.* fourth Bp. N.S. at Lambeth March 25, 1851; the last Bp. of N.S. aptd. by the Crown. S. Halifax, 1851-87. Died April 30, 1887.

BINNEY, Hibbert; *ed.* K.C.W.; *o.* in England. *S.* Halifax, 1816; Granville, 1817-8; Sackville, 1818; Sydney &c., C.B., 1818; Arichat, C.B., 1819; Sydney, C.B., 1820-3.

BOWMAN, Charles, M.A., D.D., K.C.W; *b.* London; *o.* D. 1855, P. 1856, N.S. *S.* Rawdon &c., 1855-69; Albion Mines, 1874, 1876-7; Parrsborough, 1880-1.

BOYD, Stanley, M.A. K.C.W.; *o.* D. 1870, P. 1872, N.S. *S.* Falmouth, 1872.

BREADING, James. *S.* Salmon River, 1852-5; Beaver Harbour, 1856-60; Lakelands, 1861-3; Falkland,¶ 1864-76.

BRENTON, Charles John, M.A. K.C.W.; *o.* D. 1877, P. 1878, N.S. *S.* Falmouth, 1877-80; *tr.* Man.

BREYNTON, John, D.D. *S.* Halifax, 1752-88.

BRINE, Robert Frederick, B.A. K.C.W.; *b.* St. John's, N.F.L.; *o.* D. 1846, P. 1847, N.S. *S.* New Dublin, 1847-53; Arichat, C.B., 1854-72; Cornwallis, 1873-4; Parrsborough, 1875-6; Pugwash, 1878-83; Antigonishe, 1884-90. *Res.*

BROWN, Alfred. *S.* Glace Bay &c., 1865-8. *Res.*

BROWN, Philip Holland, B.A. K.C.W.; *b.* Halifax, N.S.; *o.* D. 1867, P. 1868, N.S. *S.* New Ross, 1869-71; Falkland, 1876-7 St. Margaret's Bay, 1878-81.

BROWNE, Isaac (*tr.* N.J. [p. 854]). 1783-5 (at Annapolis 1783). "No settled employment" 1786-7. Died 1787, Windsor, N.S.

BROWNE, J. D. H. *S.* Amherst, 1873; Pugwash, 1874-5.

BRYZELIUS, Paulus (ex-Lutheran Minister from Philadelphia); *o.* (Anglican Orders) in England. *S.* Lunenburg (Eng. and Germans), 1767-73. Struck with "an apoplexy" while preaching on Good Friday 1773, and died in half-an-hour.

BULLOCK, R. Heber. *S.* Halifax, 1853-60.

BULLOCK, William. *S.* Digby, 1841-6; Halifax &c., 1847-73.

BULLOCK, William H. E. *S.* Bridgwater, 1864-7.

BURGER, — (a German-Swiss, ex-Lutheran); *o.* England, 1751. *S.* Halifax (Germans), 1751-2.

BURN, C. *S.* Eastern Passage, Dartmouth, &c., 1871-6.

BURNYEAT, John (*tr.* N.B.) Visiting Missionary (centre at Truro), 1820-43. Died April 7, 1843.

BYLES, Mather, D.D. (a New England refugee [*see* p. 853]). *S.* Halifax, 1776-84; then Garrison Chaplain; *tr.* N.B. 1789

CAMPBELL, John Moore. *S.* Cornwallis, 1830-5; Granville &c., 1835 60; Bridgetown, 1861.

CLARE, Hamilton John. *S.* Digby Neck, 1855-8.

CLARKE John Samuel; *ed.* K.C.W.; *o.* D. 1829, N.S. *S.* Horton &c., 1829-37.

CLINCH, Joseph Hart; *ed.* K.C.W.; *o.* D. 1829, N.S. *S.* Bridgetown and Wilmot, 1830-1; ? station, 1833.

COCHRANE, James Cuppaidge, D.D. K.C.W. (son of W. C.); *b.* Windsor, N.S., Sep. 17, 1798; *o.* D. P. 1824, Que.; Itinerant, 1824: Lunenburg &c., 1825-52; Halifax, 1852-80. Died June 20, 1880. (Built 5 Churches and a number of Schools; originated the first Church paper in Canada ("The Colonial Churchman"), while at Lunenburg.)

COCHRANE, William, D.D. T.C.D.; *b.* Omagh, 1757; *o.* D. 1790, P. 1791, N.S. (1st Principal K.C.W. [p. 777]). *S.* Newport and Falmouth &c., 1792-4, and 1809-11; Windsor, 1812; Falmouth, 1813-33. (Built 4 Churches.)

COCHRANE, William Rupert, D.D. K.C.W. (son of J. C.); *b.* Mar. 29, 1829, Lunenburg; *o.* D. 1852, P. 1853, N.S. *S.* St. Margaret's Bay, 1853; Granville, 1854-9; Sackville, 1860-3.

CONNOLLY, John. *S.* Sackville, 1828-32.

COOPER, W. H. *S.* Port Hill, P.E.I., 1846-52.

COSSITT, Ranna (*tr.* N.E. [p. 853]) (the 1st S.P.G. Missy. in Cape Breton). *S.* Sydney, 1785-1805; Yarmouth, 1806-15. Died Mar. 1815.

COSTER, N. Allen (*tr.* N.F.L. [p. 857]). *S.* Parrsborough, 1836-42; *tr.* N.B.

COURTNEY, Rt. Rev. Frederick, S.T.D. Racine, U.S.; *o.* D. 1864, P. 1865, Cant.; *Cons.* (fifth) Bp. of N.S. April 25, 1888, at Halifax. *S.* Halifax, 1888-92.

CROUCHER, Charles, M.A. K.C.W.; *o.* D. 1866, P. 1867, N.S. *S.* Glace Bay, C.B., 1869-83. *Res.*

CURRIE, W. L. *S.* Eastern Passage, 1877-81.

DANIEL, Allen Wilmot; *ed.* Wycliffe Coll., Tor.; *o.* D. 1885, P. 1886, Tor. *S.* Crapaud, P.E.I., 1888-92.

DE BLOIS, Henry Despard, M.A. K.C.W.; *b.* Halifax, N.S.; *o.* D. 1854 Antig., P. 1855 N.S. *S.* Bridgwater, 1854-6; Albion Mines &c., 1856-9; Granville, 1860-75.

DE LA ROCHE, Peter. *S.* Lunenburg 1771-84; Manchester, 1786-7; with Guysborough, 1788-95. Died 1795.

DESBRISAY, Mather Byles. *S.* Dartmouth, 1827-34. Died 1834.

DESBRISAYE, Theophilus (for nearly 40 years resident in P.E.I., and Government salary reduced before coming on S.P.G. list). *S.* Charlotte Town, P.E.I., 1819-22.

DE WOLF, Thomas Nickson; *ed.* N.Y. Theo. Sem. *S.* Dartmouth, 1840-4; *tr.* N.B.

DISBROW, James William. *S.* Musquedoboit, 1840-5.

DIXON, John (*tr.* Ant.) *S.* Truro, 1849-53.

DOBIE, R. T. *S.* Cape Breton, 1863.

DODSWORTH, George. 1829, ? station [*see* p. 857].

DODWELL, George Branson, M.A. Clare Coll., Cam.; *b.* Halliford, Mid.; *o.* D. and P., Lon. *S.* Falkland, 1874.

DOWNING, John L.; *b.* N.S.; *ed.* Sackville Coll., *o.* D. 1873, P. 1876, N.S. *S.* Mainadieu, 1873; Pictou, 1880-1.

DRUMM, T. H. *S.* Sackville, 1857-9.

EAGLESON, J. (an ex-Dissenting Minister); *o.* in England, 1768. *S.* in Cumberland Co., 1768-89. Carried prisoner to Massachusetts by the rebels 1777; escaped after 16 months.

ELDER, William. *S.* Sydney Mines, C.B., 1841-8. Died 1848.

ELLIOT, Charles. Itinerant, 1829; Pictou &c., 1830-71; and Visiting Missionary, 1837-41.

ELLIS, William. *S.* Windsor, 1774-6; Itinerant: (1) Horton, (2) Windsor, (3) Newport, (4) Falmouth, and (5) Cornwallis, 1776-81; (2, 3, 4), 1782-90; (2), 1791-5. Died 1795.

ELLIS, William; *b.* Brighton; *ed.* Qu. Coll. Birm.; *o.* D. 1861, P. 1862, Wor. *S.* Pugwash, 1868-70; Wallace, 1871-3; Sackville, 1876-92; (¶ 1884-92).

FERRYMAN, Robert. *S.* Sydney, C.B., 1815; ? station, 1816.

FILLEUL, Philip James, B.A. K.C.W.; *b.* St. Heliers, C.B.; *o.* D. 1843, P. 1844, N.S. *S.* Lunenburg, 1843; Mahone Bay &c., 1844–52; Weymouth, 1853–92. *Res.*

FISHER, Nathaniel (ex-S.M. Granville); *o.* 1777 or 8, Lon. *S.* Granville, 1778–81. *Res.* and to Boston.

FORSYTHE, Joseph; *b.* Monaghan; *ed.* T.C.D.; *o.* D. 1847, P. 1848, N.S. *S.* Liverpool, 1848–51; Pictou, 1852; Albion Mines, 1853–6; Truro, 1857–85.

FORSYTHE, Joseph William (son of J. F.), B.A. T.C.D.; *o.* D. 1858, P. 1859, N.S. *S.* Liverpool, 1858–60; Guysborough &c., 1861–3; St. Eleanor's, P.E.I., 1864–73.

GELLING, William Edward; *b.* Isle of Man; *ed.* S.A.C.; *o.* D. 1856, P. 1859, N.S. *S.* Beaver Harbour, 1857–9; Louisburg C.B., 1860–3; Guysborough, 1864–72; Bridgewater, 1873–85.

GENEVER, Henry; *b.* Dec. 1, 1830, Duffield; brought up a Wesleyan; *ed.* S.A.C. *S.* Liverpool, 1861–6; Medbury, 1867–8; *tr.* Ant.

GIBBONS, Simon; *ed.* K.C.W.; *o.* D. 1877, P. 1878, N.S. *S.* Victoria &c., C.B., 1879.

GILPIN, Alfred; *ed.* K.C.W. *S.* Wilmot, 1822; Weymouth &c., 1822–33; Visiting Missy., 1834–5; Yarmouth, 1836–40; Visiting, 1841; Windsor, 1842–57. *Res.*

GILPIN, Edward. *S.* Westport, 1847–8.

GILPIN, Edwin; *ed.* K.C.W. *S.* Wilmot, 1816; Aylesford and Wilmot, 1817–32; Annapolis &c., 1833–61. Died 1861.

GILPIN, Very Rev. Edwin, D.D. K.C.W.; *o.* Bp. N.S. D. 1847, P. 1848; (Archdcn. N.S. 1874, Dean 1889). *S.* Sackville, 1858–60, 1871–3; Gold Mines, 1864–5; Halifax, 1861–3, 1870, 1874–80, 1889–92 (¶ 1870–92).

GODFREY, William Minns. *S.* St. Clement's, 1841–82.

GOOD, John Booth; *b.* Sept. 28, 1833, Wrawby, Lin.; *ed.* S.A.C.; *o.* D. 1858, P. 1859, N.S. *S.* Pugwash, with Wallace, 1859–61 (*tr.* B.C.)

GRANTHAM, Thomas A. (*tr.* N.F.L. *S.* Yarmouth, 1818–33; Amherst, 1834.

GRAY, A. ? *S.* 1870; Port Medway, 1871–5.

GRAY, Archibald (*tr.* N.B.) *S.* Sackville, 1833–52; Digby, 1853–68.

GRAY, Benjamin Gearish; *b.* Boston, Mass., 1768; *o.* D. 1796 N. Sco. *S.* Preston &c., 1796–1801; Sackville, 1806–17; Halifax (Germans), 1818–23 [p. 117]; *tr.* N.B.

GRAY, John William D. (son of B. G.); *b.* July 23, 1797, Preston, Eng.; *ed.* K.C.W.; *o.* D. and P. Lon. *S.* Amherst, 1822–4; *tr.* N.B.

GRAY, W. S. *S.* Sherbrooke, 1860–1; Rosette, 1862–80.

GREATOREX, Frederick Pearce; *b.* London; *o.* D. 1874, P. 1875, N.S. *S.* Granville, 1876–81.

GREEN, Samuel Dutton; *b.* 1830, Baldock, Herts; *ed.* St. Aidan's Coll., Birk.; *o.* 1854, N.S. *S.* Musquedoboit, 1854–56. *Res.* ill.

GREY, Walter. *S.* Sackville, 1858–9.

GRIFFIN, Cornelius. *S.* Charlotte Town, P.E.I., 1820; Georgetown, 1820–2.

GRIFFITHS, John; *b.* 1828, Pembrey; *ed.* S.A.C. *S.* Digby Neck, 1853–4, 1858–59 [in England 1855–7]. *Res.* ill.

GRINDON, Octavius Maunsell, M.A. K.C.W.; *o.* D. 1858, P. 1859, N.S. *S.* Three Fathom Harbour, 1865–9; Seaforth, 1870–5.

GROSER, Charles Eaton, B.D. Seabury Hall, U.S.; *o.* D. 1873, P. 1874, Minnesota. *S.* Port Medway, 1876–8; *tr.* Hond.

GROSER, W. H., M.A. St. Stephen's Coll., Annandale, N.Y.; *o.* D. 1871, P. 1874, N.S. *S.* St. Margaret's Bay, 1873; New Ross, 1879–81.

HAMILTON, Henry Harris (*tr.* N.F.L. [p. 857]). *S.* Manchester &c., 1856–92.

HARRIS, Voorhees E., M.A. K.C.W.; *b.* Annapolis, N.S.; *o.* D. 1879, P. 1880, N.S. *S.* Londonderry, 1880; Amherst, 1884–5.

HARPER, Henry; *o.* D. 1883, P. 1884, N.S. *S.* Port Hill &c., P.E.I., 1883–92.

HAYDEN, Henry, M.A. T.C.D. (*tr.* N.B. *S.* Rawdon, 1822.

HENSLEY, J. M. *S.* Windsor &c., 1860–73.

HIGGINSON, —. *S.* Port Hill, P.E.I., 1882.

HILL, James J. *S.* Newport, 1862–8.

HILL, Lewis M. W. *S.* Digby, 1844–53. Pensioned 1853; died 1889.

HILTZ, Augustus F., B.A. K.C.W.; *b.* N.S., 1843; *o.* D. 1873, P. 1874, N.S. *S.* Falmouth, ¶ 1873–76; *tr.* N.B. [p. 866].

HIND, Duncan Henry; *o.* D. 1879, P. 1880, N.S. *S.* Georgetown, P.E.I., 1880–2.

HOW, Henry, B.A. K.C.W.; *b.* Windsor, N.S.; *o.* D. 1878, P. 1879, N.S. *S.* Newport, 1880–81.

HOWSEAL, Bernard Michael; *o.* Lon. *S.* Halifax &c. (Germans), 1785–99. Died Mar. 9, 1799.

HUNT, Thomas Henry, M.A. K.C.W.; *o.* D. 1888, P. 1889, N.S. *S.* Cherry Valley, P.E.I., ¶ 1892.

INGLES, Charles; *ed.* K.C.W.; *o.* 1811, N.S. *S.* Chester &c., 1811–16; Dartmouth (the old Mission of Preston revived under that name), 1817–24; Sydney, C.B., 1824–43.

INGLIS, Archibald Peine (or **Paine**). *S.* Granville, 1789–1801. Died Feb. 1801.

INGLIS, Rt. Rev. Charles (S.P.G. ex-Missionary in Penn. [*see* p. 852]), the first Colonial Bp.; *cons.* Bp. of Nova Scotia at Lambeth on Aug. 12, 1787. *S.* Halifax, 1787–1816. Died Feb. 24, 1816, Halifax, aged 8?.

INGLIS, Rt. Rev. John, D.D. (son of Bp. C. Inglis); *b.* 1777, N.Y.; *ed.* K.C.W; Eccles. Comsy. 1816; *cons.* third Bp. of Nova Scotia March 27, 1825, at Lambeth. *S.* Aylesford, 1801–3; Halifax, 1816–50; died in London Oct. 27, 1850.

JACKSON, James. ? station. 1826.

JAMIESON, Robert. *S.* Eastern Coast (Jeddore to Country Harbour), 1840–52; Ship Harbour &c., 1853–83

JAMIESON, William Henry. *S.* Louisburg &c., C.B., 1864–71.

JAMISON, A. D. *S.* Maitland, 1870–82.

JARVIS, George Seymour, M.A. and D.D. K.C.W.; *b.* in Nova Scotia; *o.* D. 1829, P. 1830 N.S. ? station 1829; *tr.* N.B. [p. 866].

JARVIS, Henry J. [*See* p. 866]. *S.* Annapolis, 1849–52.

JARVIS, H. M. *S.* Guysborough, 1875–80.

JARVIS, W. George T. *S.* Guysborough, 1854–60; Pugwash, 1861–7.

JENKINS, Louis Charles. Aptd. to Quebec 1820, but unable to reach there until Aug. 1822. Meantime *S.* in P.E.I., 1820–2 St. Eleanor's &c., P.E.I., 1825–6; Charlotte Town &c., P.E.I. 1826–53; Rustico, 1854–5.

JOHNSTON, Thomas, W.; *b.* N.Brun.; *o.* D. 1870, P. 1871, N.S. *S.* Crapaud, P.E.I. 1874–88. *Res.*

JONES, A. C. *S.* Port Hill, P.E.I., 1886–7.

KAULBACH, Ven. James Albert, M.A. K.C.W.; *b.* Lunenburg, N.S.; *o.* D. 1864, P. 1865, N.S.; (Ardn. of N.S. 1889). *S.* Truro, 1871–92. (¶ 1884–92).

KING, William, B. (Professor of K.C.W.) *S.* Windsor, 1827–33; Visiting Missy., 1834–45; Parrsborough, 1846–74.

KING, William Colsel. *S.* Douglas and Rawdon, 1797–1808; Windsor, 1813–43.

LALLY, Meyrick; *o.* N.S. *S.* Georgetown, P.E.I., 1846–52.

LEAVER, Thomas Cole, B.A.; *o.* 1834, N.S. *S.* Lunenburg, 1834–5; Antigonishe, 1863–34; Truro, 1844–58. Died March 13, 1858.

LLOYD, Charles. *S.* P.E.I., 1836–7; Georgetown, P.E.I., 1838–41; Milton and Rustico, 1842–53; Charlotte Town, P.E.I., 1854–8. *Res.*

LLOYD, Thomas. *S.* Chester, 1793–5. Frozen to death Feb. 25, 1795, while travelling from Chester to Windsor.

LLOYD, Frederick Ebenezer John (*tr.* P.Q.) *S.* Georgetown and Cherry Valley, P.E.I., 1888–92.

LOWE, Charles Frederick; *ed.* S.A.C.; *o.* D. 1886, P. 1887, N.S. *S.* St. Eleanor, P.E.I., 1887; Summerside, P.E.I., 1888–92.

M'CAWLEY, George, D.D. (*tr.* N.B.) *S.* Windsor, President of King's College, 1836–46; Falmouth 1847–78. Died Dec. 21, 1878.

M'CULLY, Clarence Watts, B.A. K.C.W.; *b.* Amherst, N.S.: *o.* D. 1878, P. 1881, N.S. *S.* Mainadieu, 1879–81.

MACDONALD, Angus Charles; *o.* D. 1872, P. 1875, N.S. *S.* Antigonishe &c., 1875–81.

MACKAY, Bruce; *b.* Sept. 27, 1849, Waterstock, Ox.; *ed.* K.C.W. *S.* Cherry Valley, P.E.I., 1877–9; *tr.* Berm. [p. 860].

M'LEAN, Thomas Bithel; *b.* 1839, Dublin; *ed.* Chich. Theo. Coll. *S.* St. Eleanor's, P.E.I., 1874–6.

MAYNARD, George Fowke; *b.* Digby, N.S.; *ed.* K.C.W.; *o.* D. 1876, P. 1877, N.S. *S.* Falkland, 1880–1.

MAYNARD, Thomas, D.D. King's Coll., N.S.; *b.* Halifax, N.S.; *o.* D. 1841, P. 1842, N.S. *S.* Dartmouth, 1841–2; Halifax, 1843; Rawdon, 1844–7; Digby, 1848–52; Sackville, 1853–6; Windsor, ¶ 1857–92.

METZLER, G. W., B.A. K.C.W.; *o.* 1869, P. 1871, N.S. *S.* Antigonishe, 1870–4; Sydney Mines, C.B., 1877–81; Bridgwater, ¶ 1882–3.

MILLEDGE, Arthur W.; *ed.* K.C.W.; *o.* P. 1845, N.S. *S.* Antigonishe, 1844–56; Digby, 1857–60; Bridgetown, 1861.

MILLEDGE, John; *o.* N.S. *S.* Westmoreland and Amherst, 1795; Cumberland and Westmoreland, 1796–7; Westmoreland &c., 1798–1801; Granville, 1801–17; Annapolis &c., 1817–30. Died of paralysis, Dec. 6, 1830.

MILNE, James (of Scottish Epis. Church), sent to introduce the National system of education into Nova Scotia. *S.* Halifax &c., 1815–16; *tr.* to N.B.

MONEY, Richard. Itinerant, 1786; Lunenburg, 1787–1803. Pensioned 1803; died about 1804, in England.

MOODY, John T. *S.* Bridgewater, 1860–2; Tusket, 1863.

MOODY, John T. T. *S.* Liverpool &c., 1827–45; Yarmouth, 1846–82.

MOORE, David C.; *b.* London; *ed.* St. Bees Coll.; *o.* D. 1848 Man., P. 1850 Nor. *S.* Sherbrooke, 1862; New Ross, 1863–8; Bridgewater, 1868–71; Amherst, 1874; Cumberland Mines, 1875; Pugwash, 1876–7; Albion Mines, ¶ 1878–89.

MOREAU, J. B. (French) (French, Swiss, and German Mission). *S.* Halifax, 1749–53; Lunenburg, 1753–70. Died 1770.

MORRIS, George E. W.; *ed.* K.C.W.; *o.* 1821, England. *S.* Parrsborough &c., 1821–6; Rawdon, 1827–43; Dartmouth, 1844–53.

MORRIS, W. T.; *o.* P. 1847, N.S. *S.* Manchester, 1847–56; Antigonishe, 1857–67.

NICHOLLS, Edward Edisha Budd, D.D. K.C.W.; *b.* Digby, N.S.; *o.* D. 1844, P. 1845, N.S. *S.* Digby, 1845–6; Liverpool, 1847–93. Died Sept. 19, 1893.

NORFOLK, Albert Springett; *ed.* St. John's Coll., N.F.L.; *o.* D. 1874, P. 1875, N.S. *S.* Mainadieu, 1874; Falkland, 1875–6.

NORRIS, Robert; *b.* Bath, Eng., May 24, 1764; an ex-R.C. Priest; *o.* 1789; renounced Romanism Mar. 17, 1797. *S.* Chester, 1797–1800; (*tr.* N.B. 1801–4); Cornwallis &c., 1805–28. Died Oct. 16, 1834.

NORWOOD, Joseph W. *S.* New Ross, 1872–8; Seaforth, 1879–80

O'MEARA, Charles; *ed.* Toronto Univ.; *o.* D. 1881, P. 1882, Hur. *S.* Charlotte Town, P.E.I., 1887.

ORMOND, David. *S.* Yarmouth &c., 1793–4. *Res.*

OWEN, Henry Lambrith; *ed.* K.C.W.; *o.* D. 1832, N.S. *S.* Aylesford, 1832–53; Lunenburg, 1853–83.

PADFIELD, J. *S.* Tusket, 1874–7.

PANTER, Frederic D. *S.* Georgetown, P.E.I., 1841–5. *Res.*

PANTON, George (refugee from N.J. [p. 856]). ? *S.* 1783–4; Yarmouth &c., 1785–6. *Res.*

PARKER, A. D. (*tr.* N.B.) *S.* Dartmouth &c., 1835–43.

PARNTHER, D. B. *S.* Georgetown, P.E.I., 1870–1.

PARSONS, Thomas C. [down as J. Parsons. 1821–2]. *S.* Sackville, 1821–3.

PARTRIDGE, J. S. *S.* Rosette, 1881.

PEARSON, John; *b.* 1829; *ed.* S.A.C.; *o.* D. 1854, P. 1855, N.S. *S.* St. Margaret's Bay, 1854–6.

PEDEN, James. *S.* Canso (school), 1735–43.

PERKINS, Cyrus; *o.* P., N.S. *S.* Annapolis and Clements, 1801–17. *Res.* ill.

PIDGEON, —; *o.* N.S. *S.* Newport, Rawdon, and Douglas, 1794.

PORTER, Charles, D.D. *S.* Newport, 1817–34, and President King's College, Windsor, 1824–34. *Res.*

PORTER, William Young; *ed.* Queen's Coll., Ox.; *o.* D. 1840, N.S. *S.* Cape Breton (Trav. Missy.), 1840–55; Louisburg &c., 1856–9. Drowned in crossing the ice from Sydney to Sydney Mines, February 1859.

RANDALL, John; *ed.* K.C.W.; *o.* D. 1855, N.S. *S.* Douglas &c., 1855–9; Maitland, 1860–7.

READ, Ven. John Herbert, D.D.; *ed.* King's Coll., Fred., and St. John's Coll., Cam.; *o.* D. 1842 Lon., P. 1844 N.S.; (Ardn. P.E.I. 1860). *S.* Murray Harbour, 1843; Westmoreland Harbour, P.E.I., 1844–51; St. Eleanor's, P.E.I., 1852–64; Milton &c., P.E.I., 1865–86. Died Dec. 14, 1886, at Penzance.

REAGH, Thomas Blanchard; *o.* D. 1878, P. 1880, N.S. *S.* Port Hill, P.E.I., 1882–3, 1890–1; Milton, P.E.I., 1892.

RICHARDSON, Klement, M.A. T.C.D.; *o.* D. 1859, P. 1860, Cork. *S.* St. Eleanor's, P.E.I., 1883–5. *Res.*

RICHEY, James Arminius; *b.* Montreal; *ed.* Up. Can. Coll., Tor.; *o.* D. 1863, P. 1866, N.S. *S.* Maitland, P.E.I., 1867–9.

RICHEY, Theophilus Samuel; *ed.* Sackville Coll.; *o.* D. 1863, P. 1864, Fred. *S.* Georgetown, P.E.I., 1866–9; Cherry Valley, P.E.I., 1870; St. Eleanor's, P.E.I., 1876–82.

RITCHIE, J. A. *S.* Seaforth, 1881.

RITCHIE, James Johnston, M.A. K.C.W.; *o.* D. 1856, P. 1857, N.S. *S.* Annapolis &c., 1853–68.

ROACH, Robert Timpany, B.A. K.C.W.; *o.* D. 1851, N.S. *S.* Crapaud, P.E.I., 1852–3; Georgetown, P.E.I., 1854–68.

ROBERTS, Frederic. *S.* New London, P.E.I., 1841–3. *Res.*

ROBERTSON, James [*see* p. 859]. *S.* Bridgetown and Wilmot, 1832–7; Bridgetown, 1838–49; Wilmot, 1850–75. Retired 1875.

ROCHE, William. *S.* Port Hill, P.E.I., 1841–2.

ROSS, William. *S.* Georgetown, P.E.I., 1874–5. Died 1875.

ROWLAND, John Hamilton (from Penn., U.S.); *b.* 1746. *S.* Shelburne, 1788–95. Died February 26, 1795, of asthma.

ROWLAND, Thomas Bowlby, D.C.L. (son of J. H.); *b.* 1771, Philadelphia; *ed.* K.C.W.; *o.* 1795, N.S. *S.* Shelburne, 1795–1850. Retired.

RUDDLE, T. D.; *b.* co. Kerry; *ed* T.C.D.; *o.* D. 1851, N.S. *S.* Margaret's Bay, 1852; Pugwash, 1853; Sherbrooke, 1854–8; Sydney Mines, C.B., 1858–61.

RUGGLES, John Owen, M.A. K.C.W.; *b.* Annapolis, N.S.; *o.* D. 1863, P. 1864, N.S. *S.* St. Margaret's Bay, 1871–7.
SAMPSON, W. H. *S.* Milton &c., P.E.I., 1887–90.
SARGENT, John Paine, B.A. K.C.W.; *o.* D. 1864, P. 1865, N.Sco. *S.* Tusket, 1866–7; Antigonishe, 1868; Crapaud, P.E.I., 1869–71; Georgetown, P.E.I., 1872–3; Rawdon, 1874–9; *tr.* Rup.

SCAMMELL, Edwin. *S.* Cherry Valley, P.E.I., 1871–2.
SHANNON, W. *S.* Guysborough, 1873–4.
SHAW, James Allan. *S.* Sydney, C.B., 1827–8; Arichat, C.B., 1829–53. Pensioned.
SHREVE, Charles J. (son of T. S.), B.A. (*tr.* N.F.L. [p. 859]). *S.* Guysborough, 1835–53; Chester &c., 1854–77.
SHREVE, James, D.D. (son of T. S.); *ed.* K.C.W.; *o.* D. 1821, Que. *S.* Chester &c., 1821–53; Dartmouth, 1855–61.
SHREVE, Richmond, D.D. K.C.W.; *o.* D. 1874, P. 1875, N.S. *S.* Cornwallis, 1877–8.
SHREVE, Thomas; *o.* Lon. *S.* Parrsborough, 1787–1804; Lunenburg, 1805–16. Died about 1816.
SIMONDS, R. *S.* Amherst, 1853.
SIMPSON, James, M.A. Bp.'s Coll., Len.; *o.* D. 1882, P. 1883, Tor. *S.* Charlotte Town, P.E.I., 1887; Cherry Valley, P.E.I., 1892.

SKINNER, Frederick (*tr.* N.F.L. [p. 859]). *S.* Falkland, 1878-9.
SMITH, Benjamin. *S.* Windsor &c., 1850–1.
SMITH, Ven. David, D.D. K.C.W.; *ed.* S.A.C. and K.C.W.; *o.* D. 1868, P. 1869. *S.* St. George's, C.B., 1877–81, 1884–5.
SMITH, J. L. R. *S.* Beaver Harbour, 1876–81.
SMITH, John Shaw, B.A. K.C.W.; *b.* Newport, N.S.; *o.* D. 1850 Fred., P. 1854 N.S. *S.* Chester, 1853; Melford, 1854–8; Milton and Rustico, P.E.I., 1858–63; Sackville, 1864–73; Petite Riviere, 1874–83; Dartmouth, 1884–5.
SNYDER, William Henry; *ed.* King's Coll., N.B.; *o.* 1835, N.S. *S.* Weymouth, 1835–52; Mahone Bay, 1853–73; Granville, 1874–6; Mah. Bay, 1877–88. Died 1888.
SPIKE, Henry M., B.A. K.C.W.; *b.* 1821 N.S.; *o.* D. 1850 Fred., P. 1852 N.S. *S.* Margaret's Bay, 1850–2; Tusket, 1853; Newport, 1854–8; New Dublin &c., 1858–67; Petite Riviere, 1868–73, *tr.* N.B.
STAMER, Henry; *b.* 1820, Clare Castle, Ir.; *ed.* Birkenhead Coll.; *o.* D. 1850 Fred., P. 1851 N.S. *S.* Wilmot, 1850–3; Pugwash &c., 1854–8; Hubbard's Cove, 1858–91. *Res.*
STANNAGE, John; *b.* Jersey; *o.* 1834, N.S. *S.* Margaret's Bay, 1834–57. *Res.*
STANSER, Rt. Rev. Robert, D.D. *S.* Halifax, 1791–1815; *cons.* (second) Bp. of Nova Scotia May 16, 1816, at Lambeth; but (as a result of injuries received in helping to extinguish a fire in Halifax some time before consecration) in England ill 1817–24; then *res.* and pensioned by Society and Govt. Died 1829, Lon.
STERNS, Henry, B.A. K.C.W.; *b.* Liverpool; *o.* D. 1862, P. 1863, N.S. *S.* Crapaud, P.E.I., 1864–8; Tusket, 1878–81.
STEVENSON, John (Professor K.C.W.); *o.* N.S. ? *S.* 1832–3; Falmouth and Visiting Missy. 1834–45. Bequeathed $4,000 to K.C.W. Ship Harbour Church, *cons.* 1834, called St. Stephen's in compliment to Mr. Stevenson.
STEWART, James D. *S.* Dartmouth, 1848–9; Newport and Rawdon, 1850–3; Dartmouth, 1854–65.
STEWART, William. *S.* Georgetown, P.E.I., 1853; Cherry Valley, P.E.I., 1854–5; Bedford, P.E.I., 1856–69.
STORRS, John; *o.* D. 1839 Roch., P. 1841 N.S. *S.* Cornwallis &c., 1841–75. Pensioned 1875; died at Bournemouth, England, April 12, 1881.

STUART, William; *ed.* K.C.W.; *o.* 1851, N.S. Travelling Missy. 1852–3.
SULLIVAN, Augustus. *S.* Bridgetown, 1872.
SWABEY, Henry Birchfield. *S.* Port Hill &c., P.E.I., 1853–69.
SWABEY, Maurice; *o.* 1854, N.S. *S.* Crapaud, P.E.I., 1854; Rustico, 1855–58.
TAYLOR, William. *S.* Rawdon, 1848–54.
TOCQUE, Philip, M.A. Lawrence Univ., U.S.; *o.* D. 1851 Con., P. 1854 N.S. Travelling Missy., 1855; Tusket &c., 1856–62; *tr.* P. Ont.
TOWNSHEND, George (Canon), M.A. K.C.W.; *b.* P.E.I.; *o.* D. 1834, P. 1835, N.S. *S.* Annapolis &c., 1834; Amherst &c., 1834–92.

TRIMINGHAM, J. L. *S.* Annapolis, 1831–3. Supposed to have been lost at sea in visiting the Bermudas, 1833.
TUTTY, William; *ed.* Em. Coll., Cam. *S.* Halifax, 1749–53. Died 1753.
TWINING, Thomas (son of W.); *ed.* K.C.W. *S.* Halifax, 1817–23.
TWINING, William (*tr.* Bah.) *S.* Cornwallis and Horton, 1789–1804; Sydney, C.B., 1805–13; Rawdon and Douglas, 1814–19; Liverpool, 1820–5.
UNIACKE, Richard John, D.D. (*tr.* N.B.) *S.* Newport, 1837–52 (with Annapolis, 1839–40); Sydney, C.B., 1853–86.
UNIACKE, Robert Fitzgerald. *S.* Halifax, 1825–72.
VIETS, Roger, sen. (*tr.* Conn. [p. 854]). *S.* Digby, 1786–1811.
VIETS, Roger (son of above) (*tr.* N.B.) *S.* Digby, 1814–38.
VINCENT, Robert. *S.* Lunenburg, 1762–5. Died 1765.
WAINWRIGHT, Hastings S., B.A. K.C.W.; *b.* N.S.; *o.* D. 1864, P. 1865. *S.* Glace Bay, C.B., 1864–5; (*tr.* N.B.)
WALKER, William. *S.* St. Eleanor's, P.E.I., 1827–9.
WALTER, William, M.A. Harvard Coll., Mass., S.T.D. Aberdeen. *S.* Shelburne, 1787–9. *Res.*; died 1800, Boston, U.S.
WATTS, Richard, the 1st S.P.G. Missy. in N.S. *S.* Annapolis Royal (school), 1728–38.
WEEKS, Charles William (son of J. W., of Preston.) *S.* Weymouth, 1799–1802; Guysborough &c., 1803–33; Manchester, 1834–6; Visiting Missy. 1837–42.
WEEKS, Joshua Wingate (refugee, *tr.* N.E. [p. 854]). *S.* Annapolis Royal, 1781; [? at Halifax, not S.P.G., in interval]; Preston &c. 1793–5; Guysborough, 1795–1803. Died 1803.
WEEKS, Joshua Wingate (son of C. W. W.); *ed.* K.C.W.; *o.* P. 1829, N.S. *S.* Cornwallis &c., 1827–9; New Dublin, 1829–45.
WEINBEER, W. A. B.; *o.* D. 1841, P. 1843, N.S. *S.* Chester (Germans), 1841–5. Died 1845.
WHALLEY, Francis. *S.* Granville, 1827–34. *Res.*
WHITE, Thomas Howland, D.D. K.C.W.; *b.* Shelburne, N.S.; *o.* D. 1829, P. 1830, N.S. *S.* Antigonishe &c., 1829–35; Shelburne, 1835–85.
WIGGINS, Abram Vangdder G., D.D.; *ed.* K.C.W.; *o.* D. 1829, N.S. *S.* St. Eleanor's, P.E.I., 1830–51; *tr.* N.B.
WIGGINS, Gilbert; *ed.* K.C.W.; *o.* D. Que., P 1826, N.S. *S.* Rawdon &c., 1820–1; *tr.* N.B.

WIGGINS, Richard B. *S.* Amherst, 1828–33

WILKINS, Lewis Morris, B.A. K.C.W.; *b.* Pictou, N.S.; *o.* D. 1863, P. 1864, N.S. *S.* Rawdon, 1870–3; Bridgetown, 1874–85.
WILLIS, Robert (*tr.* N.B.) (Ardn. 1834). *S.* Halifax &c., 1825–64.
WILLOUGHBY, Edward C. *S.* Cumberland & Westmoreland Cos., 1793–4; Windsor, 1795–1811.
WILSON, E. *S.* Sackville, 1874–5.
WILSON, W. E. *S.* Falmouth, 1881.

WISWALL, J. (*tr.* N.E. [p. 854]). *S.* Cornwallis, Horton, and Wilmot, 1782–8; Wilmot &c., 1789–1812. Died 1812.
WIX, Edward. *S.* Halifax &c., 1826–8; *tr.* N.F.L.
WOOD, Thomas (*tr.* N.J. [p. 855]); the first S.P.G. Missy. to visit New Brunswick. *S.* Halifax &c., 1752–63; Annapolis &c., 1753–4; Annapolis and Granville, 1763–78. Died Dec. 14, 1778.

WRIGHT, Dr. *S.* Georgetown, P.E.I., 1882–3.
WRIGHT, George. *S.* Halifax (Germans), 1799–1818. Died Aug. 1, 1819, of paralysis.
WRIGHT, Joseph. *S.* Chester, 1817–21; Horton, 1822–9. Died in Bermuda 1829, while on sick leave.
YOUNG, Frederick Martyn Maguire, Th.A., K.C.L.; *o.* D. 1868 Can., P. 1874 N.S. *S.* Tusket &c., 1868–73; Arichat, C.B., 1874–80.

NEW BRUNSWICK (1783–1892)—216 Missionaries and 101 Central Stations.

[*See* Chapter XVII., pp. 125–35.]

(Diocese of FREDERICTON, founded 1845.)

ALEXANDER, Finlow; *b.* April 17, 1834, Walkhampton; *o.* D. 1866, P. 1868, Tor. *S.* New Maryland, 1880–92.

ALLEY, Jerome, D.D. (*tr.* N.S. [p. 860]). *S.* St. Andrew's, 1819–61. Died Aug. 5, 1861.
ALMON, Foster Hutchinson, B.A. K.C.W. *S.* Richibucto, 1880–4.
ANDREWS, Samuel (*tr.* N.E. [p. 852]). *S.* St. Andrew's (Charlotte Co.), 1786–1818. Died Sept. 26, 1818.
ARMSTRONG, John. *S.* St. John, 1851–60.
ARMSTRONG, W. B., M.A. K.C.W.: *b.* Valparaiso; *o.* D. 1865, P. 1868, N.S. *S.* Weldford, 1878–81; Point du Chene, 1883; Grand Falls, 1884–90; Petersville, 1891–2.

ARNOLD, Horatio Nelson, M.A. (son of Oliver) (*tr.* N.S. [p. 860]). *S.* Sussex Vale, 1828–48. Died Dec. 8, 1848, in a Boston asylum.
ARNOLD, Oliver, M.A. Yale Coll., U.S.; *b.* Oct. 15, 1755, Mansfield, Conn.; *o.* N.S. *S.* Sussex Vale (with Norton 1803–20), 1792–1829; Springfield, 1830–4. Died April 9, 1834.
ARNOLD, Robert. [*See* p. 860]. *S.* Westmoreland, 1846–7.
ARNOLD, Samuel Edwin; *ed.* K.C.W.; *o.* P. 1829, N.S. *S.* Shediac, 1828–31.
BACON, Samuel, B.A. Clare Coll., Cam.; *o.* D. 1818, P. 1819, Lon. *S.* Miramichi &c., 1821–47, Chatham, 1848–69. Died Feb. 16, 1869, in 80th year.
BARBER, Hubert Hough; *ed.* S.A.C.; *o.* D. 1876, P. 1877, Fred. *S.* Newcastle, 1876–80.
BARTHOLOMEW, Joseph. *S.* ? 1848; St. John's, 1850; Petersville, 1851–6. *Res.*
BAYLEE, Crone O'Dell. *S.* Derby and Blackville, 1892.

BEARDSLEY, John (*tr.* N.Y., a refugee [p. 855]). *S.* St. John's River, Parr, &c., 1783–4; Maugerville &c., 1785–1800.
BEDELL, George. *S.* Musquash, 1854–5; Lancaster, 1856–60.
BEERS, Henry Herbert, B.A. K.C.W.; *b.* 1867; *o.* D. 1890, N.S. *S.* Addington, 1892. *Res.*

BEST, Ven. George (*tr.* N.S.) (Ardn. 1825.) *S.* Fredericton &c., 1824–9. Died in England 1829 while on sick-leave.
BISSETT, George (from N.E.) *S.* St. John's, 1786–8. Died March 3, 1788.
BISSETT, James (son of above). *S.* Maugerville and Burton, 1802–15. Died 1815.
BLACK, John. *S.* Shediac, 1832–6; Sackville, 1837–47; Richibucto, 1848; King's Clear, 1849–71. Died 1871.
BLISS, Charles Parke, M.A. King's Coll., Fred.; *b.* July 25, 1825, Fredericton; *o.* D. 1848, P. 1849, Fred. *S.* St. Anne's, 1849–50; Harvey, 1851–3; Springfield, 1853–62; Sussex Vale, 1862–3; Sussex and Havelock, 1864–7. *Res.* ill. Died Nov. 21, 1872, at Ottawa.

BLISS, Donald M., B.A. K.C.W.; *b.* Fredericton, Jan. 1827; *o.* D. 1850, P. 1852, Fred. *S.* Hopewell, 1850; St. Anne's, 1851; Westmoreland, 1852–74, 1879.
BROWN, Clement Decimus, M.A. (*tr.* L.C.) *S.* Dalhousie, 1887; Restigouche, 1889–91.
BROWN, J. D. H. *S.* Sackville, 1875–6.
BROWN, Philip Holland, B.A. K.C.W.; *tr.* N. Scotia [p. 860]. *S.* Dalhousie, 1873.
BROWN, Robert Wyndham, M.A. (*tr.* L.C.) *S.* St. Martin's, 1887–9.
BURNYEAT, John. *S.* Sackville, 1818–20; *tr.* N.S. [p. 861].
BYLES, Mather, D.D. (*tr.* N.S. and N.E. [p. 861]). *S.* St. John's, 1789–1814. Died March 12, 1814.
CAMPBELL, Alexander Digby; *o.* P. 1841, N.S. *S.* Gagetown, 1840–1.
CAMPBELL, John Roy; *b.* Edinburgh; *ed.* S.A.C.; *o.* D. 1865, P. 1867, N.S. *S.* St. Martin's, 1876–81; Dorchester,¶ 1884–92.

CAREY, George Thos. *S.* Grand Manan, 1849–70.
CARR, J. Frederick. *S.* Kingsclear, 1874–6.
CLARKE, Richard (*tr.* Conn. [p. 853]). *S.* ? 1785; Gagetown, &c., 1786–1811; St. Stephen's, 1811–24. Died 1824.
CLARKE, Samuel R. (son of R. G.) (S.M. St. Stephen's, 1807); *o.* 1811, N.S. *S.* Gagetown, 1811–41. Died Aug. 1841.
COOKE, Samuel (*tr.* N.J. [p. 854]). *S.* St. John, 1785–6; Fredericton (formerly "St. Anne"), 1786–95. Drowned with his only son on River St. John, May 23, 1795.
COOKSON, James. *S.* Hampton, &c., 1818–29.
COSTER, Frederick (Hon. Canon); *b.* in Berkshire, 1796; *o.* D. Lon. 1822. *S.* St. John's &c. 1822–4; Carleton, 1825–41; Loch Lomond, 1842; Carleton, 1843–66. Died Dec. 12, 1866.
COSTER, Ven. George (brother of F. C.) (*tr.* N.F.L. [p. 857]). *S.* Fredericton, 1829–59. Died Jan. 9, 1859.
COSTER, Nathaniel Allan (*tr.* N.S. [p. 861]). *S.* Gagetown, 1843–58; Richibucto, 1859–78.
COVERT, Walter Scott, B.A. King's Coll., Fred.; *b.* 1833, N. Brun.; *o.* D. 1859, P. 1861, Fred. *S.* Lancaster, 1861–5; Musquash, 1866–8; Lancaster, 1869–72; Grand Manan, 1873–92.

COWELL, George. *S.* Woodstock, 1828–9.
COWIE, James Ratchford de Wolfe, B.A. K.C.W.; *b.* 1855, N. Scotia; *o.* D. 1882, P. 1884, Fred. *S.* Johnston, 1883; Waterford, 1884–90. *Res.*
CRESSWELL, Amos John; *b.* 1860, Ceylon; *ed.* S.A.C.; *o.* 1884 D. Bed., P. Fred. *S.* Albert Co., 1884–5; Springfield, 1886–92.

CROZIER, Frederick B., B.A. New Brun. Univ.; *o.* D. 1873, P. 1874, Fred. *S.* Dalhousie, 1874–5; Campobello, 1876.
CRUDEN, William, M.A. Trin. Coll., Tor.; *o.* D. 1857, P. 1858, Fred. *S.* Derby, 1871–2; Blackville, 1873–5; Derby,¶ 1876.

DE VEBER, Canon William Herbert, M.A. K.C.W.; *b.* St. John, N.B.; *o.* D. 1847, P. 1848, Fred. *S.* Fredericton, 1847–8; Upham, 1849–60; ? 1861; Portland, 1862–5.

DE WOLF, Thomas N. (*tr.* N.S. [p. 861]). *S.* Richibucto, 1845–7; Sackville &c., 1848–56.

DIBBLEE, Frederic; *b.* Dec. 9, 1753, Stamford Conn.; *ed.* King's Coll. N.Y.; *o.* 1791 N.S. *S.* Woodstock (with Northampton, Prince William and Queenboro Town, 1793–1818), 1792–1825; died May 17, 1826.

DINZEY, J. *S.* Woodstock, 1867–8.

DISBROW, James. (? I. W.). *S.* Loch Lomond, 1846–7; Bathurst, 1848; Loch Lomond, 1849–58.

DISBROW, Noah. *S.* St. Stephen, 1844–5; Bathurst, 1846–56.

DOWLING, Theodore Edward; *b.* Oct. 15, 1837, Gloucester; *ed.* S.A.C.; *o.* D. 1861, P. 1862, Fred. *S.* St. Stephen's, 1861; Douglas, 1862–70; Carleton, ¶ 1871–8; Fairville, ¶ 1877–82; St. Stephen, ¶ 1883–7.

DUNN, John. *S.* Grand Manan, 1832–43; Douglas, 1844–9. Died 1849.

EASTMAN, G. F. V. *S.* Grand Falls, 1878–9.

EASTON, Christopher Thomas, M.A. K.C.W.; *b.* 1859. *S.* Weldford, 1891; Prince William, 1892.

EATOUGH, Wm.; *b.* Nov. 16, 1861, Whalley; *ed.* S.A.C.; *o.* D. 1889, Fred. *S.* Petitcodiac, 1890–91.

EDWARDS, R. M. *S.* Kingsclear, 1878–9.

ELWELL, Joseph; *o.* D. 1846, Fred. *S.* Prince William and Dumfries, 1846–50.

FLEWELLING, Ernest Purdy; *o.* D. 1878, P. 1881, Fred. *S.* Baie de Vents, 1879; Bay du Vin, 1880; Dalhousie, 1881; Restigouche, 1882–5.

FLEWELLING, Joseph Edward; *b.* 1848, N.B.; *o.* D. 1875, P. 1876, Fred. *S.* Wicklow, 1877–92.

FORSYTH, David, B.A. N. Brun. Univ.; *b.* N.B.; *o.* D. 1873, P. 1874, Fred. *S.* Chatham, 1873–92 (¶ 1880–92).

FOWLER, Le Baron Wilford, B.A. N. Brun. Univ.; *o.* D. 1875, P. 1876, Fred. *S.* Prince William, 1877–83; Fairville, 1884.

FRENCH, Charles Albert; *tr.* P. Ont. *S.* Baie Verte, 1889–91.

FULLERTON, Charles Henry, B.A. K.C.W.; *b.* Aug. 16, 1858; *o.* D. P. 1888, N.S. *S.* Petitcodiac, 1892.

GRAY, Archibald; *ed.* K.C.W.; *o.* P. 1829, N.S. *S.* Miramichi, 1829–32; *tr.* N.S.

GRAY, Benjamin G., D.D. (*tr.* N.S.) *S.* St. John's &c., 1824–45, 1848–9. Died Feb. 18, 1854.

GRAY, J. William D., D.D. and Hon. Canon (*tr.* N.S.) *S.* St. John &c., 1825–48. Died Feb. 1, 1868.

GREER, William; *b.* 1854, Ireland; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Fred. *S.* Burton, 1879–85; Westfield, 1887–9.

GRIFFIN, Cornelius *S.* Grand Manan, 1823–4.

GWILYM, David Vaughan (*see* N.F.L.) *S.* Campobello, 1886; Richibucto, 1887–8.

HANFORD, Simeon Jones, B.A. K.C.W.; *o.* D. 1845, P. 1848, Fred. *S.* Woodstock, 1846–8; Tobique, 1849–50; Andover, 1851–60; Upham and Hammond, 1860–92.

HANINGTON, C. P., B.A. N. Brun. Univ.; *b.* 1857, N.B.; *o.* D. 1882, P. 1884, Fred. *S.* Johnston, 1884–92.

HANSEN, Niels Christian, M.A.; *b.* 1861, Denmark; *ed.* Univ. N. Brun. and K.C.W.; *o.* D. 1886, P. 1888, Fred. *S.* Canning, 1886–90; Gagetown, 1891–2.

HANSEN, Neils M.; *b.* 1829, Denmark; *ed.* Zellinge Seminary, Den.; *o.* D. 1876, P. 1877, Fred. *S.* New Denmark, 1878–92.

HARRINGTON, E. A. W. *S.* Prince William, 1867–76.

HARRISON, William; *b.* N.B.; *o.* D. Barbados, P. 1840 N.S. *S.* Portland, 1839–42; 1846–70. (Loch Lomond, 1843–5.) *Res.* S.P.G. allowance.

HARTIN, Thomas B.; *b.* Ireland; *ed.* N. Brun. Univ.; *o.* 1851, Fred. Travelling 1853–8; Howard, 1859–65; Canterbury, 1866–78.

HATHEWAY, Charles H., B.A. N. Brun. Univ.; *b.* 1858, N.B.; *o.* D. 1882, P. 1883, Fred. *S* Newcastle, 1881–2; Cambridge, 1883–90.

HAYDEN, Henry, M.A. T.C.D.; *b.* Co. Kilkenny. *S.* Grand Lake, 1820–1: *tr.* N.S. [p. 862].

HEATON, Henry; *ed.* Bp.'s Coll., Len.; *o.* D. 1872 Win., P. 1873 Sal. *S.* Cambridge, 1882

HICKSON, John William, B.A. King's Coll., Fred.; *b.* 1857. *S.* Douglas and Bright, 1892. Died.

HIGGINS, C. F. *S.* Sackville, 1881.

HILTZ, Augustus F., B.A. (*tr.* N.S. [p. 862]). *S.* Derby, 1879–87.

HOADLEY, Arthur; *b.* June 3, 1853, Cowfold, Sus.; *ed.* S.A.C. *S.* Moncton, 1882–85; *tr.* S.A.

HOLLOWAY, Henry; *b.* Sept. 21, 1842, Dudley, Wor.; *o.* D. 1874, P. 1877, Wor. *S.* Weldford, 1884–6.

HOOPER, Edward Bertram, B.A. N.B. Univ.; *b.* Ireland, 1863; *o.* D. 1886, P. 1887, Fred. *S.* Weldford, 1887–91.

HOPKINS, J. R. *S.* Gordon and Lorne, 1889–92.

HOYT, Leo. A., B.A. N.B. Univ.; *b.* N.B.; *c.* D. 1869, P. 1870, Fred. *S.* Andover, 1871–92.

HUDGELL, Robert William; *ed.* K.C.W.; *o.* D. 1886, P. 1887, Fred. *S.* Derby and Blackville, 1889–91.

HUDSON, James, B.A.; *o.* 1834, N.S. *S.* (1) Miramichie, 1834–45; Visiting, 1846–55; (1) M., 1856–65; Newcastle, 1866–8; Glenelg, 1869–71. Died 1871.

HURLEY, E. P. *S.* Cambridge, 1890–2.

JACOB, Dr. Edwin, Fellow Cor. Chr. Coll., Ox.; *b.* in Gloucestershire, 1794; *o.* D. 1817, P. 1818, Glos. *S.* St. Mary's, 1830–2; Visiting, 1833–45; (also Principal King's Coll., Fred., 1828–60.) Died May 31, 1868.

JAFFREY, William; *b.* 1821; *ed.* N B. Univ.; *o.* D. 1847, P. 1851, Fred. *S.* St. Mary, 1848–90.

JARVIS, George Seymour, D.D. (*tr.* N.S. [p. 862]). *S.* Amherst, Hampton and Shediac, 1836–80. Died 1880.

JARVIS, Henry J.; *o.* 1836–7, N.S. *S.* Richibucto, 1836–45; St. John, 1847 [*see* p. 862].

JONES, H. *S.* Grand Falls, 1882–3.

JONES, J. Nelson. *S.* Richibucto, 1879.

KETCHUM, William Quintard, M.A. King's Coll., Fred., D.D. Colum. Coll., N.Y.; *b.* N.B.; *o.* D. 1845, P. 1846, Fred. *S.* Fredericton, 1848–8; Campobello, 1850, 1852.

LEE, Charles. *S.* Fredericton, 1850; Westmoreland, 1851; Portland, 1852–60.

LOCKWARD, John [*see* p. 858]; *o.* D. 1868, P. 1870, N.F.L. *S.* Waterford, 1879–81; St. Martin's, 1882–4.

LOOSEMOORE, Philip Wood, M.A. (Hon.) Bp.'s Coll., Len.; *ed.* S.A.C.; *o.* D. 1855, P. 1857, Fred. *S.* Prince William, 1855–61.

LOVE, George. *S.* Albert Co., 1878–9; King's Clear, 1880–2.

LOWNDES, Arthur Edward Gilbert; *b.* England, 1848; *ed.* K.C.L. and Lon. and Paris Univs.; *o.* D. P. 1884, Fred. *S.* Prince William, 1884–8

McCAWLEY, George; M.A. & D.D. K.C.W.; *b.* St. John's, N.F.L. 1802; *o.* D. 1826, P. 1827, N.S. Visiting Missionary, 1831–4; *tr.* N.S. [p. 862].
McGHEE, Thomas; *b.* July 27, 1816, Cambridge, Eng.; *ed.* King's Coll., Cam.; *o.* D. 1842, Lon. *S.* Campobello, 1842–3; St. Andrew, 1843–5; Upham, 1846–8; Sussex Vale, 1848–61. Died Dec. 18, 1861.
McGHIVERN, John; *o.* 1846, Fred. *S.* Tobique, 1846–7; Andover, 1848; St. George, 1849–67. Died 1867.
McKIEL, William Le Baron, B.A. K.C.W.; *b.* N.B., 1841; *o.* D. 1864, P. 1865, Fred. *S.* Bathurst, 1864–73, 1888–90; Douglas, 1874–80; Queensbury, 1881–2, 1885–7; Bright, 1883–4; St. Martin's, 1891–2.

MATTHEW, Charles Raymond, M.A. K.C.W.; *o.* D. 1866, P. 1868. *S.* Petersville, 1871–2.
MEDLEY, (Canon) Charles Steinkoff, M.A. King's Coll., Fred. (son of Bp. Medley); *b.* Sep. 16, 1835, Truro; *o.* D. 1859, P. 1860, Fred. *S.* Douglas, 1861; Sussex &c., 1867–81; Waterford, 1882; Sussex, ¶ 1884–9. Died Aug. 25, 1889.
MERCER, M. *S.* St. Andrew's, 1818.
MILLIDGE, James White; *b.* 1842, N.B.; *o.* D. 1877, P. 1878, Fred. *S.* St. David's &c., 1880–92.

MILNE, James (*tr.* N.S. [p. 862]). *S.* Fredericton, 1817–23. Died March 27, 1823, of cancer developed from a blow from a cricket ball.
MILNER, Christopher; *b.* in Yorkshire, Feb. 28, 1787; *o.* D. 1812, Win., P. 1813, Ches. *S.* Sackville, 1820–37; Westfield &c., 1838–60. Retired 1861; died Nov. 2, 1877. A noted pioneer and church builder. During the 40 years was absent from Mission only one fortnight.
MILNER, Raper (brother of C. M.); *b.* in England, 1791. *S.* Maugerville &c., 1818–43. Died April 11, 1843.
MONTGOMERY, Henry, M.A. N.B. Univ.; *b.* 1854, N.B.; *o.* D. 1881, P. 1882, Fred. *S.* King's Clear, 1883–92.

MOUNTAIN, George Jehoshaphat (son of first Bp. of Quebec); *b.* 1789, England; *ed.* England; *o.* D. 1812, Que. *S.* Fredericton, 1814–17. *Res.* for Que.; became coadjutor-Bp. 1836, and Bp. of Que. 1850; died Jan. 6, 1863.
MULVANY, C. P. *S.* Sackville, 1879.
MURRAY, Alexander Bloomfield, M.A. K.C.W.; *o.* Fred. *S.* Woodstock, 1887–90; Stanley, 1891–2.

NEALES, Henry Huntly; *b.* Nov. 15, 1850, Richibucto; *ed.* S.A.C.; *o.* D. 1876, P. 1877, Fred. *S.* Richmond, 1876–81; Campobello, 1882–5.
NEALES, James, M.R.C.S.; *b.* 1813, England; *ed.* K.C.L.; *o.* D. 1842, N.S.; P. 1845, Fred. *S.* Stanley, 1843–4; Grand Manan, 1845–8; Richibucto, 1848–58; Gagetown, 1859–86. Retired 1887; S.P.G. pensioner 1891.
NEALES, Scovil; *o.* D. 1887, P. 1888, Fred. *S.* Queensbury and Southampton, 1887–92.

NEALES, Thomas, M.A. N.B. Univ.; *b.* 1845, N.B.; *o.* D. 1868, P. 1869, Fred. *S.* Woodstock, 1869–92 (¶ 1880–92).
NEALES, W. S. *S.* Chatham, 1869–72; Newcastle, 1873.
NELSON, Robert Charles; *ed.* S.A.C. *S.* Woodstock, 1863–5; Richmond, 1866.
NEWNHAM, Obadiah Samuel; *o.* D. 1875, P. 1877, N.S. *S.* Point du Chene, 1878–80.
NICHOLS, Henry B. *S.* Woodstock, 1855–6; Hopewell and Harvey, 1857–8; Albert Co., 1859–63; *tr.* Burma [p. 918].
NICKESSON, David, M.A. K.C.W.; *o.* D. 1868, P. 1869, N.S. *S.* Carleton, 1873; Sackville, 1874.
NORRIS, Robert (*tr.* N.S. [p. 862]). *S.* Westfield and Greenwich, 1801–4.
PALMER, R. D. *S.* Springfield, 1848–52; Harvey, 1853–6.

PARKER, Addington Davenport; *ed.* K.C.W.; *o.* D. 1827, P. 1829, N.S. *S.* Prince William and Queensbury, 1827–33; *tr.* N.S. [p. 863].
PARKINSON, John Raynor Sylvester; *ed.* S.A.C.; *o.* D. 1874, P. 1875, N.S. *S.* St. Mary's, 1890–2.
PARLEE, Henry T., B.A. King's Coll., N.B.; *b.* N.B.; *o.* D. 1883, P. 1885, Fred. *S.* Stanley, 1884–9; Westfield, 1890–2.

PARRY, John G. *S.* Grand Falls, 1891–2. *Res.*

PARTRIDGE, Francis, D.D. K.C.W.; *b.* April 2, 1846, Dursley, Glos.; *o.* D. 1869, P. 1870, Fred.; *S.* Charncook, 1870; Rothesay, 1874–81; (¶ 1880–81).
PEMBER, Frederick, B.A. Ch. Ch. Ox.; *o.* D. 1860, P. 1861, Ox. *S.* Campobello, 1889–90.
PENTREATH, Edwyn Sandys Wetmore, B.D. St. John's Coll., Manitoba; *b.* Dec. 1846, Clifton, N.B.; *o.* D. 1872 N. Jersey, P. 1874 Fred. *S.* Moncton, 1877–81; *tr.* Man. [p. 879].
PETERS, George J. D.; *ed.* K.C.W.; *o.* D. 1880, P. 1882, N.S. *S.* Bathurst, 1886–91.

PICKETT, David Wetmore, M.A. K.C.W.; *b.* 1827, N.B.; *o.* D. 1852 Fred., P. 1856, N.S. *S.* Springfield, 1862; Greenwich &c., 1863–92.

PIDGEON, George; *o.* 1793, N.S. *S.* Belleisle &c., 1793–5; Fredericton, 1795–1814; St. John's, 1814–18. Died May 1818.
PODMORE, R. H., M.A. Trin. Coll., Cam. Visiting, 1852; Fredericton, 1853–6.
POLLARD, Henry; *b.* Nov. 1, 1830, Exeter; *ed.* S.A.C.; *o.* D. 1858, P. 1859, Fred. *S.* Maugerville &c., 1861–8.
PRICE, Walter (*tr.* N.F.L. [p. 859]). *S.* Nashwalk, 1791–7.
PRINCE, A. *S.* Newcastle, 1874–5.
RAYMOND, W. O. *S.* Stanley, 1878–83.
RICHARDS, David. *S.* Edmunston, 1892.

ROBERTS, George Goodridge, M.A. King's Coll., Fred., and Bp.'s Coll., Lon.; *b.* 1832, N.B.; *o.* D. 1856, P. 1857, Fred. *S.* Douglas, 1856–60; Sackville &c., 1861–73.
ROBERTS, J. W. *S.* Fredericton, 1843–5; Kingsclear, 1845–7.
ROBERTSON, James. *S.* Musquash, 1846–53.
ROGERS, George, B.A. King's Coll., N.B.; *o.* D. 1861, P. 1863, Fred. *S.* Richmond, 1861–5; Springfield, 1866–75.
RUSSELL, H. F.; *ed.* King's Coll., Fred.; *o.* D. 1845, N.S. *S.* Bathurst, 1844–5; Queensbury, 1846–7.
SANDERS, C. A. *S.* Woodstock, 1886.
SATURLEY, James Henry; *b.* Aug. 7, 1844, Pitminster; *ed.* S.A.C. *S.* ? 1868; Douglas, 1871–4. Died 1874.
SAYRE, John (*tr.* N.E., a refugee [p. 854]). *S.* Majorville, 1783–4. Died 1784, Burton, N.S.
SCHOFIELD, George; *b.* and *ed.* England; *o.* D. 1859, P. 1860, Fred. *S.* Loch Lomond &c., 1859–61; Simonds &c., 1862–91. Retired.

SCOVIL, Elias (son of James); *b.* Waterbury, Conn., 1771; *o.* D. 1801, P. 1803, N.S. *S.* Kingston and Springfield, 1803–41. Died Feb. 10, 1841.
SCOVIL, James (*tr.* N.E. [p. 854]. *S.* Kingston, 1786–1808. Died Dec. 19, 1808.
SCOVIL, William, M.A. Fred. Coll. (grandson of James); *o.* P. 1841 N.S. *S.* Loch Lomond, 1840; St. John's, 1841; Springfield and Norton, 1843–7; Norton, 1848–50.
SCOVIL, William Elias, B.A. K.C.W. (son of Elias Scovil); *b.* Kingston, N.B. 1810; *o.* 1834, N.S. *S.* Kingston &c., 1834–76 (with Springfield, 1836–43). Died 1876.
SHANNON, W. *S.* Edmunston, 1878–9.

SHAW, Benjamin; *ed.* S.A.C. *S.* Grand Lake and Cambridge, 1863–81.
SHERMAN, Fred Francis; *o.* D. 1883, P. 1884, N.S. *S.* St. Martin, 1890–1.

SIMONDS, James, M.A. K.C.W.; *o.* D. 1886, P. 1888, California. *S.* Dalhousie, 1892. *Res.*

SIMONDS, Richard, B.A. K.C.W.; *b.* N.B.; *o.* D. 1846, P. 1847, Fred. *S.* Westmoreland, 1848–50 Campobello, 1853–4; Maugerville, 1870–4; Burton, 1875–7; Dorchester, 1878–81; Ludlow, 1885.
SLIPPER, Albert Arthur. *S.* Weldford, 1892.

SMITH, Joseph; *ed.* C.M.S. Coll., Isl.; *o.* D. 1862 Lon., P. 1865 S. Leone. *S.* Petersville, 1878–80.
SMITH, Ranald E., M.A. K.C.W.; *b.* P.E.I.; *o.* D. 1858, P. 1859, Fred. *S.* St. George, 1869–92.

SMITHERS, Allan William, B.A. K.C.W.; *o.* D. 1890, P. 1891, Fred. *S.* Waterford, 1890–2.
SOMERVILLE, Alexander Carnegie; *o.* D. 1826, N.S. *S.* Bathurst, 1827–42.
SOMERVILLE, James, LL.D. *S.* Fredericton &c., 1815–26; Douglas, 1827–38.
SPIKE, Henry Mitchell, B.A. (*tr.* N.S.) *S.* Lancaster, 1874–8; Musquash, 1879–92.

STERLING, G. H., B.A. N.B. Univ.; *b.* 1842, N.B.; *o.* Fred. *S.* Newcastle, 1871–2; Maugerville, 1874–82.
STEWART, Alexander. *S.* St. John, 1841–5, 1848–50.
STIRLING, John Mayne (from N.F.L.); *o.* D. 1836, P. 1840, N.S. *S.* Fredericton, 1836–42; Maugerville, 1843–50. Died 1850.
STREET, Charles Frederick. *S.* Bathurst, 1857–61; Prince William, 1862–6.
STREET, Samuel D. Lee. *S.* Woodstock, 1830–69.
STREET, William H., B.A.; *o.* 1859, Fred. *S.* Andover, 1863–70; Richmond, 1871–5; Bathurst, 1876–85; Petersville, 1886–90; Campobello, 1891–2.

STUART, Alexander V.; *o.* D. 1846, Fred. *S.* Stanley, 1846–8; Douglas, 1849–56. *Res.* ill.
SWEET, J. H. S. (*tr.* L.C.) *S.* Dalhousie, 1877–80; Newcastle, 1881–92.

TALBOT, James Hale; *b.* 1849, England; *ed.* S.A.C.; *o.* D. 1873, P. 1874, Fred. *S.* (1) Springfield, 1877; Dalhousie, 1878–80; (1) S., 1881–5; Moncton, 1886–91.
TEED, Arthur William, M.A., N. Brun. Univ.; *o.* D. 1887, P. 1888, Fred. *S.* Richmond, 1888–92.

THOMSON, John Sedgefield (son of Dr. T.). *S.* St. Stephen, 1834–40; Visiting, 1841–5; St. Patrick &c., 1848–65; St. David, 1866–72.
THOMSON, Samuel (brother of Dr. T.). *S.* St. George, 1821–48.
THOMSON, Skeffington, LL.D.; *b.* in Ireland 1791; *o.* D. & P. in Ireland; migrated to N.B. 1821. *S.* St. Stephen, 1821–65. Died March 18, 1865.
TIPPETT, Henry William; *o.* D. 1846, Fred. *S.* St. David's, 1846–8; Queensbury, 1849–72. Died 1874, England.
TITCOMBE, John Charles; *ed.* Warminster Coll. *S.* Canterbury, 1884; Fairville, 1885–7; Lancaster, 1888–92.

TOWERS, F. *S.* Canterbury, 1879–80; Petersville, 1881–3.
TOWNSHEND, George, M.A. [*see* N.S., p. 864]. *S.* Westmoreland and Bay Verte, 1834–7.
UNJACKE, H. J. *S.* Sackville, 1878.
UNJACKE, Richard John, D.D., St. Alb. Hall, Ox.; *b.* Halifax, N.S.; *o.* D. 1835, P. 1836, N.S. *S.* St. Andrew's, 1835–6; *tr.* N.S. [p. 864].
VIETS, Roger, jun. *S.* St. John's &c., 1807–14, 1819; *tr.* N.S. [p. 864].
VROOM, Fenwick Williams, M.A. K.C.W.; *b.* 1856, N.B.; *o.* D. 1881, P. 1882, Fred. *S.* Richmond, 1883–4.
WAINWRIGHT, Hastings Stour (*tr.* N.S. [p. 864]). *S.* St. David's 1874–5; Kingston, 1876–87.
WALKER, William W., B.A. K.C.W.; *b.* Annapolis about 1802; *o.* D. 1826, P. 1827, N.S. *S.* Hampton &c. 1830–82. Retired, 1883; died May 17, 1889 (Hon. Canon).
WARNEFORD, C. A. S.; *o.* D. 1884, P. 1885, Fred. *S.* Canterbury, 1886–90; Magundy, 1891–2.

WARNEFORD, Edmund Arthur; *b.* 1826, Mickleham; *o.* D. 1849, P. 1850, Fred. *S.* Woodstock, 1850; Norton &c., 1851–92.

WEEKS, Alfred W., B.A. K.C.W.; *b.* N. Scotia; *o.* D. 1846, P. 1847, Fred. *S.* Cocaigne, 1848–62; Shediac, 1863; Wellington, 1864–5; Bartouche, 1866–72; Queensbury, 1873–80.
WETMORE, David Izrahiah; B.A. K.C.W.; *b.* in New Brunswick 1824 (great-great-grandson of Rev. James Wetmore, M.A. of New York [*see* p. 856]); *o.* D. P., Fred. *S.* Welford, 1848–60.
WIGGINS, A. V. *S.* Kingston, 1829.
WIGGINS, A. V. *S.* Westfield, 1880–5.
WIGGINS, A. V. G. (*tr.* N.S. [p. 864]). *S.* Maugerville, 1852–60.
WIGGINS, Cecil Frederick, B.A. K.C.W.; *b.* P.E.I.; *o.* D. 1873, P. 1875, N.S. *S.* Sackville, 1880–88.
WIGGINS, Charles Oliver, B.A.; *o.* D. 1834, P. 1835, N.S. *S.* Prince William, 1834–9.
WIGGINS, G. C. (son of A. V. G.); *ed.* K.C.W.; *o.* D. 1856, Fred. *S.* Petersville, 1856–8. Died of consumption 1859, in South of France.
WIGGINS, Gilbert (*tr.* N.S. [p. 864]). *S.* Westfield, 1822–33.
WIGGINS, R. ? *S.* 1848.
WIGGINS, Richard B. *S.* Greenwich, 1827 [*see* p. 864].
WILKINSON, William James, M.A. N.B. Univ.; *b.* 1856, N.B.; *o.* D. 1879, P. 1880, Fred. *S.* Bay du Vin, 1881–92.

WILLIAMS, John Symes; *b.* 1829; *ed.* S.A.C. *S.* Woodstock, 1853–4; Campobello, 1856–73.
WILLIAMS, J. P. B. *S.* Canning, 1885; Richmond, 1886.
WILLIS, Cuthbert; *b.* 1832, N.S.; *ed.* Linc. Coll., Ox.; *o.* D. 1869, P. 1871, Fred. S. Peticodiac, 1873–90.
WILLIS, Robert (a naval Chaplain) (1821 aptd. Ecc. Comsy. at St. John's). *S.* St. John's &c., 1818–24; *tr.* N.S. [p. 864].
WILSON, C. P. *S.* Campobello, 1877–81.
WOOD, Abraham; *b.* Harewood, Eng., July 22, 1791; *o.* D. 1818 York, P. 1819 Lond. *S.* St. John's, 1819–22; Grand Lake, 1822–62. Died Jan. 23, 1879.
WOODMAN, Edward S. *S.* Woodstock, 1858–9; Westfield, 1860–79.

LOWER CANADA, PROVINCE OF QUEBEC, 1759–64, 1777–1892 (with *Southern Labrador*)—287 Missionaries and 162 Central Stations. [*See* Chapters XVIII., XIX., pp. 135–52.]

(Dioceses of QUEBEC, founded 1793 ; MONTREAL, f. 1850.)

ABBOT, Charles Peter; *b.* Chipping Hill, Es.; *ed.* Battersea Coll.; *o.* D. 1859, P. 1860, Mon. *S.* Clarendon, 1860–1 ; Stukeley &c., 1861–3 ; Ely and Boscobel, 1876–8.

ABBOT, Joseph. *S.* St. Andrew's, 1818–25 ; Yamaska (renamed Abbotsford 1829), 1826–9 ; Grenville, 1830–47.

ABBOT, William; *o.* D. 1824, P. 1826, Que. *S.* Yamaska Mt., 1824–5 ; St. Andrew's, 1826–59. Died 1859.

ADCOCK, William A.; *ed.* Queen's Coll., Birm.; *o.* D. 1888, Que. *S.* Georgeville, 1889 ; Fitch Bay, 1890 ; Georgeville, 1891–2.

ALEXANDER, James Lyane. *S.* Leeds, 1831–3 ; (*tr.* Up. Can.)

ALLEN, Aaron A., M.A. Bp.'s Coll., Len.; *b.* Sorel, Que.; *o.* D. 1852, P. 1853, *S.* Compton, 1854–9 ; Leeds, 1861–5.

ALLEN, Francis Aaron, B.A. McGill Univ. Mon.; *b.* Compton, Que.; *o.* D. 1880, P. 1881, Mon. *S.* Rawdon, 1881.

ALLNATT, Francis J. Benwell, D.D. ; *b.* Clapham, Sur. ; *ed.* S.A.C. ; wrecked in the *Bohemian* on voyage to Que. ; *o.* D. 1864 Que., P. 1865 Mon. *S.* (1) Drummondville, 1865–71 ; Labrador, 1872–4 ; (1) D., 1874–85.

ANDERSON, John ; *o.* D. 1828, Que. *S.* Quebec, 1828 ; *tr.* Ont.

ANDERSON, Richard, M.A. T.C.D. *S.* Upper Ireland &c., 1839–47. Died in 1847 at Quebec, of fever caught while attending sick emigrants at Grosse Isle.

ANDERSON, William (Canon) ; *b.* Que. ; *o.* D. 1834, P. 1835, Que. *S.* Sorel, 1837–92.

ANSLEY, Amos. *S.* Hull, 1824–31.

ARCHBOLD, George. *S.* Quebec, 1823–6 ; Visiting Missy. L. and Up. C., 1827–9 ; *tr.* Up. C.

ARNOLD, William. *S.* New Carlisle, 1826 ; Passebiac Bay, 1827 ; Gaspe, 1828–37 ; Robinson &c., 1838–9 ; La Prairie, 1840 ; Gaspe Bay, 1841–57. Died June 9, 1857.

ATKINSON, A. F. *S.* La Prairie, 1830–6 (*tr.* Ont.

BALDWYN, W. Devereux (*tr.* Up. C.) *S.* St. John's, 1817–41.

BALFE, Robert P. (an ex-R.C. Priest). *S.* Stanbridge, 1838–40.

BALFOUR, Andrew; *b.* Ireland ; *o.* D. 1832, P. 1833, Que. *S.* Bay of Chaleurs, 1833–7 ; Riviere du Loup, 1838 ; Shefford, 1839–48 ; Kingsey, 1849–65 ; Nicolet, 1866. Pensioned 1867 ; died Feb. 13, 1891.

BALFOUR, Andrew Jackson, M.A. Bp.'s Coll., Len. ; *b.* Waterloo, Que. ; *o.* D. 1869, P. 1872, Que. *S.* Hatley, 1872–81 ; Que. (Marine Hospital), 1888–92.

BALL, Josiah ; *o.* D. 1878, Fred. *S.* Mascouche, 1881 ; Labrador, 1887–8 ; Magdalen Islands, 1889–92.

BALL, Thomas L., M.A. Bp.'s Coll., Len. ; *b.* Compton, Que. ; *o.* D. 1865, P. 1866, Que. *S.* Inverness and Ireland, 1865–83 ; Brompton &c., 1884–90. *Res.*

BANCROFT, Charles. *S.* St. John's, 1848–61.

BANCROFT, Charles, M.A. McGill Coll., Mon. ; *b.* Mon. ; *ed.* McGill Coll. and Caius Coll., Cam. ; *o.* D. 1865, P. 1869, Huron. *S.* Potton, 1872–5.

BARLOW, J. *S.* Buckingham, 1866.

BERNARD, Walter Charles, M.A. Bp.'s Coll., Len. ; *b.* Shipton, Que. ; *o.* D. 1884, P. 1885, Que. *S.* Bury, 1884–5 ; Melbourne, 1886 ; Port Neuf &c., 1887–9.

BINET, William, B.A. Toulouse ; *b.* 1827, Jersey ; *o.* D. 1853, Lon. *S.* Malbaie, 1853–4 ; Port Neuf, 1855.

BIRTCH, Robert S. *S.* Nelsonville, 1852 ; W. Frampton, 1853–5.

BLAKEY, T. *S.* Prescott, 1821–2.

BLAYLOCK, Thomas, B.A. Bp.'s Coll., Len. ; *b.* England ; *o.* D. 1874, P. 1877, Que. *S.* Malbaie, 1874–7 ; New Carlisle, 1878–81, 1886 ; Danville, 1890–2.

BOND, Rt. Rev. William Bennet, M.A. Bp.'s Coll., Len., and LL.D. McGill Coll., Mon. ; *b.* 1815, Truro ; *ed.* London ; *o.* D. 1840, P. 1841, Que. Trav. Missy., The Flats district (Centre La Chine), La Chine, 1840–8. Res. and became Archd. of Hochelaga, Dean of Mon. *Cons.* Bp. of Montreal in St. George's, Montreal, Jan. 25, 1879.

BONSALL, Clarence. *S.* Clarendon, 1859.

BONSALL, Thomas. *S.* Portage du Fort, 1860–1.

BOOTH, O. J. *S.* Iron Hill, 1878.

BOURNE, Rowland H. *S.* Rawdon, 1837–46.

BOYD, Charles, B.A. Univ. Coll., Tor., and Albert Coll., Belleville, &c. ; *o.* D. N. York, P. 1872 Mon. *S.* Thorne, 1872–4.

BOYDELL, James, B.A. Bp.'s Coll., Len. ; *o.* D. 1867, P. 1868, Que. *S.* Bourg Louis, 1868–70 ; Bury, 1871–4 ; Kingsey, 1875–81 ; (*tr.* P. Ont.)

BOYLE, Felix M.A. Bp.'s Coll. Len.; *b.* Gaspe, Q.; *o.* D. 1851, P. 1852, Que. *S.* Magdalene Islands, 1851–5 ; E. Frampton, 1871, 1879–87, 1890–1 ; Hemison, 1888–9, 1892.

BRADFORD, Richard (ex-middy under Captain Cook); *o.* England. *S.* Chatham, 1805–7 ; Wm. Henry, 1808–10; Chatham, &c., 1811–6. Died 1816.

BRAITHWAITE, F. G. C. M.A. Ball. Coll., Ox. *S.* Onslow, 1862–3.

BRAITHWAITE, Joseph. *S.* Chambly, 1829–42, 1851–3.

BRETHOUR, William, B.A. T.C.D.; *b.* Limerick; *o.* 1837, Mon. *S.* Ormstown, 1837–54 ; Durham, 1841–71. Retired 1872.

BROOKS, C. H., *o.* D. 1892, P. 1893, Q. *S.* Barnston, 1892.

BROOME, F. *S.* La Prairie, 1841–8.

BROWN, Clement Decimus, M.A., Bp.'s Coll., Len.; *b.* 1851, Eng. ; *o.* D. 1880, P. 1881, Que. *S.* Shigawaki 1881–5 ; *tr.* N.B. [p. 865].

BROWN, Robert Wyndham, B.A., Bp.'s Coll., Len.; *o.* D. 1880, P. 1881, Que. *S.* Melbourne, 1881 ; Labrador, 1882–3 ; *tr.* N.B. [p. 865].

BROWN, William Ross ; *ed.* Bp.'s Coll., Len.; *o.* D. 1886, P. 1887, Mon. *S.* Aylwin, 1872–8 ; Iron Hill, 1879–80.

BURGES, Henry. *S.* Nicolet, 1836–61.

BURRAGE, Henry George, M.A. Bp.'s Coll., Len.; *b.* Quebec ; *o.* D. 1848, P. 1850, Que. *S.* Hatley &c., 1849–71. Pensioned 1872.

BURRAGE, Robert Raby ; *o.* Q. 1819. *S.* Aubigny &c., 1819–36 ; Quebec &c., 1837 ; Aubigny, 1839–40 ; Point Levi, 1843–6. Pensioned 1846 ; died Dec. 1864, Montreal.

BURT, Frederick ; *o.* P. 1860, Mon. *S.* Huntingdon, 1860–4.

BURTON, James Edwin. *S.* Terre Bonne, 1820–6 ; Rawdon, 1827–32.

BURWELL, A. H. *S.* Nicolet, 1830–1 ; Hull (and Bytown, Up. C.), 1832–6.

BUTLER, John ; *o.* Que. *S.* Kingsey, 1842–8.

CARRY, John. D.D. Bp.'s Coll., Len.; *b.* Ireland ; *o.* D. P. 185 , Que. *S.* Leeds, 1851–5 ; Point Levi, 1855–8. *Res.*

CHAMBERS, James. *S.* Magdalene Islands, 1877-85. *Res.*

CHAPMAN, Thomas Shaw, M.A. Bp.'s Coll., Len.; *o.* D. 1848, P. 1849, Que. *S.* Dudswell &c., 1850-86.

COCHRANE, John. *S.* La Prairie, 1834.

CODD, Francis; *b.* E. Dereham; *o.* D. 1860, P. 1861, Mon. *S.* Clarendon, 1862-4; Aylmer, 1864-7. *Res.*; *tr.* Up. C.

COGHLAN, James. 1828-9 (no fixed station); *tr.* Up. C.

COLSTON, Robert Waller, M.A. Bp.'s Coll., Len.; *b.* St. John's, P.Q.; *o.* D. 1879, P. 1880, Que. *S.* Port Neuf, 1879-86; Ascot, 1887-8; Ascot Corner, 1890-1; Dudswell, 1892.

CONSTANTINE, Isaac, M.A. Bp.'s Coll., Len.; *b.* Bradley Hall, Lanc.; *o.* D. 1850 Que., P. 1852 Mon. *S.* Stanbridge, East, 1851-3.

COOKESLEY, Frederick John; *b.* Feb. 10, 1839, Eton; *ed.* Eton and S.A.C.; went to Natal, S.P.G., 1860, *res.* on account of Colensoism; *o.* Que. *S.* Labrador, 1862-3; Bourg Louis, 1863-4-5. *Res.* ill; died in England.

CORNWALL, John. *S.* La Chine, 1849-50; Mascouche, 1851-5; La Colle, 1856-61.

CORVAN, J. H. *S.* Coaticook &c., 1873-4.

COTTON, Charles Caleb; *o.* D. Lin., P. Que. *S.* St. Amand and Dunham, 1804-7; Dunham, 1808-48. Died 1848.

COX, Joseph Churchill, B.A. K.C.W.; *o.* D. 1866, P. 1871, N. Scotia. *S.* Brompton and Windsor, 1890-2.

CROSSE, Silas (*tr.* N.F.L. [p. 857]). *S.* Cape Cove, 1856-64.

CUSACK, Edward, M.A. St. Cath. Hall. Cam.; *b.* 1787 at Laragh, co. Kildare, Ire.; *o.* D. 1837 by Que.(Coadjutor). *S.* Gaspe Bay, 1837-9; Clarendon, 1840-1; Percée, 1842; the first Anglican Missionary to visit (1840) Quebec portion of Labrador. *Res.* ill; died at Reading Feb. 13, 1867, aged 83.

DALZIEL, John. *S.* Eaton, 1849-64; Port Neuf, 1865-9.

DAVIDSON, John. *S.* Cowansville, 1854-71.

DAWES, W. D; *o.* P. 1840, Mon. *S.* St. John, 1842-7. Died 1847 at St. John's, of fever caught while attending sick emigrants.

DEBBAGE, James Benjamin, B.D. Bp.'s Coll., Len., 1885; *b.* Mar. 7, 1845, Billockby, Nor.; *ed.* S.A.C.; *o.* D. 1868, P. 1869, Que. *S.* Hopetown &c., 1869-72; Port Neuf, 1872-8; Stoneham, 1879-81; W. Frampton, 1882-91; Bourg Louis, 1891-2.

DE GRUCHY, P. *S.* Milton, 1872-80.

DE LA MARE, F. *S.* Gaspe Bay, 1858-64.

DE MOULIPIED, Joseph. *S.* Malbaie, 1859-69.

DICKSON, Herbert A. *S.* Randboro, 1891-2.

DINZEY, Joseph. *S.* Compton, 1870, 1872-3.

DOOLITTLE, Lucius. *S.* Paspebiac, 1828-32; Sherbrooke, 1843-7; Lennoxville, 1847-62

DOTY, John (a refugee Missionary from New York in 1777 [*see* p. 855]). Acted as Chaplain to the British troops, Montreal, and S.P.G. Missionary to the Mohawk Indians near there to 1781. Visits England 1781-2. Appointed to Sorrell, 1783-7; William Henry, late Sorrell, 1788-1803; St. Amand and Dorchester, 1798-9; and L'Assomption, 1799. *Res.* 1803; died at Three Rivers, Nov. 23, 1841.

DRISCOLL, John C. *S.* Riviere du Loup, 1822-9; Berthier, 1830-1. Died.

DU VERNET, Edward (Canon), M.A. King's Coll., Fred.; *b.* Ceylon; *o.* D. Fred., P. 1852 Mon. *S.* Henryville, 1851-5; Hemmingford, 1856-70; Clarenceville, 1871.

EAMES, Joseph, B.A. Bp.'s Coll., Len.; *b.* P. Que.; *o.* D. 1885, P. 1886, Que. *S.* Labrador, 1885-7; Barnston, 1888-91. *Res.*

EARLY, W. Townsend. *S.* Huntingdon, 1866-9; Stanstead, 1870.

ELLEGOOD, Jacob (Canon), M.A. King's Coll., Fred.; *b.* N. Brun.; *o.* D. 1848, P. 1849, Mon. *S.* Montreal, 1851-2; St. Stephen's, 1853.

EMERY, Charles Philip; *b.* Gamlingay; *ed.* S.A.C.; *o.* D. 1855, P. 1856, Que. *S.* Ireland and Inverness, 1855-9.

EMPSON, John (Canon), M.A. McGill Univ., Mon.; *b.* Kilkenny; *ed.* Kilk. Coll. and T.C.D.; *o.* D. 1870, P. 1871, Mon. *S.* Montreal, ¶ Diocesan Org. Secy. S.P.G., 1883-92.

FALLOON, Daniel, D.D.; *o.* 1842, Que. *S.* Clarendon, 1842-3; Melbourne, 1848-64.

FAULCONER, William Gower; *b.* Feb. 20, 1856, Hurstmonceux; *ed.* C.M.S. Coll., Isl.; *o.* D. 1881 Lon., P. 1881 Caledonia. *S.* St. Sylvester, 1886-7; Cookshire, 1888; Ireland, 1890-1.

FLANAGAN, John (*tr.* P. Ont.) *S.* Leeds, 1844-5; Mascouche, 1846-50; La Chine, 1851-64.

FLEMING, Charles B. ? *S.* 1829; Shipton, 1830-47.

FOREST, Charles. *S.* Bury, 1847; Grenville &c., 1848-59.

FORSYTHE, William Thomas; *ed.* S.A.C.; *o.* D. 1883, P. 1884, Que. *S.* Sandy Beach, 1883-5.

FORTIN, Octave, B.A. Bp.'s Coll., Len.; *b.* 1842, Iberville, Q.; *o.* D. P. 1865, Mon. *S.* Sorel, 1867-9; *tr.* Man.

FOSTER, John, B.A. Bp.'s Coll., Len.; *b.* Kilkenny, Ir.; *o.* D. 1862, P. 1863, Que. *S.* Coaticooke, 1866-70; 1874-86.

FOTHERGILL, Matthew Monkhouse; *b.* Cefnrhyehdir, Mon.; *ed.* S.A.C.; *o.* D. 1857, P. 1859, Que. *S.* Quebec Marine Hospital, 1878-88.

FOX, James. *S.* Mille Isles, 1872-3.

FULLER, Hume Samuel; *ed.* S.A.C.; *o.* D. 1876, Fred. *S.* Thorne, 1876-8; N. Wakefield, 1879.

FULLER, Thomas Brock, D.D., D.C.L.; *b.* 16 July 1810, Kingston, Can.; *o.* D. 1833, P. 1835, Que. *S.* La Chine, 1834-5; *tr.* Up. C.

FULTON, James; *ed.* Bp.'s Coll., Len.; *o.* D. 1848, Mon. *S.* Russell Town &c., 1848-53.

FYLES, Thomas W.; *b.* Enfield; *ed.* York Coll.; *o.* D. 1862, P. 1864, Mon. *S.* W. Brome, 1865-71.

GARLAND, John William; *b.* Canada; *ed.* Trin. Coll., Tor.; *o.* D. 1871 O. N. York, P. 1873 Mon. *S.* Ely and N. Stukely, 1874; S. Stukely and Bolton, 1875-6; S. Stukely 1881.

GAY, J. L. *S.* Melbourne, 1863-6.

GIBSON, Samuel. *S.* Montreal, 1854-6.

GODDEN, John; *o.* D. 1854, P. 1855, Mon. *S.* St. Hyacinthe, 1855-6; Potton, 1856-65; *tr.* N.F.L.

GODDEN, Thomas, B.A. Bp.'s Coll., Len.; *b.* N.F.L.; *o.* D. 1862 Que., P. 1863 Mon. *S.* Mascouche, 1866-9.

GRIFFIN, Joseph. *S.* Gore of Chatham, 1851-65. Retired 1866.

GUEROUT, Narcisse. *S.* Riviere du Loup &c. 1839-54.

GUNNING, H. H. 1830 (no fixed station).

HARDING, Geo. T.; *ed.* Bp.'s Coll., Len.; *o.* D. 1875, P. 1876. *S.* Durham, 1875-85; Sandy Beach, 1887-92.

HARPER, Edward James, B.A. Bp.'s Coll., Len.; *o.* D. 1881 Que., P. 1883 Tor. *S.* Melbourne, 1882-3.

HARVEY, Richard James; *ed.* Bp.'s Coll., Len.; *o.* D. 1877, P. 1879, Que. *S.* Shigawake, 1878.

HAZARD, Henry. *S.* Sherrington, 1843-54; Onslow, 1857-9.

HELLMUTH, Rt. Rev. Isaac (D.D. Lam. 1853, D.C.L. Trin. Coll., Tor., and D.D. Bp.'s Coll., Len., 1854); *ed.* to be a Rabbi, became a converted Jew, was then cast off by his friends at Berlin, received as S.P.G. Student, Bp.'s Coll., Len., and Cobourg Coll., Tor.; *o.* D. P. 1846,

Que. S. Sherbrooke, 1848–53 (also Prof. Bp.'s Coll., Len.); *cons.* Coadjutor of Huron (title "Bishop of Norfolk") in 1871, and became second Bishop of Huron same year. *Res.* Bpric. 1883.

HEPBURN, James, M.A. Bp.'s Coll., Len.; *b.* Arnprior, Scot.; *o.* D. 1870, P. 1872, Que. *S.* (1) Labrador, 1870–1; Drummondville, 1872–3; (1) L., 1874–8; Georgeville, 1878–82; Magog, 1883–8.

HESSELTINE, S. K. *S.* Bromville, 1858–9.

HEWTON, Richard W., M.A. Bp.'s Coll., Len.; *b.* Bourg Louis, Que.; *o.* D. 1884, P. 1885, Que. *S.* Ireland, 1884–90.

HOUDIN, Michael (of N.J. [*see* p. 854]). The first Anglican clergyman in Canada; detained at Quebec by British Generals, 1759–61.

HOUGH, William; *o.* P. 1826, Que. *S.* New Carlisle &c., 1825–6; *tr.* Up. C.

HUSBAND, Edgar Bell; *ed.* S.A.C.; *o.* D. 1888, P. 1889, Que. *S.* St. Sylvester, 1888–91.

IRWIN, J.; *b.* Co. Tyrone; *ed.* T.C.D.; *o.* P. 1848, Mon. *S.* Montreal, 1851–3.

IRWIN, R. D. *S.* Clarendon, 1871.

JACKSON, Christopher. (? *S.* 1829); Hatley &c., 1830–48. Pensioned 1849.

JACKSON, John. *S.* William Henry (or Sorel), 1811–38.

JENKINS, John Hea, B.A. Bp.'s. Coll., Len.; *b.* Gagetown, N. Brun.; *o.* D. 1855, P. 1856, Que. *S.* Frampton, 1855–73.

JENKINS, Louis Charles (*tr.* N.S. [p. 862]). *S.* Quebec, 1822.

JOHNSON, Thomas. *S.* Hatley, 1820–9; Abbotsford (or Yamaska), 1830–51. Pensioned 1852. Abbotsford, 1858–9. Retired 1860.

JOHNSTON, John. *S.* Gaspe, 1838–40; (1) Hull and (2) Aylmer, 1842–54; (2) A., 1855–63; (1) H., 1864–82.

JONES, James. *S.* Stanbridge, 1842–50; Bedford, 1851–62. Pensioned, 1862.

JONES, James W. (son of above), B.A. Bp.'s Coll., Len.; *o.* D. 1858, Que. *S.* Drummondville, 1858–60; Stoneham, 1861. *Res.*; died about 1868–9.

JONES, Septimus.† *S.* Cape Cove, 1855–9.

JONES, William; *b.* Tavistock; *o.* D. 1843, P. 1844, Que. *S.* Farnham &c., 1848–55; Potton, 1856; Granby, 1857–73; Brome, 1879–87. Died.

JUDD, F. E. *S.* L'Acadie and St. John's, 1851–3.

JUDGE, Arthur Horner, M.A. Bp.'s Coll., Len.; *b.* Montreal; *o.* D. 1882, P. 1883, Que. *S.* Cookshire, 1882–6.

KAAPCHE (or **KAAPKE**), **Carl Julius** (a German Lutheran); *ed.* Univ. of Königsberg; *o.* D. 1865, Mon. *S.* Bowman (Germans), 1865–6.

KEMP, John, B.D. Bp.'s Coll., Len.; *b.* in Suffolk; *o.* D. 1847, P. 1848, Que. *S.* Bury, 1848–63; Compton, 1864–70; Leeds, 1871–88.

KER, Matthew, D.D. (*tr.* Up. C.) *S.* (1) Sandy Beach, 1859–62; Gaspe Basin, 1863–70; (1) S.B. 1872–82.

KING, E. A. W. (son of William). *S.* Durham, 1871–4; Georgeville, 1876–7; Rivière du Loup en bas, 1878–9.

KING, William; *o.* D. P. 1840, Que. *S.* Robinson &c., 1840–6; Bury, 1840–6; St. Giles (Trav. Missy.), 1847–65; St. Sylvester, 1866–82.

KITTSON, H. *S.* Potton, 1876–8.

KNAGG, Richard. *S.* Stanstead, 1819–20; Rivière du Loup, 1820–1; Gaspe, 1821–3. Recalled.

KNIGHT, Robert. *S.* Frampton, 1836–47. *Res.* ill.

LACY, V. C. *S.* Melbourne, 1890–1.

LEEDS, John (*tr.* P. Ont.) *S.* Coteau du Lac, 1829–47.

LEFEVRE, C. F. ? *S.* 1821; Sherbrooke, 1822–9.

† Son of James.

LEWIS, Richard; *ed.* Bp.'s Coll., Len.; *o.* 1848, Que. *S.* Port Neuf, 1848–52.

LINDSAY, Ven. David, M.A. Bp.'s Coll., Len.; *b.* London; *o.* D. 1851, P. 1852, Mon. *S.* Froste Village and Stukeley, 1851–4.

LINDSAY, Robert, M.A. Bp.'s Coll., Len. (brother of D.); *b.* London; *o* D. 1850, P. 1851, Mon. *S.* Brome &c., 1850–71.

LLOYD, Frederick Ebenezer John (*tr.* N.F.L. [p. 858]). *S.* Shigawake, 1886–8; *tr.* P.E.I.

LLOYD, W. V.; *ed.* Bp.'s Coll., Len.; *o.* D. 1850, Que. *S.* Leeds, 1850.

LOCKHART, Anthony Dixon; *b.* 1824, Dumbarton, Scot.; *o.* D. 1850, P. 1851, Que. *S.* New Glasgow and Kilkenny, 1850–62; La Colle, 1863–75; Ormstown, 1876–81.

LONSDELL, Ven. Richard, M.A. Bp.'s Coll., Len. (*ed.* also T.C.D.); *b.* Ireland; *o.* D. P. 1839, Que.; Canon of Montreal 1871, Ardn. of St. Andrew's 1876. *S.* Kingsey, 1839–42; Danville, 1843–6; Melbourne, 1847; La Prairie, 1848–59; St. Andrew's, 1860–92.

LUNDY, F. J. *S.* Quebec, 1840–2; St. Martin's, 1843. *Res.*

LYSTER, William Gore, B.A. T.C.D.; *o.* D. 1856 Down, P. 1859 Que. *S.* Cape Cove, 1863–92.

MACCARTHER, John G. *S.* Bourg Louis, 1865–6.

MACHIN, Thomas. *S.* St. Hyacinthe, 1852; Granby, 1853.

McKEOWN, John; *ed.* Bp.'s Coll., Len.; *o.* D. 1848, Mon. *S.* E. Frampton, 1848–9; Hemmingford, 1850.

MACLEOD, J. *S.* Potton, 1853.

MACMASTER, John. *S.* Gore, 1838–48; Templeton, 1849–50.

MAGILL, George John. *S.* Stoneham, 1859–60; Drummondville, 1861–4.

MANING, Parsons G. *S.* Quebec, 1841; St. Sylvester, 1842; St. Giles, 1843–5.

MANSBRIDGE, H. P., B.A. *S.* Brompton and Windsor, 1883–4.

MATHERS, Richard; *b.* 1840, England; *ed.* Ecclesall Coll.; *o.* Bp. Que., D. 1870, P. 1872. Malbaie, 1871–3.

MERRICK, Joseph; *b.* Cork; *o.* D. 1862, P. 1866, Mon. *S.* Brandon, 1859–62; Kildare, 1879.

MERRICK, William Chad. *S.* E. Frampton, 1851–4; Berthier, 1854; Riviere du Loup en haut, 1855–65.

MILNE, George. *S.* (1) Bay of Chaleurs, 1841–50; (2) New Carlisle, 1851–8; (1) B. of Ch., 1859–65; (2) N.C., 1866–73.

MILTON, J. L. *S.* Rawdon, 1834.

MITCHELL, Robert; *ed.* S.A.C.; *o.* D. 1860, P. 1862, Que. *S.* Stoneham, 1860–72.

MONTGOMERY, Hugh; *o.* D. 1854, P. 1855, Mon. *S.* Sutton, 1855–9; St. Armand (Philipburg &c.), 1860–71.

MORICE, Charles. *S.* Flats, 1842–7; La Colle, 1848–55.

MORRIS, Charles J., M.A. K.C.W. *S.* Gaspe Bay, 1840; Port Neuf, 1841–7. Died 1847 at Quebec of fever caught while attending sick emigrants at Grosse Isle.

MORRIS, William. *S.* Huntingdon, 1842–53; Buckingham, 1854–63.

MOTHERWELL, Thos., B.A. Bp.'s Coll., Len.; *o.* D. 1872, P. 1873, Mon. *S.* Portage du Fort, 1881.

MOUNTAIN, Jehoshaphat (brother of first Bp. of Quebec). *S.* Three Rivers, 1794–1800. *Res.* on apt. on Govt. List at T.R. 1800 and Montreal 1801.

MOUNTAIN, J. J. S. *S.* Coteau du Lac, 1848–56.

MURRAY, George Henry Andrews, B.A. Bp.'s Coll., Len.; *o.* D. 1889, P. 1890, Que. *S.* Richmond, 1890; Barford and Dixville, 1890–2.

MUSSEN, Thomas W., M.A. Bp.'s Coll., Len.; *b.* Montreal; *o.* D. 1855, P. 1856, Mon. *S.* Farnham, 1862–71.
NESBITT, A. C.; *o.* P. 1865, Mon. *S.* Aylwin, 1864–6.
NEVE, Frederick S. *S.* Clarendon, 1843–53; Huntingdon, 1854–60; Grenville, 1861–70. Retired.
NEWNHAM, Rt. Rev. Jervois Arthur, M.A. McGill Univ., and Theo. Coll., Mon. Hon. D.D., St. John's Coll., Winnipeg; *b.* near Bath; *o.* D. 1878, P. 1880, Mon. *S.* Onslow, 1878–80; *cons.* Second Bishop of Moosonee in Holy Trinity Church, Winnipeg, on August 6, 1893.

NORMAN, Arthur, M.A. *S.* Gaspe, 1827; Quebec &c., 1828–32.
NORWOOD, Joseph W. *S.* Magdalen Islands, 1886–9; Shigawake, 1890–1. *Res.* [*See* p. 863.]
NYE, Henry Wason, M.A. Bp.'s Coll., Len.; *b.* Paulton, Som.; *o.* D. 1861 W.N. York, P. 1870 Mon. *S.* Iron Hill, 1872–8.
OGILVIE, John (*tr.* N.Y. [p. 856]). *S.* Montreal &c. part of years 1760–3, ministering to the British troops under Gen. Amherst, and to the Mohawk and Oneida allies from New York. Returned to N.Y.
O'GRADY, G. de C., B.A. *S.* Hemmingford, 1851–4.
PARKER, George Henry; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Mon. *S.* Dunham, 1863–4; Huntingdon, 1865–7; Kingsey, 1869–1874.
PARKIN, Edward. *S.* Chambly, 1819–28; Sherbrooke, 1830–2; *tr.* Up. C.
PARKIN, Edward Cullen; *b.* England; *o.* D. 1844, P. 1849, Que. *S.* Val Cartier, 1845–64; Cookshire, 1865; Eaton, 1866–81; Nicolet, 1882–7; Arthabaska, Louisville, 1888–9; Nicolet, 1890, died Dec. 21, 1893, at Waterville.
PARNTHER, D. B.; *b.* W. Indies; *ed.* England; *o.* D. 1840, P. 1841, Mon. *S.* St. Giles, Megantic Co., 1840; Huntingdon, 1841–2; Montreal, 1843–6.
PEARSE, Arthur Henry; *o.* England. *S.* Port Neuf and Bourg Louis, 1858–65.
PENNEFATHER, Thomas, B.A. T.C.D.; *b.* 1822, Cashel. *S.* Bourg Louis, 1851–3.
PERCY, Gilbert; *b.* 1810, Ballymoyer; *ed.* T.C.D.; *o.* D. 1832, P. 1833, Kilmore. ?*S.* 1849; Quebec, 1852–60.
PETRY, Henry James, B.A.; *b.* Quebec; *ed.* Bp.'s Coll., Len., and Queen's Coll., Ox.; *o.* 1854 (Eng.) by Bp. Madras, P. 1855 York. *S.* Danville, 1865–83
PLEES, Robert G. (?*S.* 1841); Russel Town, 1842–7.
PYKE, James W.; *b.* Que.; *ed.* Up. Can. Coll., Tor.; *o.* D. 1839, P. 1841, Quc. *S.* Coteau, 1841–2; Vaudreuil, 1843–92.

RAMSAY, James. *S.* St. Martin, 1848. *Res.* ill.
READE, John; *o.* P. 1865, Mon. *S.* Mascouche, S. Potton, &c., 1865.
REID, Charles Peter, M.A.; *b.* Cornwall, Ont.; *o.* D. 1835 Que., P. 1836 Mon. *S.* Rawdon, 1835–7; La Prairie, 1838–9; Compton, 1840–53; Sherbrooke, 1854.
REID, James, D.D.; *o.* 1815, Que. *S.* St. Armand (Freligsburg &c.), 1815–65. Died 1865.
RENNELS, George. *S.* Potton, 1859.
RICHARDSON, Thomas; *b.* Bristol; *ed.* S.A.C.; (wrecked in *Bohemian* on voyage from England, 1864;) *o.* D. and P. 1864, Que. *S.* Bury, 1864–8; New Liverpool, 1872–6; Que., ¶ Diocn. Org. Sec. S.P.G., 1883–92.
RICHMOND, John P.; *ed.* S.A.C.; *o.* D. 1860, P. 1861. *S.* Labrador, 1862; Leeds and Broughton 1863–7; Gaspe Basin, 1868–92.

RICHMOND, William, B.A. T.C.D. *S.* Compton, 1859–65.
RIOPEL, Solomon, M.A. Bp.'s Coll., Len., M.D. N. York Univ. and Bp.'s Coll., Mon.; *b.* 1841, Renfrew, Ont.; *o.* D. 1868, P. 1869, Que. *S.* Magdalen Islands, 1870–5; Valcartier, 1876–92.

ROBERTSON, David (*tr.* Up. C.) *S.* Stanbridge, 1832–6; Montreal, 1837; La Chine, 1838–42; St. Martin, 1844–8.
ROBINSON, Frederick (Canon), M.A. Bp.'s Coll., Len.; *b.* Waterloo, Que.; *o.* D. 1847, P. 1848, Que. *S.* Abbotsford and Rougemont, 1852–3.
ROBINSON, G. C. *S.* Clarendon, 1864–71.
ROE, Ven. Henry, D.D. Bp.'s Coll., Len.; *b.* Canada; *o.* D. 1852, P. 1853, Que.; (Archdn. of Que. 1888). *S.* Ireland and Inverness, 1852–5; Melbourne, 1868–71;

ROE, Peter; *b.* Thurles, Ireland; *o.* D. 1877, P. 1878, Que. *S.* Inverness, 1877–92.

ROGERS, Edward. *S.* Hochelaga, 1851, 1854–6.
ROLLIT, Charles. *S.* Rawdon &c., 1846–64; Thorne, 1865–8; Gore, 1869.

ROSS, Edward George William. *S.* Riviere du Loup en bas, 1842–69. Retired 1870.
ROSS, George M'Leod. *S.* Drummondville, 1827–55.
ROSS, William Moray. *S.* Inverness, 1855; Drummondville, 1856–9.
ROTHERA, Joseph; *ed.* Dur. Univ.; *o.* D. 1889, Niag. *S.* Leeds, 1889–92.

RUDD, James Sutherland, B.A. Queen's Coll., Cam.; *b.* 1776; Quebec, 1800–1 (Up. C. 1801–3) *S.* William Henry (Sorel), 1803–8. Died 1808. During his incumbency he buried his wife and all his children save one.
RUDD, Thomas, B.A. Dur.; *o.* D. 1880, P. 1889, Que. *S.* Randboro, 1890; Melbourne, 1891–2.

SALMON, George. *S.* Shefford, 1826–38.
SEABORN, W. M. *S.* Kildare, 1865; Rawdon, 1866–70.
SEAMAN, John. *S.* N. Wakefield, 1872–8.
SCARTH, A. Campbell, M.A. Bp.'s Coll., Len.; *b.* Scotland; *o.* D. 1857, P. 1858, Mon. *S.* Adamsville, 1857–62.
SCOTT, Ven. Joseph (Ardn. 1862). *S.* Brome, 1844–8; Dunham, 1849–65. Died Aug. 1865.
SCULLY, J. G. *S.* New Glasgow, 1879–80.
SENKLER, H. J. *S.* Montreal, 1845–6.
SEWELL, E. W. (son of Chief Justice Sewell); *o.* D. 1824, Que. *S.* Quebec &c., 1829–49.
SEWELL, H. D. *S.* Quebec &c., 1838–43.
SHAND, Alexander. *S.* New Glasgow, 1866.
SHORT, Robert (*tr.* Up. C.) *S.* Percé, 1840–50; Cape Cove, 1851–4; Stoneham, 1855; Leeds, 1856–60; Montmorenci, 1861–79. Died.
SHORT, Robert Quicke. *S.* St. Amand and Dunham, 1800–1. *Res.* for Govt. apt. Three Rivers.
SHORTT, Jonathan. *S.* La Prairie, 1833–4; *tr.* to Up. C.
SIMPSON, Samuel Hoare; *ed.* Bp.'s Coll., Len.; *o.* D. 1848, Mon. *S.* Upper Ireland, 1848–50.
SLACK, George. *S.* Granby, 1843–50; do. and Milton, 1851–62; Bedford, 1863–72. Retired 1873.

SMITH, B. B. *S.* Onslow, 1872–8.
SMITH, Frederick Augustus; *b.* 1826, Mountrath, Ir.; *o.* D. P. 1850, Que. *S.* Malbaie, 1851–2; Port Neuf, 1853; Gaspe, 1866; Georgeville, 1874–5; New Liverpool, 1877.
SMITH, F. R.; *ed.* S.A.C.; *o.* D. 1875, P. 1877, Mon. *S.* West Shefford, 1879–81.
SMITH, John. *S.* Sutton, 1865–71.
SMITH, Percy W. *S.* Eardley, 1865–9.
STEPHENS, B. B. *S.* Montreal &c., 1824–32.

STEPHENSON, Richard Langford, M.A., Bp.'s Coll., Len.; *b.* Scotland; *o.* D. 1850 Que, P. 1851 Mon. *S.* Buckingham, 1851–3; *tr.* P. Ont.

STEVENS, Albert, M.A. Bp.'s Coll., Len.; *b.* Canada; *o.* D. 1875, P. 1876, Que. *S.* Hereford, 1877–81; Hatley, 1882–6.

STEWART, Rt. Rev. and Honble. Charles, D.D. Corp. Ch., Ox., Fellow of All Souls, Ox.; *b.* April 13, 1775 (son of the Earl of Galloway). *S.* St. Amand, 1807–17; Hatley, 1818; Visiting Missy. L. & Up. Canada, 1819–25; *cons.* (second) Bp. of Quebec at Lambeth, Jan. 1, 1826. Died in London on a visit, July 13, 1837, and buried at Kensal Green

STEWART, Charles Henry, B.A. T.C.D.; *b.* 1820, Mountmorris; *o.* D. 1844 Dub., P. 1845, Der. (? *S.* 1849.)

STRONG, Samuel Spratt. *S.* Hull, 1837–41; *tr.* Up. C.

STUART, Henry Coleridge, M.A., Bp.'s Coll., Len.; *b.* London; *o.* D. 1871, P. 1874, Que. *S.* Bourg Louis, 1878–90.

STUART, John (a Missionary refugee from New York [*see* p. 856]). *S.* Montreal (Indians &c.), 1780–5; *tr.* Up. C.

SUDDARD, John. *S.* Gaspe, 1819–23.

SUTHERLAND, George J., B.A. Bp.'s Coll., Len.; *o.* D. 1890, Que. *S.* Labrador, 1890–2.

SUTTON, Edward George; *b.* England; *o.* D. 1844, P. 1845, Que. *S.* St. Remi, 1848–54; Edwardstown, 1855–92.

SWEET, J. H. S.; *b.* England, *ed.* S.A.C.; *o.* D. 1873, P. 1874, Que. *S.* Stoneham, 1873–6; New Carlisle, 1877; *tr.* N.B.

SYKES, James Samuel (sen.) *S.* Clarendon, 1855–9; Sutton, 1860–2: Quebec, 1866–9; do. Marine Hospital, 1870–7.

SYKES, James Samuel (jun.); *b.* 1813, London; L.S.T. Bp.'s Coll., Len.; *o.* D. 1872, P. 1875, Que. *S.* West Frampton, 1874–81; Kingsey, 1882–92.

TAMBS, R. C., M.A. Bp.'s Coll., Len.; *b.* London; *o.* D. 1865, P. 1866, Que. *S.* Bourg Louis, 1867; Riviere du Loup, 1880–8; Magog, 1889–92.

TATE, Francis B. *S.* Montreal, 1857–61.

TAYLOR, A. *S.* St. Sylvester, 1884–5.

TAYLOR, A. O.; *o.* D. Mon. *S.* St. Hyacinthe, 1862–4; Lakefield Gore, 1865; Chatham Gore, 1866–9.

TAYLOR, Jonathan (an ex-Lutheran Minister); *o.* 1821, Que. *S.* Eaton, 1821–49. Pensioned 1850.

THOMPSON, Isaac M.; *o.* D. 1871, P. 1874, Que. *S.* Windsor, 1872–3; Danville, 1884–9; Capelton, 1889; Waterville, 1890–2.

THORNELOE, George, D.D. Bp.'s Coll., Len.; *b.* Coventry; *o.* D. 1874, P. 1875, Que. *S.* Stanstead, 1878–84.

THORNLOE, James. *S.* Georgeville, 1869.

THORP, C. *S.* Bury, 1875–6. Deposed by Bp. of Que.

TOCQUE, Philip (*tr.* Up. C.). *S.* Hope Town, &c., 1863–8.

TORRANCE, John. *S.* Mascouche, 1840–7; Point Levi, 1848–56. Pensioned 1857.

TOWNSEND, Micaiah; *o.* D. 1815, P. 1816, Que. *S.* Christie & Caldwell Manors, 1815–25; Caldwell, 1826–47; Clarenceville (formerly Christie Manor), 1848–70.

TUNSTALL, James Marmaduke [wrongly down as "John" in 1788–9]; *b.* Kendal, Westd., 1760; *ed.* Ox. Itinerant Quebec &c., 1788. *S.* Montreal, 1789–94; St. Amand & Dunham, 1800–2. *Res.* 1794 and 1802 for Govt. apt. Montreal; died there Dec. 25, 1840.

VAN LINGE, Jacob. *S.* W. Frampton, 1847–52.

VIAL, William Stephen; *b.* London; *o.* D. 1859, P. 1860, Que. *S.* Inverness, 1861–5.

VON IFFLAND, Authony Aaron, M.A. Bp.'s Coll., Len.; *o.* D. 1862, P. 1863, Que. *S.* Port Neuf, 1863–5; Val Cartier, 1866–9.

WAINWRIGHT, Richard, *o.* D. 1864, P. 1866 Que. *S.* Labrador, 1865–9; Bury, 1869–71.

WALTERS, George Radley; *ed.* Bp.'s Coll., Len.; *o.* D. 1878, P. 1879, Que. *S.* Malbaie, 1878–92.

WALTERS, John; *b.* Oct. 16, 1839, Tor., Devon; *ed.* S.A.C.; *o.* D. 1866 Fred., P. 1867 Que. *S.* Magdalen Islands, 1866–9; Magog, 1869–72.

WARD, Robert G.; *o.* D. 1859, Que. *S.* Upper Ireland, 1859–70.

WASHER, Charles Briggs; *b.* July 20, 1842, Horsham; *ed.* C.M.S. Coll., Islington; *o.* D. 1871, P. 1874, Que. *S.* Inverness, 1871–6; Brompton, 1876–82; Barford, 1883–7; Dixville, 1888–9; Port Neuf, 1890–2.

WEARY, E. (*tr.* N.F.L.) *S.* Riviere du Loup, 1889–92.

WEBSTER, Frederic Mather, B.A. Bp.'s Coll., Len.; *o.* D. 1879, P. 1880, Que. *S.* Labrador, 1879–81; Bury, 1882–4.

WETHERALL, A. F. *S.* Stukeley &c., 1854.

WHITE, Isaac P.; *o.* Que. *S.* Brome, 1843; Chambly, 1845–62.

WHITTEN, Andrew T. *S.* Leeds, 1848–9; Waterloo, 1850–62, and Shefford, 1850–71. Retired 1872; died Dec. 7, 1891.

WHITWELL, Richard (from Eng.) *S.* St. Armand (Philipsburgh &c.), 1826–59. Retired 1860.

WILLIAMS, —. *S.* Riviere du Loup, 1821.

WILLIAMS, P. S. *S.* Sorel, 1855–6.

WILLIAMS, Tegid Aneurin (*tr.* Kaffr.) *S.* Dudswell, 1889–90. *Res.*

WOOD, Samuel S. *S.* Drummondville, 1819–26.

WOOLRYCHE, Alfred James. *S.* (1) Stoneham, 1856–9; Point Levi, 1860–73; (1) S., 1877–8; Bury, 1879–81.

WRAY, H. B. *S.* Morin &c., 1862; New Glasgow, 1863–4.

WRIGHT, H. E., B.A. *S.* Ascot Corner, 1891–2.

WURTELE, Louis C., M.A. Bp.'s Coll., Len.; *b.* Quebec; *o.* D. 1859, P. 1861, Que. *S.* Acton Vale, 1863–92

YOUNG, Thomas Anslie, M.A. Bp.'s Coll., Len.; *o.* D. 1848, P. 1849, Que. *S.* St. Martin, 1848–56; Coteau du Lac, 1857–91. Died Aug. 25, 1891.

UPPER CANADA, PROVINCE OF ONTARIO (1784–1892) –381 Missionaries and 287 Central Stations. [*See* Chapters XVIII., XX., pp. 135–141, 153–77.]

(Dioceses of TORONTO, founded 1839; HURON, f. 1857; ONTARIO, f. 1862; ALGOMA, f. 1873; NIAGARA, f. 1875.)

ADAMSON, William A. *S.* Amherst Isl. 1841–3.

ADDISON, Robert, M.A. Trin. Coll., Cam.; *b.* England, 1754 (wintered at Quebec, 1791–2). *S.* Niagara and Mohawks on Grand River, 1792–1829. Died Oct. 6, 1829, at Niagara.

ALEXANDER, James Lynne (*tr.* L.C.) *S.* Barton, 1844–7; Saltfleet &c., 1848–57.

ALLEN, Thomas William, B.A. T.C.D.; *b.* Sligo; *o.* D. 1847, P. 1848, Tor. *S.* Midland District, 1850–1; Portsmouth, 1852; Cavan, 1853–7.

'LLMAN, Arthur Henry; *b.* Oct. 6, 1853, Norwich; *o.* D. 1889, P. 1890, Alg. *S.* Port Sydney, 1889–92; Uffington, 1892.

ANDERSON, Gustavus Alexander, M.A. T.C.T.; *b.* Mackinac; *o.* D. 1848, P. 1849, Tor. *S.* Sault St. Marie (Indians), 1848–50; Quinte Bay (Indians &c.), 1850–7.
ANDERSON, John (*tr.* L.C.) *S.* Fort Erie, 1828–49.
ANSLEY, Amos. *S.* March, 1824–9
APPLEBY, T. H., M.A. *S.* Sault St. Marie, 1880–1. *Res.*
APPLEBY, Ven. Thomas H. M. V., M.A. Lambeth, 1866; *ed.* S.A.C.; *o.* D. 1865, P. 1866, Hur. *S.* Clarksburg, 1866–75.
ARCHBOLD, George (*tr.* L.C.) Visiting Missy., 1828–9; Cornwall, 1830–40. Died Oct. 14, 1840.
ARDAGH, S. B. *S.* Shanty Bay, 1842; Barrie, 1843–57.
ARMOUR, Samuel; *o.* D. 1827, Que. *S.* Peterborough, 1827–31; Cavan, 1832–52.
ARMSTRONG, David. *S.* Moore, 1861–75.
ARMSTRONG, J. C. *S.* Chinguacousy, 1853–7.
ATKINSON, A. Fuller (*tr.* P.Q.) *S.* Bath, 1838–41; St. Catherine's, 1841–57.
BAKER, J. Stamers; *b.* Bandon, Ir.; *o.* D. 1861, P. 1863, Hur. *S.* Wyoming, 1863–6.
BALDWIN, Edmund. *S.* Toronto, 1851–7.
BALDWIN, W. Devereux, D.D. *S.* Cornwall, 1812–16; *tr.* L.C.
BARTLETT, H. *S.* Blenheim, 1876–9.
BARTLETT, T. H. M. *S.* Shanty Bay, 1841; York, 1842; York Mills, 1843–9.
BARTLETT, Philip George; *ed.* Cobourg Coll.; *o.* 1842, Tor. *S.* Carrying Place, 1846–9; Murray, 1850.
BARWELL, Edward Jukes. *S.* Sandwich, 1827–8; London, 1829–31; Carleton Place, 1833–46; Williamsburg, 1847–53.
BEAVEN, Edward William, M.A.; *o.* 1857, Tor. *S.* Arnprior, 1870–4.
BEAVEN, James. *S.* Norway Mills, 1853.
BECK, J. W. R., M.A. *S.* Rice Lake, 1853–7.
BEDFORD-JONES, Ven. Thomas, M.A. LL.D. (T.C.D.), D.C.L. (T.C.T.); *b.* Jan. 16, 1830, Cork; *o.* D. Dub., P. Cork, 1855; (Ardn. Kingston, 1881). *S.* Kitley, 1862–5; Ottawa, 1865–7.
BEER, Henry; *b.* Bermudas; *o.* D. 1881, P. 1883, Alg. *S.* St. Joseph's Island, 1881–7. *Res.*
BELL, Christopher Rolls; *b.* Frome, Som.; *o.* D. 1865, P. 1867, Ont. *S.* Douglas, 1867–8; Eganville, 1869.
BELT, William, M.A. Trin. Coll., Tor.; *b.* Williamsburg, Ont.; *o.* D. 1850, P. 1851, Tor. *S.* Scarborough, 1853–4.
BETHUNE, Rt. Rev. Alexander Neil, D.D. (son of a Presbyterian minister [*see* p. 139]; *o.* 1823, Que. *S.* Grimsby, 1823–6; Cobourg, 1827–57; (Archdn. of York 1847, *cons.* Bp. of Niagara, and Coadj. Bp. of Toronto 1867, and became second Bp. of Toronto same year). Died 1879.
BETHUNE, John (brother of above); *o.* 1814, Que. *S.* Elizabeth Town and Augusta, 1814–17.
BETTRIDGE, William. *S.* Woodstock, 1841–53.
BLAKE, Dominick E. *S.* Adelaide, 1833–46; Thornhill, 1847–57.
BLAKEY, Robert. *S.* Prescot, 1822–4; Augusta, 1825–9; Prescot, 1830–52.
BLEASDELL, William, M.A. T.C.D.; *b.* 1810, Preston; *o.* D. 1845, P. 1846, Ches. (? *S.* 1848–9); Port Trent, 1850–7.
BOGERT, D. F., M.A. T.C.T. *S.* Kitley, 1865–7.
BOOMER, Very Rev. Michael, LL.D. T.C.D.; *b.* Jan. 1, 1810, Lisburn Ir.; *o.* D. 1840, P. 1841, Tor. *S.* Gault, 1840–57 (became Dean of Huron 1875).
BOURN, George; *o.* 1846, Tor. *S.* Orillia, 1850–2.
BOUSFIELD, Thomas; *b.* London; *ed.* Cobourg Coll.; *o.* D. 1850, P. 1852, Tor. *S.* Woolf Island, 1852–5; Northport, 1856–7.
BOWER, E. C. *S.* Seymour, 1850–1; Midland District, 1852–3; Barriefield, 1854–7.
BOYDELL, James, B.A. (*tr.* P.Q.) *S.* Bracebridge, 1885–92.
BOYER, R. C. *S.* Mersea &c., 1850–1; Tamworth, 1868.
BRENT, Henry, M.A. T.C.T.; *b.* 1818; *ed.* Cobourg Coll.; *o.* D. 1846, P. 1847, Tor. *S.* Barriefield, 1851–3; Clarke, 1854–7.

BROUGH, Charles Crosbie, B.A. *S.* Gt. Manitoulin Island, 1841; London, 1842–57.
BROWN, Charles. *S.* Malahide, 1850–6.
BROWN, Frederick Davy; *ed.* Huron Coll.; *o.* D. 1878, P. 1879, Hur. *S.* Clarksburg, 1878–81.
BULL, George Armstrong, M.A. T.C.T.; *b.* Dublin; *o.* D. 1851, P. 1852, Tor. *S.* Barton, 1854–7.
BURGESS, H. J. *S.* Kitley, 1868–9.
BURKE, Joseph William, B.A. T.C.D.; *o.* D. 1865, P. 1866. *S.* Lanark, 1865–7; Almonte, 1868.
BURNHAM, Mark. *S.* St. Thomas, 1829–52; Peterborough, 1853.
BURROWS, Joshua L. *S.* Tamworth, 1863.
BURT, William Arthur John; *ed.* T.C.T.; *o.* D. 1891, Alg. *S.* Burk's Falls and Port Carling, 1892.

BYRNE, John (Burne J. 1826 ? the same). *S.* Richmond, 1822–6.
CAMPBELL, Robert Francis. *S.* Goderich, 1840–50; Bayfield, 1851–7.
CAMPBELL, Thomas; *o.* D. 1820, Que. *S.* Belleville, 1821–34.
CAMPBELL, T. S. *S.* Stafford, 1863–6.
CAREY, John. *S.* Walpole Island (Indians), 1844–5. *Res.*
CARMICHAEL, Very Rev. James, M.A., D.C.L. Bp.'s Coll., Len.; *b.* Ireland; *ed.* Trinity Dub. School; *o.* D. 1859, P. 1860, Hur. *S.* Clinton, 1859–67 (became Dean of Montreal 1883).

CARRY J. (? *tr.* L.C.) *S.* Sault Ste. Marie, 1865–7.
CARTWRIGHT, Robert D. *S.* Kingston, 1841.
CAULFIELD, Abraham St. George. *S.* Burford, 1847–52; St. Thomas, 1853–7.
CHANCE, James; *b.* 1828, England; *ed.* Chelt. Coll.; *o.* D. 1856, P. 1857, Tor. *S.* Paisley, 1878; Tyrconnell, 1879.
CHOWNE, Alfred W. H. *S.* Rosseau, 1881–9; Emsdale, 1890–2.

CLARKE, James. *S.* St. Catherine's, 1829–41.
CLARKE, J. S. *S.* Seymour, 1853–5; Kingston, 1856–7.
CLARKE, W. C.; *ed.* Cobourg Coll. *S.* Packenham, 1852; Lamb's Pond, 1853–7.
CLERK, Charles Robert. *S.* Mary Lake, 1881–2.
CLOTWORTHY, William. *S.* Wardsville, 1861–2; Drumbo, 1862–4; Mount Pleasant, 1865–7.
CODD, F. (*tr.* L.C.) *S.* Brudenhall, 1878.
COGHLAN, James (*tr.* L.C.) *S.* Port Hope, 1830–6.
COLE, Joseph Stinton, B.A. St. John's Coll., Cam.; *o.* D. 1873, Tor., P. 1875, Alg. *S.* Bracebridge, 1881–2; Manitowaning, 1884–5, 1886–7.

COLEMAN, James. *S.* Walpole Island, 1841–3.
COOKE, George Brega; *b.* Mt. Pleasant, Ont.; *ed.* T.C.T.; *o.* D. 1878, P. 1879, Niag. *S.* Sault Ste. Marie, 1883–4. *Res.*
COOPER, Henry. *S.* Blenheim, 1880–1.
COOPER, Henry Cholwell. *S.* Devonshire Settlement, 1840–9; Etobicooke &c., 1850–7.
COOPER, Richard Stephen; *o.* D. 1862, P. 1863, Huron. *S.* Paisley, 1863–7; Arran and Southampton, 1867–81.
CORDNER, Robert; *b.* Dublin; *ed.* Huron Coll.; *o.* D. 1868, P. 1869. *S.* Paisley, 1869–75.

COX, R. Gregory. *S.* Prince Edward, 1850–1; Wellington, 1852–7.
CREEN, Thomas; *o.* 1826, Que. *S.* Niagara, 1826–53.
CROMPTON, William; *b.* Manchester; *ed.* Chester Tr. Coll.; *o.* D. 1875, P. 1879, Alg. *S.*, in Muskoka District, 1877–82; Aspdin, 1884–9. *Res.* Planted over 20 churches in the backwoods.
CRONYN, Rt. Rev. Benjamin, M.A., D.D., T.C.D.; *b.* 1802, Kilkenny: *o.* D. 1825 Rap., P. 1827 Tuam. *S.* London, 1832–53. *Cons.* first Bp. of Huron Oct. 28, 1857, at Lambeth. Died Sept. 2, 1871.
CURRAN, John Philpot; *o.* D. 1856, P. 1857. *S.* Southampton, 1860–7; St. Mary's, 1860–70; Walkerton, 1871–5.
DARLING, William Stewart. *S.* Mono, 1842–3; Scarborough, 1844–52; Toronto, 1853–7.

DAUNT, William, M.A.; *b.* Ireland; *o.* D. 1865, P. 1866, Hur. *S.* Dungannon, 1866–8; Bayfield, 1868–70.
DAVID, W. *S.* Brockville, 1853.
DAVIS, William; *b.* Ireland; *ed.* Huron Coll.; *o.* D. 1864, P. 1867, Hur. *S.* Blenheim, 1864–7; Wingham, 1876–7.
DAWSON, A. *S.* Madoc, 1873–5.
DEACON, Job; *b.* 1794; *o.* 1823, Que. *S.* Adolphus Town and Fredericksburg, 1823–50. Died May 1850.
DENROCHE, C. T. *S.* Arnprior, 1868–70. *Res.*
DENROCHE, Edward, M.A. (from Ireland). *S.* Brockville, 1833–53. *Res.* ill.
DESBARRES, Thomas Cutler, M.A. K.C.W.; *o.* D. 1875, P. 1876, Hur. *S.* Aylmer, 1861–2; Dorchester, 1863–5; Eastwood, 1866–9.
DEWAR, E. H. *S.* Sandwich, 1853–7.
DIXON, Ven. Alexander, B.A. King's Coll., Tor.; *b.* Ireland; *o.* 1848, Tor.; (Ardn. of Guelph 1883). *S.* Louth, 1851–7.
D'OLIER, R. H. *S.* Peterborough, 1833–8.
DOWNIE, John, B.D. Western Univ., Can.; *o.* D. 1869, P. 1870, Hur. *S.* Colchester, 1871–3; Morpeth, 1874–6.
DUBOURDIEU, J. *S.* Bayfield, 1863–7.
EARLEY, T. W. *S.* Finch, 1873–7.
ECHLIN, A. F. *S.* Madoc, 1876–8.
EDE, J.; *ed.* Cobourg Coll. *S.* Hamilton, 1850.
EDELSTEIN, Simeon Immanuel Gottfried; *b.* Warsaw; *ed.* Germany; *o.* D. 1877, P. 1878, Hur. *S.* Eagle, 1880–1.
EDGE, John. *S.* Bentinck, 1851.
ELLIOTT, Adam. *S.* Grand River, 1853 [p. 169].
ELLIOTT, Francis Gore. *S.* Colchester, 1840–57.
ELLIOTT, Joseph; *ed.* T.C.T.; *o.* D. 1877, P. 1878, Ont. *S.* Finch, 1878.
ELMS, Rossington. *S.* Beverley (formerly "Bastard"), 1826–9; Younge, 1826–32.
ELWOOD, Edward Lindsay, B.A. T.C.D.; *b.* 1811, Cork. *S.* 1848–9; Goderich, 1850–7.
EVANS, Francis. *S.* Woodhouse, 1828–38; and 1851–3 (Simcoe, 1839–50).
EVANS, William; *b.* May 15, 1854, Liverpool; *ed.* St. Bees Coll.; *o.* D. 1889, P. 1890, Alg. *S.* Aspdin, 1890; Schreiber, 1890–2.

EVANS, William B. *S.* Durham, 1863–75.
FALLS, Alexander Sydney, B.A. T.C.D.; *b.* Ireland; *o.* D. 1850 Dub., P. 1851 Tuam. *S.* Adelaide, 1863–8.
FAUQUIER, Rt. Rev. Frederic Dawson; *b.* June 1817, Malta: *ed.* Cobourg Coll.; *o.* D. 1845, P. 1846, Tor. *S.* Huntingford, 1851; Zorea, 1852–7. *Cons.* first Bishop of Algoma October 28, 1873, at Toronto. Died Dec. 7, 1881, Toronto, of heart disease.
FIDLER, Thomas. *S.* Fenelon Falls, 1840–7. Drowned 1847 by boat being carried over Fenelon Falls.
FISHER, Andrew. *S.* Finch, 1865–8; Lanark, 1869–72.

FLANAGAN, J. *S.* Barton, 1839–43
FLETCHER, John, M.A. T.C.D. and T.C.T.; *b.* Chambly, Q.; *o.* D. 1846 Que., P. 1848 Tor. *S.* Mono, 1851–7.
FLETCHER, Robert. *S.* Mersea &c., 1861–2; Colchester, 1863–6.
FLOOD, John. *S.* Richmond, 1841–55.
FLOOD, Richard. *S.* Beckwith, 1833; Caradoc, 1834–46; Delaware, 1841–55.
FORBES, Alexander Charles; *ed.* Hur. Coll.; *o.* D. 1878, P. 1879, Hur. *S.* Bayfield, 1878; Paisley, 1879.
FORSYTHE, J. W. *S.* Pembroke, 1878.
FRASER, Donald. *S.* Esquessing, 1851.
FRASER, John Francis, B.A. Queen's Coll., Kingston; *o.* D. 1875, P. 1876, Ont. *S.* Plantagenet, 1878.
FRENCH, Charles Albert; *ed.* C.M.S. Coll., Islington; *o.* D. 1880 Lon., P. Rip. *S.* Huntsville, 1883; *tr.* N.B.
FRENCH, William Henry; *o.* D. 1873, P. 1880, Tor. *S.* Gravenhurst, 1892.

FRITH, I. C. *S.* Queenston, 1821.
FROST, Frederick; *b.* Essenden; *o.* D. 1881, P. 1883, Alg. *S.* Sheguiandah, 1888–92.

FULLER, Rev. Thomas Brock, D.D., D.C.L. (*tr.* L.C.) *S.* Thorold, 1840–57; Ardn. of Niagara, 1869; *cons.* first Bp. of Niagara 1875 in St. Thomas', Hamilton, Can.) Died Dec. 17, 1884.
GANDER, George; *ed.* Wycliffe Coll., Tor.; *o.* D. 1887, Alg. *S.* Sandridge, 1888–9.
GARRETT, Richard; *ed.* Cobourg Coll.; *o.* 1845, Tor. *S.* Brock, 1846–57.
GARRETT, Thomas, B.A. T.C.T.; *b.* Magherafelt; *o.* D. 1868, P. 1869, Ont. *S.* Cumberland, 1868–72.
GAVILLER, George Herbert; *b.* Tecumseth, Can.; *ed.* Wycliffe Coll., Tor.; *o.* D. 1885, P. 1886, Alg. *S.* Parry Sound, 1888–92.

GEDDES, Very Rev. J. Gamble, D.C.L. T.C.T.; *b.* Kingston, Can.; *o.* D. 1834, P. 1835, Que. *S.* Hamilton, 1841–53. Died Nov. 16, 1891.
GIBSON, John. *S.* Georgiana, 1841–52.
GILLMOOR, Gowan. *S.* North Bay, 1889; Sudbury, 1890–1; Rosseau, 1892.

GIVINS, Saltern. *S.* Quinte Bay (Indians), 1831–50; Oakville, 1851; Toronto, 1852–3.
GODFREY, James, B.A. T.C.T.; *b.* Carrigaline; *o.* D. 1851, P. 1852, Tor. *S.* Niagara, 1852; Goulburn and Huntley, 1853–7.
GRAHAM, George. *S.* Trafalgar, 1837–50; Nassagaweya, 1851–2.
GRASSETT, Elliott, B.A. Tor. Univ.; *o.* 1848, Tor. *S.* Fort Erie, 1850–1, 1853–7 (Toronto, 1852).
GRASSETT, H. J. *S.* Toronto, 1841, 1852–3.
GREEN, William. *S.* Somba &c., 1864–6.
GREENE, Frank F. W. (*tr.* Man.) *S.* Sault Ste. Marie, 1885–9.
GREENE, Thomas. *S.* Wellington Square, 1843–57
GREIG, William. *S.* Kingston, 1850–5.
GRIBBLE, Charles B. *S.* Lake Erie, 1841; Dunnville, 1842.
GRIER, John; *o.* D. 1824, P. 1826, Que. *S.* Carrying Place, 1824–41; Belleville, 1841–53.
GROUT, George R. F.; *o.* P. Que. 1828. *S.* Grimsby, 1827–50.
GROUT, George William Geddes, M.A.; *b.* Canada; *o.* D. 1860, P. 1861, Tor. *S.* Sydenham, 1863–4; Portland, 1865.
GROVES, J. S. *S.* Victoria, 1852–7.
GUNNE, John; *ed.* Cobourg Coll.; *o.* 1845, Tor. *S.* Dawn, 1851–7.
GUNNING, William H. *S.* Brockville, 1830–2, 1846; Younge, 1837; Toronto district, 1838; Elizabeth Town and Lamb's Pond, 1839–52.

HAINES, Samuel Charles. *S.* Durham &c., 1860-2. *Res.* ill.

HALLEN, George; *ed.* Trin. Coll., Ox.; *o.* D. 1817, P. 1818, Wor. *S.* Penetanguishine, 1840-57.

HALLIWELL, H. *S.* Finch, 1870-2.

HARDING, Freeman; *b.* Canada; *ed.* Huron Coll.; *o.* D. 1866, P. 1867, Hur. *S.* Aylmer, 1866-70; Mitchell, 1871-5.

HARDING, Robert; *b.* Limerick; *ed.* Cobourg Coll.; *o.* D. 1843, P. 1844, Tor. *S.* Emily, 1846-57.

HARPER, W. F. S.; *o.* Que. *S.* Newcastle, 1838; March, 1839-40; Bath, 1841-53.

HARRIS, James. Travelling Missy., 1852; Mountain and Edwoodsburg, 1853-7.

HARRIS, Michael; *o.* 1819, Que. *S.* Perth &c., 1819-52.

HARRIS, Samuel. *S.* Townsend, 1834; Waterford, 1865.

HARTE, Richard. *S.* Richmond, 1828; Beckwith, 1829-33.

HAYWOOD, Henry. *S.* London, 1853.

HEATHER, G. A. *S.* Ontario district, 1862.

HEATON, H. *S.* Sault Ste. Marie, 1882.

HEBDEN, J. *S.* Hamilton, 1853.

HENDERSON, William, D.D. Trin. Coll., Dub.; *b.* Londonderry; *o.* D. 1857 Bath, P. 1858 Meath. *S.* Pembroke, 1862-9.

HERCHMER, W. M. *S.* Kingston, 1841-6, 1853.

HICKIE, John (from Ireland); *o.* 1842, Tor. *S.* Fenelon Falls, 1852-7.

HILL, Arthur. *S.* Gwillimbury, 1851-7.

HILL, Bold Cudmore, B.A. *S.* York and Grand River, 1841-57.

HILL, George S. J. *S.* Mono, 1844; Stanley Mills, 1845-50; Markham, 1851-7.

HILL, Jeffery, M.A. Univ. Tor.; *o.* D. 1868, P. 1869, Hur. *S.* Meaford, 1875-9.

HILL, Rowland. *S.* Proton, 1866-9.

HILTON, J. *S.* Norwood, Asphortel, 1854-5; Perrytown, 1856-7.

HINCKS, John Perrott; *b.* Belfast; *ed.* Queen's Coll., Bel.; *o.* D. 1860, P. 1862, Hur. *S.* Exeter, 1861-4; Ingersoll, 1865-7.

HINDE, William; *b.* Maryport; *ed.* St. Bees Coll.; *o.* D. 1872, P. 1874, Mon. *S.* Clarksburg, 1876-7.

HOBSON, W. Henry. *S.* Chatham, 1842-9.

HODGKIN, Thomas Isaac, M.D.; *o.* D. 1865, P. 1866, Hur. *S.* Kincardine, 1866-72.

HOLLAND, Henry, B.A. Queen's Coll., Cam.; *b.* Raithby; *o.* D. 1841 Dur., P. 1842 Ches. *S.* Tyrconnell, 1850-7.

HOUGH, William (*tr.* L.C.) *S.* Brantford and Woodhouse, 1826-7. *Res.* ill.

HOUGHTON, T. *S.* Ernest Town, 1826.

HUDSON, T. *S.* Lanark, 1872-7.

HUTCHINSON, James. *S.* Meaford, 1859-65; Kirton, 1866-8.

INGLES, Charles Leicester, M.A.; *o.* Tor. 1848. *S.* Stamford, 1851-3.

JACOBS, Peter; *o.* D. 1856, P. 1857, Tor. *S.* Mahnetoohning (Indians), 1856-64. Died 1864 of consumption.

JAMIESON, Andrew; *ed.* Cobourg Coll., Tor.; *o.* 1842, Tor. *S.* Brock, 1842-5; Walpole Island (Indians), 1845-57, 1861-85. Died June 24, 1885.

JENKYNS, E. H. *S.* Tamworth, 1869; Pembroke, 1870.

JEPHCOTT, F., M.D. (*tr.* Man.) *S.* Burk's Falls, 1887.

JESSUP, H. Bate. *S.* Dundas and Ancaster, 1850; Port Burwell, 1853.

JOHNSON, John. *S.* March, 1840-1.

JOHNSON, William. *S.* Sandwich, 1829-39.

JOHNSON, W. A. *S.* Cobourg, 1853.

JOHNSTON, Richard Waller; *b.* Ireland; *ed.* T.C.D.; *o.* D. 1859, P. 1861, Hur. *S.* Proton &c., 1861-2.

JOHNSTONE, R. W. (? same as above). *S.* Colchester, 1876-9.

JONES, Kearney Leonard, M.A., B.D., T.C.D.; *b.* Brockville; *o.* D. 1866, P. 1867, Ont. *S.* Madoc, 1867. Died 1891.

KELLOG, S. Benson. *S.* Eastwood, 1861-6.

KENNEDY, John; *ed.* Cobourg Coll.; *o.* 1848, Tor. *S.* Grand River (Indians &c.), 1850, 1853.

KENNEDY, Thomas Smith; *o.* D. 1839, Mon., P. 1840, Tor. *S.* Clarke & Darlington, 1840-52.

KER, Matthew, D.D.; *b.* Ireland; *ed.* Cobourg Theo. Coll.; *o.* D. 1842, P. 1845, Tor. *S.* March, 1847-54; Osnabruck, 1855-7; *tr.* L.C.

KEYS, George; *b.* Roslin, Ont.; *ed.* Bexley Hall, Ohio; *o.* D. 1861, P. 1862, Hur. *S.* Chatsworth, 1863-4, 1878-81 (Holland, 1865, 1873-7); Sullivan, 1866; Exeter, 1867-72.

KIRBY, Murdoch Charles; *ed.* Mon. Th. Coll.; *o.* D. 1887, P. 1889, Alg. *S.* Fort William West, 1888-92.

KNIGHT, Samuel Enos; *b.* Oct. 26, 1854, Barbados; *ed.* Cod. Coll.; *o.* D. Gui., P. Barb. *S.* Bracebridge, 1883; Port Carling, 1884-7.

LAMPMAN, Archibald, B.A. T.C.T.; *b.* Canada; *o.* D. 1850, P. 1851, Tor. *S.* London, 1852; Blanchard, 1853-7.

LANGHORNE, John (ex-Curate Harthill, Ches.); *b.* Wales; *ed.* St. Bees Coll. *S.* Cataraqui district, viz.: Ernest (or Ernest Town), and Fredericksburg, 1787-1813. *Res.* ill.

LAUDER, William B., B.A. T.C.D.; *b.* 1819, Youghal. *S.* Napanee, 1849-57.

LEEDS, John. *S.* Elizabeth Town &c., 1818-23; Fort Erie, 1824-8; *tr.* L.C.

LEEMING, Ralph. *S.* Ancaster (and Grand River Indians), 1816-29; March and Huntly, 1830-1; Hamilton, 1832-3.

LEEMING, William; *ed.* St. Bees Coll. *S.* Ancaster &c., 1816-18; Chippawa &c., 1820-40.

LETT, Stephen, LL.D. *S.* Toronto, 1848-57.

LEWIS, Most Rev. John Travers, M.A., T.C.D., D.D., LL.D.; *b.* 1825, Garrycloyne Castle, Ir.; *o.* D. 1848 Ches., P. 1849 Down. *S.* Ottawa, 1849-50; W. Hawkesbury, 1851-3; Brockville, 1854-7. *Cons.* Mar. 25, 1862, 1st Bp. of Ontario. Became Metropolitan of Canada & Archbp. of Ontario 1893.

LEWIS, Richard. *S.* Beckwith, 1853-7.

LINDSEY, J. G. B. *S.* Matilda, 1830-40; Williamsburgh, 1841-5. Died Dec. 1845, of fever contracted while visiting emigrants.

LLWYD, Thomas; *b.* Salford; *o.* D. 1877, P. 1878, Alg. *S.* Gravenhurst, 1883; Huntsville, 1884-92.

LOGAN, William, M.A. T.C.T.; *b.* Scotland; *o.* D. 1850, P. 1851, Tor. *S.* Cartwright and Manvers, 1851-7; Millbank, 1869.

LOW, George Jacob; *b.* Calcutta, *ed.* T.C.T.; *o.* D. 1864, P. 1865, Hur. *S.* Millbank, 1864-7, 1872.

LOWE, H. P. *S.* Aspdin, 1890-2.

LUNDY, Francis James, D.C.L. *S.* Niagara, 1848-9; Grimsby, 1850-7.

MacALPINE, Harvey; *ed.* Cobourg Coll.; *o.* 1845 Tor. *S.* Kemptville, 1846-50.

MACARTNEY, G. D. *S.* Plantagenet, 1864-5. *Res.* ill.

MACAULAY, Allan. *S.* Young St., 1828; March, Huntly, and Goulbourn, 1827-9. Died.

MACAULAY, William. *S.* Hamilton, 1819-27; Hallowell, 1828-38; Picton, 1839-53 [p. 159].

MacGEORGE, Robert Jackson. (? *S.* 1841); Streetsville, 1842-7.

MACHIN, Charles John. *S.* Port Arthur, 1885-92 [¶ 1886-92].

MacINTYRE, John; *b.* 1807, Scotland; *o.* D. 1841, P. 1842, Tor. *S.* Orillia, 1841-9; Murray, 1850; Carrying Place, 1851; *tr.* Tas.

MACK, Frederick. *S.* Williamsburg, 1831; Osnabruck, 1831 & 1838; Amherstburg, 1839-53.
MACKENZIE, F H. *S.* Mountain, 1870-2.
McKENZIE, J. G. D.; *ed.* Cobourg Coll.; *o.* 1845, Tor. *S.* Toronto, 1848-55. *Res.* ill.
MACKINTOSH, Alexander. *S.* St. Thomas ("Port Talbot"), 1824-9.
McMORINE, John Ker, M.A. Kingston Univ.; *b.* Melbourne, Q.; *o.* D. 1867, P. 1868, Ont. *S.* Lanark, 1867-9; Thunder Bay, 1880-4. *Res.*
McMURRAY, Ven. William, D.C.L., T.C.T.; *b.* 1810, Ireland; *o.* D. 1833 Que., P. 1840 Tor. *S.* Ancaster &c., 1841-52 (Ardn. of Niagara, 1875-94). Died Niagara, May 19, 1894.
MacNAB, Alexander, D.D. *S.* Rice Lake, 1851-2; Darlington &c., 1853-7. Died Nov. 15, 1891
MAGNAN, William Burbury; *ed.* T.C.T.; *o.* D. 1884, P. 1885, Alg. *S.* Burk's Falls, 1884-5. *Res.*

MAGRATH, James (from Ireland). *S.* Toronto &c., 1827-50.
MARSH, J. Walker. *S.* Elora, 1850-2.
MARSH, Thomas William, B.A. Tor. Univ.; *o.* 1848, Tor. *S.* Pickering, 1850-1; Equessing, 1852-7.
MATTHEWS, Charles. *S.* Yonge, 1836-8; York, 1838-41.
MAYERHOFFER, V. P. *S.* Markham, 1830-2, 1843-50.
MAYNARD, George. *S.* Toronto, 1840-1; Logansville, 1842-50.
MELLISH, Henry Frederick; *b.* Worksop; *o.* D. 1860, P. 1862, Hur. *S.* Wilmot and Haysville, 1861-71; Holland, 1872; Mt. Pleasant, 1873-5.
MERRITT, R. N. *S.* Gore district, 1850-1; Barton, 1852-3.
MIDDLETON, Isaac. *S.* Kincardine, 1859-62.
MILLER, Andrew Elias; *b.* U.S.; *ed.* Tor. Univ.; *o.* D. 1863, P. 1864, Hur. *S.* Shipley, 1863-4; Howick and Wallace, 1865-70 (Listowell, 1866); Tyrconnel, 1877-8.
MILLER, John, M.A. T.C.D. *S.* Ancaster, 1830-40.
MITCHELL, Richard, B.A. T.C.D.; *b.* about 1820, Monaghan. (? *S.* 1848-9); Toronto, 1850-1; York Mills, 1852-7.
MOCKRIDGE, Charles Henry, D.D. T.C.T.; *b.* Brantford, Can.; *o.* D. 1868, P. 1869, Ont. *S.* Madoc, 1868-71. ¶Org. Sec. S.P.G. Niagara Dio. 1883-92. Canon of Hamilton, 1887.

MOCKRIDGE, James; *ed.* Cobourg Coll.; *o.* 1843, Tor. *S.* Warwick, 1846-55; Port Stanley, 1856-7.
MOFFETT, W. B. *S.* Colchester, 1867-8.
MONTGOMERY, Robert A. *S.* Dungannon, 1861-2; Aylmer, 1863. Died ? 1865.
MORGAN, Edward. *S.* Barrie, 1856-8.
MORLEY, Thomas. *S.* Grand River (Indians), 1822-6; Chatham, 1827-37.
MORRIS, Ebenezer. Trav. Missy., 1842-7; Merrickville &c., 1848-57.
MORRIS, J. Alexander, M.A. Bp.'s Coll., Len.; *b.* Shrule, Ir.; *o.* D. 1852, P. 1853, Mon. *S.* Pakenham, 1854-7.
MORSE, William. *S.* Paris, 1841-9.
MORTIMER, Arthur, M.A. Cam. *S.* Warwick, 1841-5; Adelaide, 1846-53.
MORTIMER, George. *S.* Thornhill, 1833-45.
MOUNTAIN, Salter J. *S.* Cornwall, 1817-29.
MULHOLLAND, Arthur Hill Rigaud; *b.* 1823, Ballynahinch; *ed.* Foyle Coll. *S.* Owen's Sound, 1849-57.
MULKINS, Hannibal. *S.* Pakenham, 1841-50.
MULOCK, John Augustus; *b.* Ireland; *ed.* T.C.D.; *o.* D. 1849, P. 1846, Tor. *S.* Carlton Place, 1847-50; Fredericksburgh with Adolphustown, 1851-7. *Res.*
MURPHY, W. *S.* Wingham, 1866-75.
MYERS, Frederick (an ex-Lutheran minister); *o.* 1820, Que. *S.* Matilda, 1820-31.
NELLES, Abraham; *o.* 1830, Que. *S.* Grand River (Indians), 1829-37; Brantford, 1853.

NESBITT, A. C., B.A. Bp.'s Coll., Len.; *o.* D. 1864, P. 1865, Mon. *S.* Pembroke, 1871-7

NEWMAN, Edward Edmund; *b.* Wiltshire; *ed.* St. Bees Coll.; *o.* D. 1859, P. 1860, Hur. *S.* Perth Co., 1860; Howick, Wallace, &c., 1860-2; Kirkton, 1863-6.
NIMMO, John Henry, B.A. M.D. Kingston Coll.; *b.* Toronto; *o.* D. 1870, P. 1872, Ont. *S.* Tamworth, 1870-5.
NOBLE, William Thomas, B.A. Dur.; *o.* D. 1876, P. 1877, Rip. *S.* Gravenhurst, 1888-91. *Res.*

NORRIS, William H.; *o.* D. 1840, Tor. *S.* Scarborough, 1840-3.
NUGENT, Garrett, B.A. T.C.D.; *b.* 1822, Youghal. *S.* Barrie, 1852-5.
O'LOUGHLIN, A. J. *S.* Storrington, 1865-72.
O'MEARA, Frederick A., B.A., LL.D., T.C.D.; *b.* Wexford; *o.* D. 1837 Lon., P. 1838 Que. *S.* Sault Ste. Marie (Indians), 1839-41; Gt. Manatoulin Island (Indians), 1841-50.
OSBORNE, Alfred W., B.D. T.C.T. (*tr.* Man.) *S.* Gravenhurst, 1884-7. *Res.*
OSLER, Featherstone Lake, M.A. *S.* Tecumseth, 1841-57 [p. 161].

OSLER, Henry Bath; *b.* Falmouth; *o.* D. 1843, P. 1844, Tor. *S.* Bathtown, 1844-7; Lloydtown, 1848-57; and Albion, 1851-7.
PADFIELD, James William; *ed.* Up. Can. Coll.; *o.* 1833, Que. *S.* March and Huntly, 1833-8; Beckwith, 1839-42, 1847-52 (Franktown, 1841-6); Carrying Place, 1853.
PALMER, Arthur. *S.* Guelph, 1832-53 (Gore, 1841).
PARKIN, Edward (*tr.* L.C.) *S.* St. Catherine's, 1828; *tr.* L.C.
PATTERSON, Ephraim, M.A. *S.* Cobourg, 1850; Portsmouth and Woolfe Island, 1851; Stratford, 1852-7.
PATTERSON, R. S. *S.* Strathroy, 1836-70.
PATTON, Henry; *o.* D. 1829, P. 1830, Que. *S.* Oxford, 1829-38; Kemptville, 1839-45; Cornwall, 1846-53.
PENTLAND, John. *S.* Whitby (with Pickering, 1841-2), 1841-57.
PETRIE, George. Travelling Missy., 1842-8. Died of fever 1848.
PETTITT, Charles Biggar, M.A. McGill Coll., Mon., and T.C.T.; *o.* D. 1851, P. 1852, Tor. *S.* Wellington, 1852; Burford, 1853-6; Richmond, 1857.
PHILLIPS, Samuel H. *S.* (1) Hilsboro, 1863; Pilmpton, 1864; H. (1) 1865-7.
PHILLIPS, Thomas. *S.* Etobicoke, 1841-9.
PHILLIPPS, A. *S.* Vankleek Hill, 1873-4.
PIERCY, Charles; *o.* D. 1888, P. 1890, Alg. *S.* St. Joseph's Island, 1888-9; Sudbury, 1890-2; Burk's Falls, 1892.

PLANTE, Robert W.; *ed.* Mon. Th. Coll.; *o.* D. 1884, P. 1885, Alg. *S.* Mary Lake, 1884-6.
PLEES, Henry Edward; *ed.* Cobourg Coll.; *o.* D. 1848, Tor. *S.* Johnston district, 1851; Kemptville, 1852-7.
POLLARD, Richard; *o.* Que. *S.* Sandwich (with Amherstberg), 1802-23. A prisoner about 1813-14, during war with America.
PYNE, Alexander. *S.* Moore and Sarnia, 1841-5 Oakville, 1846-5 Carleton Place, 1851-2 Perth, 1853-7.
RADCLIFF, John. *S.* Amherst Island, 1839-40; Tanti Island, 1841.
RALLY, William Buchanan, M.A. Vienna Univ. (ex-Lutheran Minister); *o.* D. 1853, P. 1854, Ohio. *S.* Mitchell, 1859-65; New Hamburg (Germans &c.), 1866-9.
RAMSEY, Septimus F. *S.* Newmarket &c., 1848-57.

READ, Thomas Bolton; *ed.* Cobourg Coll.; *o.* D. 1842, P. 1845, Tor. *S.* Port Burwell, 1842–52; Orillia, 1853–7.

REVELL, Henry. *S.* Oxford, 1846–57.

RITCHIE, William; *ed.* Cobourg Coll.; *o.* 1843, Tor. *S.* Sandwich, 1843–51; Georgiana, 1852–7.

ROBERTS, Robert James. *S.* Bayfield, 1860–2.

ROBERTSON, David; *o.* 1827, Que. *S.* Matilda and Edwardsburg, 1828–31; *tr.* L.C.

ROBINSON, P. G. *S.* Burk's Falls, 1890–2. *Res.*

ROGERS, R. Washon. *S.* Kingston, 1843–57.

ROLPH, Romaine; *o.* D. 1819, P. 1822, Que. *S.* Amherstberg, 1819–38; Osnabruck, 1839–53.

ROTHWELL, John. *S.* Oxford, 1840–5; Amherst Island, 1846–57.

ROWE, Peter Trimble; *ed.* T.C.T. *S.* Garden River, 1880–1.

RUDD, James Sutherland, B.A. (*tr.* L.C.) *S.* Cornwall, 1801–3; tr. L.C.

RUTTAN, Charles; *ed.* Cobourg Coll.; *o.* D. 1844, P. 1845, Tor. *S.* Paris, 1850–5; Cobourg, 1856–7.

SALTER, George John Ranking, M.A. Ch. Ch., Ox.; *b.* Teignmouth; *o.* D. 1838, P. 1839, Ox. (? *S.* 1848–9); River St. Claire, 1850–1; Moore, 1852–5; Port Sarnia, 1852–7.

SAMPSON, William. *S.* Grimsby, 1817–21.

SANDERS, Thomas Exmouth; *o.* D. 1859, P. 1860, Hur. *S.* Walkerton, 1859–69 (Biddulph, 1863–7, 1870); Tilsonburg, 1871; Norwich, 1875–6; Otterville, 1877; Delhi and Lynedoch, 1878–81.

SANDYS, Ven. Francis William; *ed.* Cobourg Coll.; *o.* 1845, Tor.; (Archn. of Kent). *S.* Chatham, 1850–7.

SANSON, Alexander; *b.* Edinburgh; *o.* D. 1842, P. 1843, Tor. *S.* York Mills, 1842–51; Toronto, 1852–7.

SCADDING, Henry, D.D. St. John's Coll., Cam.; *o.* D. 1837, P. 1838, Que. *S.* Toronto, 1841–2, 1845–57.

SCAMMELL, Edward; *o.* D. 1869, P. 1870, Ant. *S.* Tamworth, 1876–8.

SCHAFFRANCK, A. (an ex-Lutheran Minister); *o.* 1865, Ont. *S.* Sebastopol, 1865; Arnprior, 1866.

SCHULTE, John, D.D., Ph.D.; *ed.* Coll. of the Propaganda, Rome; *o.* D. P. 1852 by Cardinal Patrizi; received into Ch. of England by Bp. Huron, 1862. *S.* Port Stanley, 1863; Berlin, 1864–6; Port Burwell, 1867.

SHANKLIN, Robert; *ed.* Cobourg Coll.; *o.* 1846, Tor. *S.* Oakville, 1852–7.

SHAW, William Elliott; *b.* 1819, Powerscourt, Ir.; *ed.* T.C.D. (? *S.* 1849).

SHAW, William Maw. *S.* Emily, 1841–5.

SHIRLEY, Paul; *ed.* Cobourg Coll.; *o.* 1842, Tor. *S.* Camden and Portland, 1848–57.

SHIRLEY, Robert. *S.* Richmond, 1834–8.

SHORT, Robert. *S.* Sandwich, 1824–7; Richmond, 1827–33; *tr.* L.C.

SHORTT, Jonathan (*tr.* L.C.) *S.* Franktown (or Beckwith), 1835–8; Port Hope, 1839–53.

SIMPSON, John Henry; *o.* D. 1866, P. 1870, Ont. *S.* Brudenell, 1867–8, 1872–7; Beachborough, 1869–71.

SIMS, Jabez W.; *b.* Basingstoke; *o.* D. 1858, Hur. *S.* Dungannon, 1863; Mahnetoaluning Island, 1864–8; Sheguiandah, 1868–9. Fell overboard in calm weather while visiting Killarney in boat, Sept. 1869, and drowned in sight of his wife and child.

SLADE, Edwin; *o.* D. 1862, Ont. *S.* Almonte, 1862–7. *Res.*

SMITH, Percy W.; *b.* London; *ed.* S.A.C.; (wrecked in the *Bohemian* on voyage to Canada, 1864;) *o.* D. 1864 Ont., P. 1866 Mon. *S.* Addington Road, 1864; Madoc, 1865. *Res.* ill

SMITHURST, J. *S.* Elora, 1853–7.

SMYTHE, William Herbert. *S.* Teeswater, 1863 Tamworth, 1864–8.

SOFTLEY, Edward, B.D. Beyley Hall, Gambia, U.S.; *o.* D. 1862, P. 1863, Hur. *S.* Walkerton, 1863–70; Millbank, 1871; Howick, 1872–4; Eastwood, 1875–6; Wilmot, 1877–9.

SPENCER, Albert; *b.* Lyn, Ont.; *o.* D. 1863, P. 1865, Ont. *S.* Douglas, 1863–5. *Res.*

SPRATT, George; *o.* D. 1822, P. 1823, Que. *S.* Yonge &c., 1822–6. *Res.*

STEPHENSON, Francis L., B.A.; *o.* D. 1862, Ont. *S.* Cumberland, 1863–7.

STEPHENSON, Richard Langford, M.A. (*tr.* L.C.) *S.* West Hawkesbury, 1854–7.

STEVENS, B. B. *S.* Queenston, 1820.

STEWART, Hon. Charles, D.D. [*see* L.C.] Visiting Missy. Up. Canada, 1820, 1822, and 1825.

STEWART, M. (or **E. M.**) *S.* Guelph, 1850–7.

STEWART, R. S. *S.* Strathroy, 1867.

STIMPSON, Elam Rush; *ed.* Cobourg Coll. *S.* Talbot District, 1850–1; Mount Pleasant, 1852–7.

STOUGHTON, John; *o.* D. 1819, Que. *S.* Ernest Town &c., 1819–29; Bath, 1830–7.

STOUT, William; *b.* Cork; *ed.* Huron Coll.; *o.* D. 1878, P. 1879, Hur. *S.* Wiarton, 1879–81.

STRACHAN, Rt. Rev. John, D.D.; *b.* Aberdeen, 1778; brought up a Presbyterian; *ed.* St. Andrews University; *o.* Que. D. 1803, P. 1804; appointed by the Crown a member of the Legislative Council of Upper Canada; Archn. of York 1827; *cons.* first Bishop of Toronto in Lambeth Palace Chapel, Aug. 4, 1839. *S.* Cornwall, 1803–11; "York," afterwards "Toronto," 1812–34; do. as Bishop first five years 1839–44. Died Nov. 1, 1867. Noted for "great energy and firmness of purpose. . . . Probably no one of all our Colonial Bishops has gone through more laborious journeyings, or has endured more hardness," and to him it was given to "build up a well-organised and living Church" [S.P.G. Minute, Dec. 1867].

STRACHAN John. *S.* Toronto, 1847.

STREET, George Charles. *S.* Emily, 1840–1; Newmarket, 1842–7; Port Stanley, 1848–53.

STRONG, Samuel Spratt (*tr.* L.C.) *S.* Bytown (after Col. By) 1842–57.

STUART, Ven. George Okill, D.D. (son of J. S.); *o.* 1800, Que.; (Bp.'s Commsy. for Up. Can. 1813, Archdn. of Kingston 1827). *S.* Yorktown, 1801–12; Kingston and Quenti (Indians &c.), 1812–53. Died first Dean of Ontario, 1862.

STUART, John, D.D., the "Father of the Church in Upper Canada" (*tr.* L.C.) (1789, Comsry. of Bp. N. Scotia for West Canada. *S.* Cataraqui (Kingston) (Quenti Bay and Grand River Indians), 1785–1811. Died at Kingston Aug. 15, 1811.

STUBBS, E. S. *S.* Port Carling, 1884. *Res.* ill.

TAYLOR, Robert J. Crosier. *S.* Peterborough, 1839, 1842–52 (Newmarket, 1840–1).

THOMPSON, Joseph. *S.* Cavan, 1819–40.

TIGHE, Stearne, B.A. T.C.D.; *b.* Dublin; *o.* D. 1859, P. 1860, Hur. *S.* Biddulph, 1861–2; Kincardine, 1863–5; Holmeshill, 1866–7.

TOCQUE, Philip, M.A. (*tr.* N.S.) *S.* Storrington, 1863; *tr.* L.C.

TOOKE, J. Reynolds. *S.* Marysburgh, 1850–5.

TOOKE, William Macaulay, B.A. T.C.T.; *o.* D. 1874 Tor., P. 1876 Niag. *S.* Port Sydney, 1877; Mary Lake, 1878–81; Gore Bay, 1882–5. *Res.*

TOWNLEY, Adam. *S.* Thornhill, 1841–2; Dunville, 1843–7, 1851–5; Port Maitland, 1848, 1851–5 (Portland, 1849–50); Paris, 1856–7.

TREMAYNE, Francis. *S.* Johnstown, 1851–7.

TREMAYNE, Francis, jun. *S.* Wellington, 1853–5; Milton, 1856–7.

TUCKER, William Guise, B.A. St. Pet. Coll., Cam.; *b.* 1812, Morehampton; *o.* D. 1835 Glos., P. 1836 Lon. (? *S.* 1850); Chinquacousy, 1851.

TUNNEY, R. W. *S.* Queenston, 1823-5.
USHER, James Campbell. *S.* ? 1838-9; Brantford, 1840-57.
VAN LINGE, J. *S.* Wilmot, 1853-7.
VESEY, Eustace A.; *ed.* Mont. Theo. Coll.; *o.* D. 1888, P. 1889, Alg. *S.* Burk's Falls, 1888-90.

WADE, —. *S.* Newcastle &c., 1836-7.
WADE, C. T. *S.* Peterborough, 1841.
WALL, Edward. *S.* Paisley, 1876-7.
WARD, James. *S.* Markdale, 1878, 1880-1.
WARR, George Winter; *o.* 1842, Tor. *S.* Oakville, 1842-5.
WATKINS, Nathaniel. *S.* Johnstown district, 1851-2; Eastern district, 1853-5; Waterloo, 1856-7.
WATSON, Thomas; *b.* Dublin; *ed.* Huron Coll.; *o.* D. 1864, P. 1865, Hur. *S.* Meaford, 1866-76; Bayfield, 1877.
WEAGANT, John Gunter (an ex-Lutheran Minister of Williamsburg); *o.* 1812, Que. *S.* Osnaburg and Williamsburg, 1813-33. *Res.*
WELBY, T. E. *S.* Sandwich, 1841-2
WENHAM, John. *S.* Port Erie and York, 1823-4; Elizabeth Town, 1824-7; Brockville, 1828-9.
WIGGINS, C. O. *S.* Seymour, 1840-1.
WILLIAMS, Alexander. (? *S.* 1840); Cornwall, 1841-3.
WILLIAMS, Septimus Lloyd; *o.* 1862, Ont. *S.* Lanark, 1862-5.
WILSON, Edward Francis; *b.* London; *o.* D. 1867 Lon., P. 1868 Hur. *S.* Sault Ste. Marie, 1884-5.
WILSON, John. *S.* Ernest Town, 1816-7-8. *Res.*
WILSON, Ven. John, M.A. T.C.T.; *b.* Ireland; *o.* D. 1843, P. 1844, Tor. (Ardn. of Peterboro' 1875). *S.* Colborne and Grafton, 1843-57.
WILSON, R. J. *S.* Morpeth, 1867; Howard, 1868.
WORRELL, John Bell; *ed.* Cobourg Coll.; *o.* 1848, Tor. *S.* Smith's Falls, 1850-7.
WRIGHT, Joel Tombleson; *o.* D. 1861, P. 1862 Hur. *S.* Wardsville, 1863-7.
WYE, George William; *b.* London; *ed.* Huron Coll.; *o.* D. 1869, P. 1870, Hur. *S.* Dungannon, 1869-70; Wardsville, 1871.
YOUNG, Arthur John; *b.* London; *ed.* K.C. Lon. &c.; *o.* D. 1885, P. 1886, Alg. *S.* Magnettawan, 1885-92; N. Bay, 1892.

MANITOBA AND N. W. CANADA (1850-1892)—125 Missionaries and 88 Central Stations. [*See* Chapter XXI., pp. 177-81.]

(Dioceses of RUPERTSLAND, founded 1849; SASKATCHEWAN, f. 1874; QU'APPELLE, f. 1874; and CALGARY, f. 1887. The Society has had no Missions in the other Dioceses of the Province, viz.:—Moosonee, f. 1872; Mackenzie River, f. 1883; Athabasca, f. 1874; Selkirk, f. 1890.)

AGASSIZ, Shafto Lewis; *b.* Oct. 31, 1859, Cambridge; *o.* D. 1885, P. 1888, Qu'Ap. *S.* Moose Mt., 1890; Cannington Manor, 1891.

AITKENS, George, B.A. Downing Coll., Cam.; *b.* Jan. 11, 1855, Southsea; *o.* D. 1879, P. 1880, Lic. *S.* Turtle Mountain, 1882-5.

AKEHURST, Henry Stephen; *ed.* Lon. Univ. and St. John's Coll., Qu'Ap.; *o.* D. 1889, P. 1890, Qu'Ap. *S.* Qu'Appelle, 1891-2.

ANSON, Rt. Rev. the Hon. Adelbert John Robert (D.D.) M.A. Ch. Ch., Ox.; *o.* D. 1864, P. 1865; *cons.* first Bishop of Assiniboia (now Qu'Appelle), June 24, 1884, in Lambeth Church. *S.* Regina, 1884-5; Qu'Appelle, 1885-90. *Res.* 1892.
ARMSTRONG, L. O. *S.* Emerson, 1879.

BAKER, Frank Vidler, B.A. Lon. Univ.; *o.* D. 1885, P. 1886, Can. *S.* Grenfell, 1889-91.

BARBER, William Davin, B.A. St. John's Coll., Winn.; *o.* D. 1887, P. 1888, Rup. *S.* Manitou, 1888-90. *Res.*
BARNES, W. H. (*tr.* Hon.) *S.* Banff and Anthracite, 1892.
BARR, Isaac. *S.* Prince Albert, 1874-5. *Res.*
BARTON, Bernard; *ed.* Em. Coll., Pr. Albert; *o.* D. 1890, P. 1891, Sas. *S.* St. Andrew's 1890-2.

BEAL, Thomas Gilbert; *ed.* S.A.C.; *o.* D. 1888, P. 1889, Qu'Ap. *S.* Moosomin, 1889-90; Grenfell, 1891-2.
BELT, A. J. *S.* Fort Qu'Appelle, 1888.
BOLTON, William Washington, M.A. G. and C. Coll., Cam.; *o.* D. 1881, P. 1882, Lich. *S.* Moosomin, 1883-6. *Res.* ill.
BRASHIER, H. B. *S.* Red Deer &c., 1892.

BRENTON, Charles John, M.A. (*tr.* N.S.) *S.* Emerson, 1880-2.

BROWN, William Edward; *b.* April 29, 1859, Smethwick; *o.* D. 1885, P. 1886, Qu'Ap. *S.* Qu'Appelle, 1886-7; Whitewood, 1888; Moose Jaw, 1889-92.
BRUCE, George; *b.* Manitoba; *ed.* St. John's Coll., Winn.; *o.* D. 1868, P. 1869, Rup. (? Station, 1868.)
BUNN, Thomas W., B.D. St. John's Coll., Winn.; *o.* D. 1885, P. 1886, Rup. *S.* Shoal Lake, 1886-7, 1890-1; Stonewall, 1888; Woodlands, 1892; Westbourne, 1892.

CARTWRIGHT, Harry Beauchamp, B.A. Christ Ch., Ox.; *b.* July 13, 1863, London; *o.* D. 1886, P. 1887, Man. *S.* Moose Mt., 1888; Cannington, 1889; Souris, 1890-1. *Res.*
CHENEY, W. Langham; *b.* Oxford; *ed.* St. John's Coll., Winn.; *o.* D. 1883, P. 1884, Rup. *S.* Sunny Side, 1883; Glenboro, 1891-2.

CHILDS, George Borlase, B.A. Mag. Coll., Ox.; *o.* D. 1881 Roch., P. 1883 Win. *S.* Whitewood, 1887; Qu'Appelle, 1888.
CHRISTMAS, Frederick W. Granville; *ed.* Sal. Coll.; *o.* D. 1879, P. 1881, Sal. *S.* Banff and Anthracite, 1888-9. *Res.*
CLARKE, W. C., D.D. *S.* Winnipeg, 1874-5.
COCHRANE, Thomas, B.A.; *o.* P. 1853, Rup. *S.* Red River (St. John), 1854-9.†
COGGS, T. Corrie, M.A., B.D., St. John's Coll., Winn.; *b.* London; *o.* D. 1884, P. 1885, Rup. *S.* Souris, 1886.
COLLIER, Henry Borrodale; *ed.* St. John's Coll., Winn.; *o.* D. 1888, Calg. *S.* Cochrane &c., 1888; Blind Man, 1889-90. *Res.*
COOK, Thomas; *b.* Manitoba; *ed.* St. John's Coll., Winn.; *o.* Rup. *S.* Fort Ellice, 1862-74; Westbourne, 1875-91. Died 1895.
COOMBES (Canon) **George Frederick,** M.A. St. John's Coll., Cam.; *o.* D. 1880, P. 1881, Ches. *S.* Winnipeg Cathedral Mission, 1888-92.

† Became Archdeacon of Cumberland.

COOPER, Alfred William Francis, M.A. T.C.D.; *b.* March 28, 1848, Carlow; *o.* D. 1873, P. 1874, Cashel. *S.* Kenbrae, 1885–6; ¶ Calgary, 1887–92.

COOPER, W. D. *S.* Morris, 1881–2.

COOPER, William Henry (*tr.* N.Z.) *S.* Travelling Missy. in N. W. Canada, 1883; *tr.* B. Col.

COWLEY, Alfred Edmeads; *b.* Fairford, Man.; *ed.* C.M.S. Coll., Isl., and St. John's Coll., Winn.; *o.* D. 1872, P. 1876, Can. *S.* St. James, Manitoba, 1881–2.

CROKAT, Robert Campbell, B.A. Keb. Coll., Ox.; *b.* Oct. 10, 1855, Sydenham; *o.* D. 1878, P. 1879, Sal. *S.* Fort Qu'Appelle, 1889.

CUNLIFFE, Thomas William; *ed.* St. John's Coll., Qu'Ap; *o.* D. 1888, P. 1889, Qu'Ap. *S.* Medicine Hat, 1889.

CUNNINGHAM, Charles, B.A. Univ. Manitoba; *ed.* Em. Coll. P. Albert; *o.* D. 1890, Calg. *S.* St. Edmonton, 1890–2.

DAVIS, F. F.; *b.* London, Ont; *o.* D. 1885, P. 1886, Rup. *S.* Virden, 1885–6.

DAVIS, J. Wallworth; *ed.* St. Bees Coll.; *o.* D. 1864, P. 1865, Pet. *S.* Shoal Lake, 1884–5. *Res.*

DAWSON, Leonard, B.A. Ch. Coll., Cam.; *b.* May 31, 1862, Croydon; *o.* D. 1886, P. 1887, Newc. *S.* Regina, 1889–92; Touchwood, 1891–2 (¶ 1890–1).

DE LEW, J., LL.D. *S.* Winnipeg, 1872.

DOBIE, George Nelson; *ed.* St. John's Coll., Qu'Ap.; *o.* D. 1888, P. 1890, Qu'Ap. *S.* Regina, 1889; Medicine Hat, 1890–1; Canington Manor, &c., 1892.

DRUMMOND, Henry Murray, B.A. St. John's Coll., Manit.; *o.* D. 1887, P. 1888, Rup. *S.* Russell, 1888–91. *Res.*

DUNDAS, A. B. *S.* Winnipeg &c., Cathedral Mission, 1880–2.

FIELD, Walter Saint John, M.A. Cor. Ch. Coll., Cam.; *b.* April 1, 1855, Dorndeu, T. Wells; *o.* D. 1878, P. 1879, Nor. *S.* Moose Mt., 1885–8.

FLETT, James (Canon), B.D. St. John's Coll., Winn.; *o.* D. 1880, P. 1881, Sas. *S.* Prince Albert, 1880–5; St. Catherine's, P.A., 1886–92; St. Paul's, P.A., 1890–2. *Res.* 1892.

FORNERET, George Augustus, M.A. McGill Univ., Mont.; *b.* Berthier-en-haut, Q. *S.* St. Catherine's P.A., and Carlton, 1877–9. *Res.*

FORTIN, Ivan Charles, B.A., B.D., St. John's Coll., Winn.; *o.* D. 1884, P. 1885, Rup. *S.* Winnipeg &c., 1884–5; Emerson, 1886–8; St. Andrew's, 1889; Rat Portage, 1890–1.

FORTIN, Ven. Octave, B.A. (*tr.* P.Q.) *S.* Winnipeg, 1876–7.

GARRIOCH, Alfred Campbell; *ed.* St. John's Coll., Winn.; *o.* D. 1876, P. 1886, Atha. *S.* Rapid City, 1892.

GARTON, William John; *ed.* C.M.S. Coll., Isl.; *o.* D. 1883, P. 1884, Atha. *S.* Gladstone, 1889–92.

GIRLING, R. H., B.A. St. John's Coll., Winn. *S.* Shoal Lake, 1892.

GOODMAN, Charles Sydney; *ed.* S.A.C.; *o.* D. P. 1889, Ont. *S.* Deloraine, 1892.

GOULDING, Arthur W., B.D. St. John's Coll., Winn.; *b.* 1861, Hampshire; *o.* D. 1883, P. 1884, Rup. *S.* Victoria, 1886–7; Stony Mount, 1888–9; Rockwood, 1890.

GREEN, William Henry; *b.* Dec. 22, 1857, Sedgley; *ed.* St. John's Coll., Cam.; *o.* D. 1888, P. 1891, Qu'Ap. *S.* Qu'Appelle, 1888–9; Whitewood, 1891–2.

GREENE, Frank F. W.; *b.* 1854, Port Nelson; *ed.* St. John's Coll., Winn.; *o.* D. 1881, P. 1883, Rup. *S.* Victoria, 1881–5; Stonewall, 1883–5; *tr.* Up. C.

GREGORY, James Walter, M.A. Pem. Coll., Cam.; *b.* Aug. 5, 1859; *o.* D. 1883, P. 1884, Sal. *S.* Qu'Appelle, 1883–4; Grenfell, 1885–6; Churchbridge, 1887; Regina &c., 1888–9.

HEWITT, Noah, B.A. St. John's Coll., Winn.; *o.* D. 1890, Rup. *S.* Manitou, 1890–2.

HILL, George Charles; *ed.* St. John's Coll., Winn. *S.* Boissevain, 1891–2.

HILTON, Ronald; *ed.* Em. Coll., P. Albert; *o.* D. 1886, P. 1887, Sas. *S.* Fort Macleod, 1887–92.

HOOPER, George Henry (*tr.* N.F.L.) *o.* D. 1858, P. 1864, N.F.L. *S.* Springfield, 1883–92.

INKSTER, Robert; *ed.* Em. Coll., P. Albert; *o.* D. 1880, P. 1889, Sas. *S.* Saddle Lake, 1880–6; Sarcee Reserve, Calgary, 1886–7. *Res.*

JEPHCOTT, Francis; *b.* Feb. 29, 1836, Stoke, War.; *ed.* Queen's Coll., Birm.; *o.* D. 1870 Hur., P. 1872 Ches. *S.* Gladstone, 1884; *tr.* Up. C.

JOHNSON, Walter Robert: *o.* D. 1889, Rup. *S.* Killarney, 1889–92.

JUKES, Mark; *b.* 1842, Canada; *ed.* Huron Coll.; *o.* D. 1875 Hur, P. 1876 Rup. *S.* Emerson, 1876–8.

KRAUSS, Arthur; *b.* Nov. 7, 1849, Manchester; *ed.* St. Aidan's Coll., Birk.; *o.* D. 1874, P. 1875, Dur. *S.* Qu'Appelle, 1889; Whitewood, 1890–1. *Res.*

LE JEUNE, William George; *o.* D. 1879, P. 1881, Lic. *S.* Fort Qu'Appelle, 1888–9.

LESLIE, Henry Thurtell, B.A. T.C.T.; *b.* Canada. *S.* Winnipeg &c., Cathedral Mission, 1882.

LEWIS, Dan, B.A. T.C.D.; *b.* 1842, Carmarthen; *o.* D. 1872, P. 1874, York. *S.* Fort Qu'Appelle, 1883–4, 1887.

LITTLER, Charles Rogers, B.D. St. John's Coll., Winn.; *o.* D. 1886, P. 1887, Rup. *S.* Gladstone, 1886–8; Neepawa, 1889–91; Selkirk, 1892.

LOWRY, William Hamilton, M.A. T.C.D.; *b.* March 12, 1854, Dublin; *o.* D. 1884, P. 1885, Rup. *S.* Rowan, 1884–5; Oak River, 1886–7–8; Deloraine, 1891. *Res.*

LYON, Paul Kemp; *ed.* Cam. Univ.; *o.* D. 1885, P. 1886, Qu'Ap. *S.* Abernethy, 1886–8; Churchbridge, 1889–91.

LYON, Walter Garnett, B.A. Down Coll., Cam.; *b.* June 28, 1858, Seaforth; *o.* D. 1885, P. 1886, Glos. *S.* Medicine Hat, 1887–8; Qu'Appelle, 1889–90; Moosomin, 1891–2.

McDONALD, Ven. Robert (Hon.), D.D. Univ. Manit.; *o.* D. 1852, P. 1853, Rup. *S.* York Fort, 1853.

M'KAY, Ven. George; *ed.* St. John's Coll., Winn., and S. S. Coll., Cam.; *o.* 1878, Sas. *S.* Fort Macleod, 1878–84. (During Riel's rebellion became Chaplain to Canadian loyal forces and rendered conspicuous services, which were rewarded by appt. as Ardn. of Alberta, 1885.)

MACLEAN, Rt. Rev. John; *ed.* Aberdeen Univ.; *cons.* first Bp. of Saskatchewan May 3, 1874, in Lambeth Pal. Chapel. *S.* Prince Albert, 1874–86. Died at P.A., Nov. 7, 1886, from a carriage accident while returning from a visit to Edmonton Mission—lay for 21 days in a skiff after the accident.

MANNING, John; *ed.* K.C.W.; *o.* D. 1874, P. 1875, N.S. *S.* Moose Jaw, 1891-2.

MATHESON, Edward; *ed.* Em. Coll., P. Albert; *o.* D. 1880, Sas. *S.* Prince Albert, 1880; St. Catherine's, P.A., 1882-6; Lethbridge, 1886-7; Battleford, 1888-92.

MATHESON, Samuel P., B.D. St. John's Coll., Winn.; *b.* 1852, Kildonan, Man.; *o.* D. 1875, P. 1876, Rup. *S.* Victoria, 1876-80; Winnipeg &c., Cathedral Mission, 1881-7; 1888-92.

MERCER, Frank A. S., B.A. St. John's Coll. Winn. *S.* Melita, 1892.

MILLS, Samuel, B.A. T.C.T. *S.* Emerson, 1883-5.
MILTON, W. T. *S.* Birtle, 1889-90.

MORTON, John James; *b.* Ontario; *ed.* Huron Coll.; *o.* D. P. 1874, Hur. *S.* Birtle, 1884-7.
NEWTON, William, Ph.D. (Canon); *o.* D. 1870 P. 1871, Tor. *S.* Edmonton, 1875-89; The Hermitage, Belmont &c., 1888-92.

NICHOLL, Edward Powell, M.A. B.N. Coll., Ox.; *b.* England; *o.* D. 1856, P. 1858, Llan. *S.* Manitou, 1887-9.
NICOLLS, William, M.A. St. John's Coll., Winn.; *o.* D. 1885, P. 1887, Qu'Ap. *S.* Moose Jaw, 1887-8; Whitewood, 1889; Medicine Hat, 1891-2.
O'MEARA, James Dallas (Canon), M.A. Tor. Univ.; *b.* 1849, Manitowaning, Can.; *o.* D. 1872 Hur., P. 1873 Rup. *S.* Winnipeg, 1872-4; do. Cathedral Mission, 1876-85, 1888-92.

OSBORNE, Alfred, B.D. (*tr.* Nass.) *S.* Regina, 1882-3; *tr.* Up. C.
OUTERBRIDGE, Thomas William; *ed.* St. John's Coll., Qu'Ap.; *o.* D. 1890, Sas. *S.* Mitford. 1890-1. *Res.*
OWENS, Owen; *o.* D. 1886, P. 1887, Qu'Appelle. *S.* Touchwood, 1888-9.

PAGE, Joseph, B.A. St. John's Coll., Winn.; *o.* D. 1890, Rup. *S.* Emerson, 1891-2.

PARKER, Arthur Leonard, M.A. T.C.T. *S.* Winnipeg &c., Cathedral Mission, 1882.
PELLY, Frederick William, M.A. Linc. Coll., Ox.; *b.* Aug. 6, 1854, Liverpool; *o.* D. 1879, P. 1880, St. Alb. *S.* Qu'Appelle, 1884-6. *Res.*
PENTREATH, Edwyn Sandys Wetmore (*tr.* N.B.) *S.* Winnipeg, 1882-3.

PINKHAM, Alfred George (brother of Bp. P.); *ed.* St. John's Coll., Winn.; *o.* D. 1880, P. 1881, Rup. *S.* Victoria, 1880-2.
PINKHAM, Rt. Rev. William Cyprian, D.D. Univ. Manit., and D.C.L. Tor.; *b.* Nov. 11, 1844, St. John's, N.F.L.; *ed.* Church Academy, St. John's, and S.A.C.; *o.* D. 1868 Huron, P. 1869 Rup. *S.* St. James', Assiniboia, 1868-81 ¶Organising Sec. S.P.G. for Rup. Diocese, 1883-6. B.D. Lambeth, 1879, "on account of his services to the Church, especially in the cause of education"; Ardn. Manitoba, 1882; *cons.* (second) Bp. of Saskatchewan, Aug. 7, 1887, in H. Trin., Winnipeg; Bp. also of Calgary since its formation out of Sas., 1887.

PRITCHARD, John Francis; *ed.* Em. Coll., P. Albert; *o.* D. 1884, P. 1885, Sas. *S.* South Branch, 1884; Battleford, 1885-7; Lethbridge, 1888-91. *Res.*
PRITCHARD, Samuel; *ed.* St. John's Coll., Winn.; *o.* D. 1866, P. 1868, Rup. *S.* St. Paul's and Springfield, 1872-82.

PUGHE, Hugh William, *ed.* St. Bees Coll.; *o.* D. 1886, P. 1888, Rup. *S.* Souris, 1889.
QUINNEY, Charles; *o.* D. 1879 Sas., P. 1889 Rup. *S.* Oak Lake, 1888-92.

ROSS, William Morrey, M.A. Bp.'s Coll., Len.; *o.* D. 1854, P. 1855, Que *S.* Russell, 1884-5.
ROUNTHWAITE, J. F., M.A. *S.* Rounthwaite and Milford, 1883. Died of apoplexy Dec. 24, 1883.
ROY, Franklin Edward; *ed.* Mont. Coll., and St. John's Coll., Winn.; *o.* D. 1889, Rup. *S.* Oak River, 1889; Bradwardine, 1890-1. *Res.*

SARGENT, John Paine, B.A. (*tr.* N.Sco.) *S.* Rapid City, 1880-2; Moose Jaw, 1883-7; Moosomin, 1888-9; Fort Qu'Appelle, 1890-2.
SHEPERD, Lorenzo, B.A. T.C.D.; *b.* 1843, Dublin; *o.* D. 1867, P. 1868, Dub. *S.* Rapid City, 1883-4.
SMITH, Edward Paske, M.A. Wad. Coll., Ox.; *b.* Sept. 9, 1854, Missouri, India; *o.* D. 1879, P. 1880, Roch. *S.* Calgary, 1884-7. *Res.*
SMITH, Henry Havelock; *b.* Dec. 16, 1857, Dalhousie, N.Brun.; *ed.* S.A.C.; *o.* D. 1883 Rup., P. 1884 Qu'Ap. *S.* Regina, 1883-7; Pincher Creek, 1888-92.

SPENCER, P. L. *S.* Grenfell, 1888.
STEVENSON, Robert G., B.A. St. John's Coll., Winn.; *o.* D. 1889, P. 1890, Rup. *S.* Elkhorn, 1889-92.
STOCKEN, Harry W. Gibbon; *ed.* C.M.S. Coll., Isl.; *o.* D. 1887, P. 1888, Sas. *S.* Sarcee Reserve and Fish Creek, 1888-92.
STUNDEN, Alfred, B.A. T.C.T.; *b.* 1856, Canada; *o.* D. 1880 Ont., P. 1882 Rup. *S.* Morris, 1882-3; Rat Portage, 1886-90.
TANSY, Albert; *ed.* St. John's Coll., Winn. *S.* Woodlands and Somerset, 1892.

TAYLOR, W. Henry (*tr.* N.F.L. [p. 859]), the first S.P.G. Missy. to Rup. *S.* St. James', Assiniboine, 1851-67. *Res.* ill.
TEITLEBAUM, Theodore Alfonso; *ed.* Warminster Coll.; *o.* D. 1888, P. 1891, Qu'Ap. *S.* Esterhay, 1890; Churchbridge &c., 1891-2.

TERRY, Guy Pearson, Li. Th. Dur. Univ.; *b.* Oct. 23, 1861, Keighley; *o.* D. 1886, P. 1888, Dur. *S.* Souris, 1892.

TUDOR, Hugh Aldersley, B.A. Keble Coll., Ox.; *b.* Dec. 29, 1856, Marshwood Char., Dorset; *o.* D. 1882, P. 1884, Sal. *S.* Medicine Hat, 1884-6. *Res.*
WALTON, Thomas Henry J., B.A. St. John's Coll., Winn.; *o.* D. 1890, P. 1891, Rup. *S.* Melita, 1891.
WALTON, William; *o.* D. P. 1888, Rup. *S.* Manninghurst, 1888; Pilot Mound, 1889; Morden, 1890.
WATTS, Henry L.; *o.* D. 1888, P. 1889, Rup. *S.* Emerson, 1888-9; Virden, 1890-2.

WEATHERLEY, Charles Thomas, Th.A. K.C. Lon.; *o.* D. 1855, P. 1856, Lon. *S.* Alexander 1887; Carberry, 1888-9.
WILLIAMS, C. *S.* Carberry, 1891-2.

WILLIAMS, William; *ed.* St. Bees Coll.; *o.* D. 1888, P. 1889, Rup. *S.* Holland, 1889.
WILLIAMS, William John (*tr.* China) *S.* Banff and Canmore, 1890-1. *Res.*
WILSON, Thomas Neil; *ed.* Glasgow Univ.;

o. D. 1872, P. 1873, Rup. *S.* Pembina, 1879–80; Nelsonville, 1881–3; Nelson, 1884–5; Mordeu, 1886–9.

WOOD, Charles; *ed.* Burgh Mission House; *o.* D. P. 1888, Rup. *S.* Souris, 1890–2.

WOOD, Ernest Edward; *ed.* Mont. Coll.; *o.* D. 1877 Sas., P. 1881 Wash., U.S. *S.* St. Mary's, Prince Albert, 1877–9. *Res.*

WOOD, James Hathorn Roworth, M.A. Qu. Coll., Cam.; *o.* D. 1887, P. 1889, Southw. *S.* Stonewall, 1891–2.

BRITISH COLUMBIA (1859–92) – 46 Missionaries and 27 Central Stations. [*See* Chapter XXII., pp. 181–92].

(Dioceses of BRITISH COLUMBIA, founded 1859; CALEDONIA, f. 1879; NEW WESTMINSTER, f. 1879.)

BASKETT, Charles Robert, Th.A. K.C., Lon.; *o.* D. 1876, P. 1878, Colum. (? *S.* 1875); Fraser, 1877; New Westminster, 1878; Sapperton, 1879–81.

BLANCHARD, Charles; *b.* June 15, 1852, Kingston-on-Hull; *ed.* Warminster Coll.; *o.* D. 1880, P. 1881, New West. *S.* Yale and Hope, 1881–2.

BLUNDUN, Thomas (*tr.* Hon.) *S.* Esquimault, 1875–6.

BROWN, R. L. C. *S.* Lillooet, 1864–5.

BROWNE, Michael Charles, M.A. T.C.D.; *o.* D. 1870, P. 1872, Tuam. *S.* Essington, 1888–90. *Res.*; died Aug. 27, 1893, at Cedar Hill, B.C.

CAVE, J. C. B. *S.* Langley, 1867; Sapperton, 1868–70.

COOPER, William Henry (*tr.* N.Z. and Man.) *S.* Kamloops, 1887–8. *Res.*

CRIDGE, Very Rev. Edward, B.A. *S.* Victoria (V.I.), 1867–71.

DITCHAM, George; *ed.* S.A.C.; *o.* D. 1877 Colum., P. 1881 N. West. *S.* Yale and Hope, 1877; Chilliwhack, 1878–80.

DOWSON, Richard, M.A., Qu. Coll., Cam., the first S.P.G. Missionary to B.C.; *b.* Oct. 20, 1827, Liverpool; *o.* D. 1854, P. 1855, Ches. *S.* Vancouver's Island, 1859–60. *Res.*

EDWARDES, Henry; *b.* Oct. 14, 1854, Wolverhampton; *ed.* Warminster and Lich. Colleges; *o.* D. 1882, P. 1883, Lich. *S.* Lytton, 1884–8.

FORBES, J. H. *S.* Kamloops, 1891.

GAMMAGE, James; *b.* Oct. 11, 1822, London; *ed.* St. Bees Coll.; *o.* D. 1857, P. 1858, Ches. *S.* Douglas, 1859–63.

GARRETT, Rt. Rev. Alexander Charles, D.D., T.C.D., do. (Hon.) Nebraska Coll., and Hon. LL.D. Univ. Mississippi, U.S.; *o.* D. 1856, P. 1857, Win. *S.* Victoria (V.I.), 1861–7; Nanaimo, Comox &c., 1868–70. *Cons.* Bp. of Northern Texas, U.S., Dec. 20, 1874, at Omaha, U.S.

GILSON, Samuel, M.A. Mag. Hall, Ox.; *o.* D. 1846, P. 1847, Lic. *S.* Victoria (V.I.), 1864–7.

GOOD, John Booth (*tr.* N.S.) *S.* Victoria (V.I.), 1861; Nanaimo (V.I.), 1861–6; Lytton and Yale, 1866–82; and Lillooet &c., 1868–73.

GOWEN, H. H. (*tr.* Hon.) *S.* New Westminster, 1892.

GRIBBELL, Frank Barrow, B.D. Lambeth; *ed.* C.M. Coll., Isl.; *o.* D. Lon., P. Colum., 1865. *S.* Saanich Lake (Esquimalt &c.) 1866–76.

HAYMAN, W. E. *S.* Sapperton, 1866; New Westminster, 1867; Colwood, 1868.

HOLMES, David; *ed.* S.A.C.; *o.* D. 1867, P. 1868, Colum. *S.* Yale, Hope, &c., 1867–73; Cowitchen, 1873–81.

HORLOCK, Darrell Holled Webb, B.A. Wad. Coll., Ox.; *b.* Dec. 13, 1836, Box, Wilts; *o.* D. 1877, P. 1878, Ox. *S.* Yale and Hope, 1882–4; Kamloops, 1884–6.

IRWIN, Henry, M.A. Keb. Coll., Ox.; *o.* D. 1882, P. 1884, Wor. *S.* Kamloops, 1888.

JENNS, Percival; *ed.* St. Aidan's Coll.; *o.* D. 1862, P. 1863, Win. *S.* Sapperton, 1865; Nanaimo, 1866–7; Victoria, 1868–71.

KEMM, James Cornelius Canning; *ed.* Lich. Coll.; *o.* D. 1887, P. 1888, Lich. *S.* Kamloops, 1891–2.

KNIPE, C. *S.* Alberni, 1865. *Res.*

LOWE, Richard Lomas; *ed.* Hat. Hall, Lur.; *o.* D. 1858, P. 1859, Lich. *S.* Saanich, 1865.

MASON, George, M.A. (*tr.* Hon.) *S.* New Westminster, 1873–4; Nanaimo 1875–9, died Jan. 21, 1893, at St. Leonards (Hastings).

MOGG, Henry Herbert, B.A. Pem. Coll., Cam.; *o.* D. 1874, P. 1875, Nor. *S.* Cedar Hill, 1877; Metchosen, 1878; Saanich, 1879.

NEWTON, H. S. *S.* Cowitchen, 1875–77; Nanaimo, 1879–80.

OWEN, Henry Burnard; *o.* D. 1868, P. 1872, Colum. *S.* Victoria (V.I.), 1868–70; Nanaimo, 1871; Burrard's Inlet, 1872–3. *Res.* ill

PRICE, A. D. *S.* Gardner's Inlet, 1891–2.

PRINGLE, Alexander St. David, B.A. Caius Coll., Cam.; *b.* March 1, 1828, India; *o.* D. 1853, P. 1855, Win. *S.* Hope, 1860–4. *Res.*

PYEMONT-PYEMONT, T. C.; *b.* Jan. 4, 1857, Heidelberg; *ed.* Glos. Theo. Coll.; *o.* D. 1883, P. 1884, Lich. *S.* Essington and Fort Simpson, 1892.

REECE, W. Sheldon. *S.* Leech, 1865; Cowitchen, 1866–8 [p. 156].

REID, Alfred John; *b.* Sept. 27, 1861, Newport, Salop; *ed.* S.A.C.; *o.* D. 1885, P. 1886, Fred. *S.* Kootenay, 1892.

REYNARD, James; *b.* Oct. 31, 1829, Hull; *ed.* Battersea Tr. Coll. *S.* Victoria (V.I.), 1866–8; Cariboo, 1868–72; Nanaimo, 1873–4.

SHEEPSHANKS, Right Rev. John, M.A. Ch. Coll., Cam. (D.D. 1893); *o.* D. 1857, P. 1858, Rip. *S.* New Westminster, 1866. (*Cons.* Bishop of Norwich in St. Paul's Cath. June 29, 1893).

SHELDON, Harold; *o.* P. 1884, Cal. *S.* Cassiar and Essington, 1884–8. Drowned on Feb. 20, 1888.

SHILDRICK, Alfred; *o.* D. 1881, P. 1882, Colum. *S.* Kamloops, 1890–2.

SILLITOE, Rt. Rev. Acton Windeyer, D.D. Pemb. Coll. Camb.; *o.* D. 1869, P. 1870, Lich., *cons.* first Bishop of New Westminster, Nov. 1, 1879, at Croydon. *S.* New Westminster, 1880–8 (Bpric. Endt. then complete). Died at New Westminster, June 9, 1894.

SMALL, Richard, M.A. Corp. Ch. Coll., Cam.; *b.* Feb. 5, 1849, Petersfield; *o.* D. 1873, P. 1874, Rip. *S.* Lytton, 1884–92 [and *see* Corea, 922].

WILLEMAR, Jules Xavier; *o.* D. 1864, P. 1865, by a R.C. Bp. (Professor in R.C. Coll., St. Louis, Victoria, V.I.); Received into Anglican Church by Bp. of Columbia, 1867. *S.* Alberni, 1868–70; Comox, 1871–81.

WOODS, Ven. C. T. (Ardn. 1869). *S.* Esquimault, 1865; Cedar Hill, 1866–8; New Westminster, 1868–71.

WRIGHT, Edwin Lench; *b.* March 2, 1853, Henley-on-Th.; *ed.* Warm. Coll.; *o.* D. 1883, P. 1886, N. West. *S.* Lytton, 1888–91. *Res.*

WRIGHT, Frederick George (son of Ardn. W.); *ed.* St. Mary Hall, Ox.; *o.* D. 1880, P. 1882, Colum. *S.* Saanich, 1880–1.

WRIGHT, Ven. Henry Prees, M.A. St. Pet. Coll., Cam.; *o.* D. 1841 Bath, P. 1842 Glos. Archdeacon of Columbia, 1861–5. *S.* New Westminster, 1861–5.

II. WEST INDIES, CENTRAL AND SOUTH AMERICA, 1712–1892.

404 Missionaries and 172 Central Stations, now included in 8 Dioceses as set forth below, &c.:—

WINDWARD ISLANDS (*including BARBADOS*), 1712–1892—78 Missionaries and 24 Central Stations. [*See* Chapter XXIV., pp. 196–206.]

(Dioceses of BARBADOS, founded 1824, and WINDWARD ISLANDS, founded 1878.)

ALLINSON, J. *S.* Barbados, Ast. Mast. Cod. Gram. School, 1807–8.

ALLISON, John James. *S.* Barbados, 1837–9; Tutor Cod. Coll., 1839–41.

BARKER, Thomas, M.A. Qu. Coll., Ox.; *b.* 1824, Clithero, Lan.; *o.* D. 1851 Lon. *S.* Barbados, Tutor Cod. Coll., 1852–3. *Res.* ill.

BARNETT, Edward; *ed.* Cod. Coll.; *o.* D. 1849, P. 1850. *S.* Barbados, Ast. Mast. Cod. Coll. School, 1849–51.

BARROW, E. H. *S.* Barbados, 1836–9; St. Barnabas, Bar., 1840.

BARROW, T. P. *S.* St. Barnabas, Bar., 1841.

BEWSHER, Joseph, B.A. *S.* Barbados, Usher and Catechist Cod. Estate, 1742–9 or 50. *Res.* ill.

BINDLEY, Thomas Herbert, M.A. Mer. Coll., Ox.; *b.* Oct. 21, 1861, Smethwick; *o.* D. 1889 Ely. *S.* Barbados, Principal Cod. Coll., 1890–2.

BLAGG, Michael Ward; *b.* June 1, 1830, Cheadle; *ed.* K.C. Lon.; *o.* D. 1856, P. 1857, Sal. *S.* Barbados, Chaplain Cod. Estate, 1860–2. *Res.* ill.

BOWEN, Richard. *S.* Barbados, S.M. Cod. Coll., 1763–7.

BRADSHAW, John, M.A., B.M. *S.* Barbados, Medical Lecturer and Ast. Chaplain Cod. Estate, 1851–9. *Res.*

BRANCH, S. F. (Canon); *ed.* Cod. Coll. *S.* Chateau Bellair, St. Vin., 1885–92.

BROWN, William. *S.* Barbados, Catechist Cod. Estate, 1714–15. Died.

BUCHANAN, A. J. P.; *o.* 1844, Bar. *S.* St. George's, Grenada, 1845–6.

BUTCHER, James, B.A. St. Jo. Coll., Cam.; *b.* Barbados. *S.* Barbados, S.M. Cod. Gram. School, 1762–74.

CALDECOTT, Alfred, M.A. Lon. and Fell. St. John's Coll., Cam. *S.* Barbados, Principal Cod. Coll., 1884–5. *Res.*

CARTER, Charles. *S.* St. Jude's, Bar., 1842–8.

CHAMBERLAIN, G. W. *S.* St. Barnabas, Bar., 1839–41.

CLARKE, C., M.A. Cai. Coll., Cam. *S.* Barbados, Tutor Cod. Coll., 1865–6. *Res.*

CLARKE, Nathaniel Gill; *o.* D. 1879 Bar. *S.* Ouia, St. Vin., 1885–92.

COLLYMORE, H.; *ed.* Cod. Coll.; *o.* D. 1844, P. 1846. *S.* Springhead, 1846–8.

DAVIES, Thomas. *S.* Barbados, 1836–9.

DUKE, Thomas; *b.* Barbados. *S.* Barbados, Usher and Catechist Cod. Estate, 1761–2. *Res.* ill.

FALCON, Thomas, B.A. Qu. Coll., Ox. *S.* Barbados, Usher and Catechist Cod. Estate, 1753–7; S.M. do. 1758–62. Died Feb. 22, 1762.

FARR, S. A. *S.* Barbados, Ast. Mast. Cod. Coll. &c., 1836–7.

GARNETT, James. *S.* St. Patrick's, Grenada, 1840.

GILBERTSON, Frederick, B.A. Jes. Coll., Cam.; *o.* D. 1886, P. 1887, Pet. *S.* Barbados, Chaplain Cod. Estate, 1891–2.

GILL, Thomas, M.A. Pem. Coll., Cam.; *b.* Barbados. *S.* Barbados, Tutor Cod. Coll., 1838–42.

GITTENS, G. D.; *ed.* Tr. Coll., Ox.; *o.* D. 1839, P. 1840. *S.* Innocents, Bar., 1841–2; St. Michael's, Bar., 1843–8.

GITTENS, John Hamlet; *ed.* Cod. Coll.; *o.* Bar. *S.* Barbados, 1836–9; Trinity and St. Martin's, Bar., 1842–3; Trinity, Bar., 1844–8.

GRAYFOOT, C. H. *S.* Innocents, Bar., 1842–7.

GRESHAM, Harold Edward, L.Th. Dur.; *ed.* Cod. Coll.; *o.* D. 1882, P. 1883, Trin. *S.* Chateau Bellair, St. Vin., 1887–90. *Res.*

HAMILTON, J. W. *S.* Calliaqua, St. Vin., 1836–9.

HARTE, William Marshall; *b.* Barbados. *S.* Barbados, Ast. Master Cod. Gram. School, 1801–6.

HEATH, William. *S.* Grenada, 1838–9.

HINDS, Samuel, M.A. and D.D. Qu. Coll., Ox.; *b.* Barbados. *S.* Barbados, President Cod. Gram. School, 1822–3; *res.* Became Dean of Carlisle and Bp. of Norwich (*cons.* 1849; *res.* Bishopric 1857). Died 1872.

HODGSON, —, M.A. Qu. Coll., Ox. *S.* Barbados, Usher and Catechist Cod. Gram. School, 1759–61. Died.

HOLT, Joseph, the first S.P.G. Missy. to the West Indies. *S.* Barbados—Chaplain, Catechist, Missy., and Doctor, Cod. Estate, 1712–14.

IRWINE (?Charles). *S.* Barbados, Acting Catechist Cod. Estate about 1714–15.

JEMMETT, George. *S.* Barbados, Ast. Tutor Cod. Coll., 1851.

JESSAMY, Thomas Dudley, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1890, P. 1891, Bar. *S.* Charlotte St. Vin., 1892.

JONES, Henry, M.A. Ex. Coll., Ox. *S.* Barbados, Principal Cod. Coll., 1835–46. *Res.*

LAWSON, Ven. Archdeacon. *S.* Barbados, Math. Lecturer, Cod. Coll., 1844–7.

LOVE (? Richard or Christopher). *S.* Barbados, Catechist Cod. Coll., about 1715.

LOWNDES, William, M.A. Keb. Coll., Ox.; *b.* April 30, 1859, Poole Keynes; *o.* D. 1883, P. 1884, Can. *S.* Barbados, Ast. Tutor and Chaplain Cod. Estates, 1890–1.

MACEY, V. H. *S.* Barbados, Medical Lect. Cod. Coll., 1859. *Res.*

MALLALIEU, Frederic Francis Canarikin, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1886, P. 1887, Bar. *S.* St. David's, Grenada, 1886–92.

MASHART, Michael. *S.* Barbados, S.M. and Catechist, Cod. Estates, 1768–83.

MELVILLE, H. A.; *ed.* Cod. Coll. *S.* Calliaqua &c., St. Vin., 1885–8; St. Paul's, St. Vin., 1889–92.

MEYRICK, Frederick, M.A. Trin. Coll., Ox.; *o.* D. 1850, P. 1852, Ox. *S.* Barbados, Acting Principal Cod. Coll., 1886–7.

NICHOLSON, Mark, M.A. Qu. Coll., Ox. *S.* Barbados, President Cod. Gram. School, 1797–1821.

PACKER, John; *b.* Barbados; *ed.* Cod. Coll. *S.* Barbados, Chaplain Cod. Estate, 1825, 1827 (*Res*). St. Lawrence, Bar., 1843–4. *Res.*

PARKINSON, Henry; *b.* Barbados; *o.* Lon. *S.* Barbados, Chaplain Cod. Estate, 1823–4; Actg. Prin. Cod. Gram. School, 1828–9.

PARRY, E. H., B.A. Pem. Coll., Cam. *S.* Barbados, S.M. and Chaplain Cod. Estate, 1844–7.

PARRY, Rt. Rev. Henry Hutton, M.A. Ball. Coll., Ox.; D.D. Dur.; *o.* D. 1851, P. 1852, Bar. *S.* Barbados; Tutor Cod. Coll., 1854–60. *Res.*; *cons.* Bp.-Coadj. of Barbados May 15, 1868, in Whitehall Chapel. Bp. of Perth 1876–93. Died Nov. 15, 1893, of pneumonia, at Bunbury, W. Australia.

PARRY, John, M.A. C.C.C., Cam.; *b.* Aug. 17, 1835, Llandegai; *o.* D. 1860, P. 1861, Ches. *S.* Barbados, Tutor and Chaplain &c. Cod. Coll., 1867–79. *Res.*

PHILLIPS, A. J. (*tr.* W. Af.) *S.* Barbados, Chap. Cod. Coll., 1863–4. *Res.*

PINDER, John Hothersall, M.A. Cai. Coll., Cam.; *b.* 1794, Barbados; *o.* 1818, England. *S.* Barbados, Chap. on Cod. Estates. 1818–27. (*Res.* to become Eccles. Comsy. for Guiana.) First Principal Cod. Coll., 1829–35. *Res.* ill.; died Easter Thursday 1868 in England.

PRIDEAUX, William Henry, M.A. Lin. Coll., Ox.; *b.* April 2, 1830, Bristol; *o.* D. 1857, P. 1858, Wor. *S.* Barbados, Tutor Cod. Coll., 1861–4.

RAWLE, Rt. Rev. Richard, M.A. and Fell. Trin. Coll., Cam.; *b.* Feb. 27, 1812, Plymouth; *o.* D. and P. 1839 in London. *S.* Barbados, Principal Cod. Coll., 1847–64. *Res.* ill. [V. of Felmersham, 1867, and Tamworth (Eng.) 1869. Declined B'pric of Antigua in 1860.] *Cons.* first Bp. of Trinidad in Lichfield Cathedral 1872. *Res.* Bprc. ill 1888. ¶ Principal of Cod. Coll., 1888–9. Died May 10, 1889; buried Cod. Chapel Cemetery.

REECE, Abraham. *S.* St. Bartholomew and St. Patrick, Bar., 1843–8.

ROCK, Richard J. (*tr.* Trin.) *S.* Barbados (St. Simon's, 1842–8, and St. Andrew's, 1843).

ROTHERHAM, John. *S.* Barbados; Catechist and Usher Cod. Estate, 1750–2; S.M. Cod. Gram. School, 1754–7. *Res.*

ROTHERHAM, Thomas, M.A., Qu. Coll., Ox. (brother of J. R.) *S.* Barbados, S.M. Cod. Gram. School, 1743–9. *Res.*

ROWE, Thomas. *S.* St. Giles, Bar., 1842–3.

SMITH, Edward Parris, B.A. Pem. Coll., Ox. *S.* Barbados, Tutor and Chap. Cod. Estate, 1829–52 (and St. Mark's & St. Catherine's, Bar., 1842–8). Pensioned 1852.

WALL, John Pilgrim. *S.* Barbados, 1837–9.

WATTS, Thomas, M.A. *S.* Barbados; S.M. and Chaplain Cod. Estate, 1832–43. *Res.*

WEBB, Charles. *S.* Barbados, Chaplain Cod. Estate, 1864–5.

WEBB, Ven. William Thomas, M.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1848, P. 1849, Bar. (Ardn. of Grenada 1878). *S.* Grenada, 1847; Barbados, Master Cod. School, 1851–2; Hd. Master of Cod. Coll., 1862–4; Principal do. 1864–83. Pensioned 1883.

WENT, James King. *S.* St. Luke's, Bar., 1837–9, 1844–6.

WHARTON, Thomas. *S.* Barbados, S.M. and Catechist, Cod. Estate, 1766–8. *Res.*

WILLIAMS, Arnold Bertram, B.A. Dur.; D. 1881 Trin., P. 1883 Bar. *S.* St. David's, Grenada, 1885–6; Chateau Bellair, St. Vin., 1886–7.

WRIGHT, Alban Henry, B.A. Dur.; *b.* Aug. 11, 1853; Morro Velho, Brazil; *o.* D. 1881 Bp. Mitchinson, P. 1882 Bar. *S.* Barbados, Chaplain of Cod. Estate and Tutor of Mission House, 1882–5; Chaplain and Ast. Tutor of Coll., 1886–8. *Res.*

N.B.—The following, whose names did not appear in the printed Reports, also held the office of Catechist on the Codrington Estates:—Rev. — Bowcher, 1792; Rev. — Fitchett, 1783–4; Rev. — Husbands, 1785–92; Rev. — Thomas, 1792–4.

TOBAGO (1835–51, 1886–92)—6 Missionaries and 2 Central Stations.

[*See* Chapter XXV., pp. 206–7.]

(Now a part of Diocese of TRINIDAD, founded 1872.)

CLINCKETT, J. S. *S.* Tobago, 1842–3.

CULPEPER, G. P. *S.* St. Andrew's, 1844–5.

GORRINGE, C. H.; *o.* 1844, Bar. *S.* St. Mary's, 1844–54.

MORISON, George, first S.P.G. Missy. to Tobago. *S.* Tobago, 1836–9.

SEMPER, John. *S.* St. Mary's, 1855–8.

TURPIN, Edmund Adolphus (Canon); *ed.* Cod. Coll.; *o.* D. 1874, P. 1875. *S.* St. Andrew's, 1886–92.

TRINIDAD (1836–92).—10 Missionaries and 7 Central Stations.

[*See* Chapter XXVI., pp. 208–10.]

(Diocese of TRINIDAD, founded 1872. [*See also* TOBAGO, p. 882.])

EVANS, D. *S.* Port of Spain, 1842.

FLEX, Oscar (*tr.* India) *S.* Port of Spain, 1884–5. *Res.* ill; *tr.* Europe

GABBETT, J. H. *S.* St. Paul's, Trin., 1851–2. Died Aug. 1852.

GILLETT, Charles; *b.* 1824, Kensington (Clerk in S.P.G. Office); *ed.* S.A.C.; the first Student to leave S.A.C. Sailed in Sept. 1851, for Sydney in charge of Emigrants, but vessel disabled and his destination changed to Trinidad; *o.* 1852, Bar. *S.* St. Peter's, 1852; St. Clement's, 1853–4. *Res.*

GOLDSTEIN, J. F. (*tr.* India) *S.* Port of Spain, 1842–3; Diego Martin, 1844. *Res.*

HAMILTON, John. *S.* Tacoraigua, 1838–9.

HAWKINS, E. J. E.; *o.* 1844, Bar. *S.* Naparina, 1843.

HUTSON, Eyre; *ed.* Cod. Coll. *S.* St. Clement's, 1854–5.

JACKSON, Rt. Rev. William Walrond, D.D. Lambeth 1860, and Durham 1876; *b.* Jan. 9, 1811, Barbados; *ed.* Cod. Coll., of which he was elected the first scholar (1830); *o.* D. 1834, P. 1835, Bar. *S.* Port of Spain, 1839; *cons.* Bishop of Antigua Ascension Day 1860.

ROCK, Richard J. First S.P.G. Missy. to Trinidad, 1837–41; *tr.* W.I.

THE LEEWARD ISLANDS (1835–92)—59 Missionaries and 20 Central Stations.

[*See* Chapter XXVII., pp. 210–15.]

(Diocese of ANTIGUA, founded 1842.)

ABBOTT, R. R.; *ed.* Cod. Coll; *o.* D. 1843, P. 1844, Ant. *S.* All Saints, Antigua, 1846.

BARNETT, Frederick Herbert, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1880 Bar., P. 1883 Ant. *S.* All Saints', Ant., 1883–5.

BASCOMB, John A. *S.* St. Andrew's &c., Dominica, 1836–40.

BERKELEY, A. F. M.; *ed.* Cod. Coll.; *o.* 1848, Ant. *S.* All Saints', Ant., 1853–6.

BERKELEY, Alfred Pakenham, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1885, P. 1886, Ant. *S.* All Saints', Ant., 1886–8.

BOTT, Alexander. *S.* Antigua, 1838–9; Virgin Islands, 1840–1; Tortola, 1842–9. Died 1849.

BOVELL, James, D.D. *S.* Nevis, 1878.

BRANCH, Ven. Baptist Noel; *ed.* Cod. Coll.; *o.* D. 1869, P. 1870, Ant. *S.* St. Kitts, 1876–85 (Archdn. ? 1879).

BURROWS, Henry Malden; *b.* March 3, 1843, London; *ed.* S.A.C.; *o.* D. 1866 Nov. Sco., P. 1874 Ox. *S.* St. John's, 1879–80; All Saints', Ant., 1880–2.

CARTER, James. *S.* Antigua, 1839.

CAUNT, Frederic; *ed.* S.A.C.; *o.* D. 1889, P. 1890, Ant. *S.* St. Anthony's, Montserrat, 1890–1.

CLARK, Ven. James, M.A., Ph.D. Univ. Gottingen; *o.* D. 1863, P. 1864, Rip. *S.* St. Philip's, Ant., 1876–92 (Ardn. of Antigua, 1885).

CLARKE, Thomas. *S.* Ant., 1836–9.

COWLEY, William; *ed.* St. Mark's Coll., Chelsea; *o.* D. 1858, P. 1860, Ant. *S.* Barbuda, 1872–81; St. James, Nevis, 1882–92.

CULPEPPER, C. C.; *ed.* Cod. Coll.; *o.* 1852 Ant. *S.* St. Mary, Cayon, 1877–81.

CURTIN, James (jun.). *S.* All Saints', Ant. 1842–5.

DIXON, John; *b.* 1815, St. Vincent, W.I.; *o.* D. 1843, P. 1844, Ant. *S.* St. James', Ant., 1844; Montserrat, 1845–8. *Res.* ill, and *tr.* N. Scotia [p. 861].

DODSWORTH, Ralph de Mayne, B.A. Cor. Ch. Coll., Cam.; *b.* Oct. 24, 1846, Ceylon; *o.* D. 1872, P. 1873, Win. *S.* St. John's, Ant., 1874–6; St. James' and St. Luke's, Ant., 1877–9. *Res.*

DRAYTON, J. *S.* Nevis, 1881; St. Anthony's, Montserrat, 1882.

ELLIOTT, Edwin. *S.* St. John's, St. Christopher's 1842–3.

ELLIOTT, G. E.; 1874, Ant. *S.* Ant., 1874–5.

EMREY, Joseph; *ed.* Qu. Coll., Birm.; *o.* D. 1889, P. 1891, Ant. *S.* St. Paul's, Ant., 1891–2.

EVANS, Evan; *ed.* St. Bees Coll.; *o.* D. 1881 Bar, P. 1883 Ant. *S.* Montserrat, 1882.

GENEVER, Henry (*tr.* N.S.) *S.* Dominica, 1872–5.

GIFFORD, —. First S.P.G. Missy. to the Leewards. *S.* Antigua, 1710.

GILLIE, Kenneth McKenzie; *o.* D. 1882 Bar., P. 1883 Ant. *S.* St. George's, Montserrat, 1883–4; St. Mary's, Ant., 1885–92.

GITTENS, John Archer. *S.* St. George's, Montserrat, 1837–9.

GRANT, F. B. *S.* Antigua, 1837.

HODGE, Peter Thomas; *ed.* Cod. Coll.; *o.* D. 1846, P. 1848, Ant. *S.* Montserrat, 1849; Tortola, 1850–6.

HOLMAN, George James Clark; *b.* Feb. 18, 1856, Pembroke Dock (ex-Congregational preacher); *ed.* Warm. Coll.; *o.* D. 1881 Bar., P. 1883 Ant. *S.* St. Kitts, 1880; St. John's, 1880–1.

HOLME, Rt. Rev. Henry Redmayne, M.A. Ch. Coll., Cam.; *o.* D. 1867, P. 1868, York. *S.* St. Kitts, 1882. (Ardn. of St. Kitts, 1885; *cons.* in Barbados first Bp. of British Honduras Mar. 1, 1891; wrecked on his way to Diocese, and died at Belize, July 6, 1891.)

HUGHES, Henry Bascorn, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1879 Ant., P. 1880 Bar. *S.* St. Mary's, 1879–80; Nevis, 1882–5; St. Mary's and St. Kitts, 1886–92.

***HUMPHREYS, Arthur Augustus** (a negro); *o.* D. 1883, P. 1887 Ant. *S.* Trinity, Barbuda, 1883–92.

HUTSON, John; *ed.* Cod. Coll. *S.* Virgin Islands, Tortola, 1836–9.

JONES, John; *ed.* Lon. and Dur. Univ.; *o.* D. 1884, P. 1886, Ant. *S.* St. Mary's, St. Kitts, 1885.

LEVEROCK, John William; *ed.* St. Kitts Gram. School; *o.* D. 1891, Ant. *S.* St. George's, Montserrat, 1892.

McCONNLY, William James; *ed.* Cod. Coll.; *o.* D. 1884 Bar., P. 1887 Ant. *S.* Anguilla, 1884–5; St. Paul's, Ant., 1886–90; All Saints', do., 1891–2.

MARSHALL, Thomas Ansell, M.A. Lon. Univ.; *o.* D. 1855 Glos., P. 1871 Ex. *S.* St. Mary's, Ant., 1877.
MOORE, Arthur Lindesay, B.A.; *o.* D. 1885, P. 1887, Ant. *S.* All Saints', Ant., 1888–9.
MOORE, W. *S.* Nevis, 1880.
MUSSON, Samuel P. *S.* Nevis, 1839
NURSE, J. H. *S.* St. Christopher's, 1836–9.
OLTON, Henry Ernest, L.Th. Dur.; *o.* D. 1880, P. 1882, Bar. *S.* Anguilla, 1882–4; St. Bartholomew's, 1884–92.

PHILLIPS, H. N. *S.* Montserrat, 1836–7; Antigua, 1838–9; St. Paul's, Nevis, 1842.
PIGGOTT, Joseph Thomas. *S.* Antigua, 1840–1; St. James', Ant., 1842–3.
REECE, Abraham. *S.* Antigua, 1838–9.
RICHARDS, Lawrence Gegg; *o.* D. 1871, P. 1872, Kingston. *S.* Antigua, 1876–7; All Saints', Ant., 1878–9; St. Mary's, Ant., 1882–4; Montserrat, 1885–92.

ROCK, T. A. *S.* St. John's, St. Kitt's, 1844–5; Anguilla, 1846–8.

ROPER, J. W.; *ed.* Cod. Coll. *S.* Antigua, 1851–3; Dominica, 1854–6.
SCOTT, Richard John Ernest, M.A. Hat. Hall, Dur.; *b.* Jan. 7, 1863, Whitchurch, Hants; *o.* D. 1886, P. 1887, Ant. *S.* All Saints', St. Thomas, 1886–91. *Res.*
***SEMPER, Hugh R.** (a negro); *o.* D. 1873, P. 1874, Ant. *S.* Virgin Islands, 1872–84; do., Tortola, 1885–92.
SERRES, W. S., B.A. *S.* Nevis, 1876–8. Died Aug. 1878 of apoplexy.
SHEPHERD, Charles Agard; *o.* D. 1883, P. 1886, Ant. *S.* St. Mary's, Anguilla, 1886–8.
SHEPHERD, Henry Young, B.A. Dur.; *o.* D. 1880, P. 1882, Ant. *S.* Antigua, 1881–7 (viz St. Mary's, 1881; St. James', 1883–5; St. John's &c., 1882–9).
SHERVINGTON, Joseph. *S.* Montserrat, 1861–81.
THOMAS, Frederick; *ed.* S.A.C.; *o.* D. 1887, P. 1889, Ant. *S.* Anguilla, 1889–91; St. Thomas, St. Kitts, 1892.

TODD, G. H. *S.* Tortola, 1845–7; Montserrat, 1848–58.
WALL, Thomas William Barry, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1891, Ant. *S.* St. Mary's, Anguilla, 1891–2.
WARNEFORD, Henry. *S.* Anguilla, 1861–81.

THE BAHAMAS (1733–1807, 1835–92) –73 Missionaries and 27 Central Stations. [*See* XXVIII., pp. 216–27.] (Diocese of NASSAU, founded 1861.)

ALDRICH, P. S. *S.* Nassau, 1842–3.
ASTWOOD, Joseph C. Travelling Missy., 1850–1; St. Peter's [? Abaco], 1853–7.
BARKER, James (Irish, a refugee from Maryland). *S.* New Providence, 1780–2. *Res.*
BRACE, Frank D. Yuza. *S.* Long Island, 1887–92.

BROWN, Joseph; *b.* June 5, 1852, Rickmansworth; *ed.* Warminster Coll. *S.* Eleuthera, 1879–81. Died July 1881.
BROWNE, James. *S.* New Providence, 1788–9. *Res.* ill.
BYWATER, M. J. (*tr.* Borneo) *S.* Exuma, 1887–91. *Res.*
CARTER, Robert; *ed.* "Eaton," and Peterhouse, Cam. *S.* Nassau, Harbour Island and Eleuthera, 1749–65. *Res.*
CHAMBERS, Richard, B.A. *S.* St. Patrick's, St. Stephen's [Biminis &c.], and St. Peter's, 1846–7; St. Anne's, New Providence, 1848–53. Died Jan. 20, 1862.
***COOPER, M. M. J.** (a negro). *S.* Long Island, 1881; Andros Island, 1882–6. *Res.*

CRAMER-ROBERTS, Rt. Rev. Francis Alexander Randall, D.D. Trin. Coll., Cam.; *o.* D. 1864, P. 1865, Chich.; *cons.* third Bp. of Nassau in St. Paul's Cath., June 24, 1878. *S.* Nassau, 1878–81. *Res.* Bpric. in 1885.

CRISPIN, Henry Shuter; *b.* Dec. 26, 1846, Kensington; *ed.* St. Ed. Hall, Ox.; *o.* D. 1874, P. 1875, Nas. *S.* Grand Turk, 1876–7; Eleuthera, 1883–6. Died May 26, 1886, in Bp.'s house, Nassau.
CROFTON, Henry Francis, B.A. Dur. Univ.; *b.* Dec. 6, 1859, Rangoon; *o.* D. 1884 Lic., P. 1886 Nass. *S.* Turk's Island, 1886–92.

CROWTHER, Joseph T.; *ed.* S.A.C. *S.* Long Island, 1870–82. Died Feb. 11, 1884.

DAVIES, Robert. *S.* Rum Cay, 1845. Drowned Nov. 3, 1845, while visiting stations.
DIXON, Philip (ex-curate of Thorndon, Suf.). *S.* Harbour Island and Eleuthera, Jan. 24–Oct. 1794; died Oct. of yellow fever.
DUNCOMBE, W. W. *S.* St. David's, 1866–7; Crooked Island, 1868 Fortune Island, 1869–70; Long Cay, 1871–2.
FISHER, J. H. *S.* St. Agnes, New Providence, 1869.
FITZGERALD, C. T., B.A. St. John's Coll., Cam. *S.* St. And. and St. Paul, 1867; Long Is., 1868–9.
FRASER, Patrick (*tr.* W. Africa) *S.* Long and Crooked Islands, 1793–4. Died Oct. 1794 of yellow fever.
GLANVILLE, W. L. *S.* Inagua, 1869–70, 1873–6, 1881, 1887–9.
GORDON, William (a Scotchman). *S.* Exhuma, 1789–94; Harbour Island and Eleuthera, 1795–9. *Res.*
GRAY, William. *S.* Eleuthera, 1844; St. Anne and Carmichael &c., 1845–8.
GROOMBRIDGE, Henry; *o.* Lon. *S.* Nassau, E. districts, 1802–4. Died 1804.
GUY, William, of S. Carolina, the first S.P.G. Missy. to visit Bahamas; remained 2 months in 1731, and visited Providence, Harbour Island, and Eleuthera, baptizing 128 persons.
HIGGS, J. S. J. *S.* St. Stephen, 1854–5; San Salvador, 1856–63; Eleuthera, 1864–7. Drowned with wife off Eleuthera Sept. 7, 1883, on returning from Nassau in the mail schooner *Carlton.*
HILDYARD, W. *S.* Eleuthera, 1870–3. Died June 19, 1873, of fever, brought on by exposure when travelling.
HODGES, Nathaniel, M.A. Qu. Coll., Cam. *S.* New Providence—arrvd. Feb. 1743, died July 3, 1743.
HODGSON, John. No fixed station, 1849.
HUMPHRIES, Henry, B.A. Un. Coll., Dur.; *o.* D. 1872, P. 1874, Nass. *S.* Grand Turk; *tr.* Gui. 1874–5

HUNT, John (of New England). *S.* New Providence, 1770–8. Died 1778.
IKEN (or **IKIN**), **William D.** *S.* Governor's Harbour, 1848; St. Salvador, 1849–51.
IRWIN, Philip Sidney; *b.* Dec. 30, 1864, Prospect Newtown, Ir.; *ed.* Ely Theo. Coll.; *o.* D. 1888, P. 1889, Nass. *S.* San Salvador, 1889–92.

JENKINS, Henry (ex-Curate of Ashington), captured by French privateer on way out. *S.* Caicos, 1797–1801; Harbour Island and Eleuthera, 1801–3; St. Matthew's, New Providence, 1803–6. *Res.*
JONES, James Copeland Lea. *S.* Turk's Island, 1881–5. *Res.*
LIGHTBOURNE, Francis Joseph R. *S.* Inagua, 1862–7. Died 1868.
MATTHEWS, F. B. (*tr.* India) *S.* San Salvador, 1884–9; Andros Island, 1890–2.
MINNS, Samuel. *S.* Exuma, 1849–63; Eleuthera, 1864–7.
MOORE, William Huntridge (ex-curate, Exeter Diocese). *S* Exuma 1796–7. Died June 1797 of yellow fever.
MOSS, Richard (ex-Dissenting Minister); *o.* Lon. *S.* Harbour Island and Eleuthera, and Nassau, 1767–79. ϕ
NEALE, Charles. *S.* Bahamas, 1836–8; Turk's Island, 1839; Clarence Town, 1845. *Res.* ill. Died Mar. 3, 1891.
NEESH, William (ex-curate, Wisboro, Sus.). *S.* Exuma—arrvd. May 25 and died Dec. 4, 1799.
NESBITT, C. H. *S.* Inagua, 1853; St. Ann, 1854; Adelaide &c., 1855.
ORAM, Frank William; *b.* 1862, London; *ed.* Dorch. Coll.; *o.* D. 1888, Nass.; *S.* Long Island, 1883. *Res.*
OSBORNE, Alfred, B.D. T.C.T.; *ed.* S.A.C.; *o.* D. 1871, P. 1873, Nass. *S.* Eleuthera, 1873–4. *Res.*; *tr.* N.W. Can.
PAGE, Walter Sylvester; *b.* May 24, 1848, Brinton, Norf.; *ed.* St. Al. Hall, Ox.; *o.* D. 1874, P. 1879, Nass. *S.* Exuma, 1875–86. *Res.* ill.
PEARSON, W. J.; *o.* 1848, Nas. *S.* Fortune Island &c., 1846–8.
PHILPOT, R. *S.* Abaco, 1870.
RICHARDS, John (ex-curate of Petersfield, Hants). *S.* Nassau, 1791–1805. *Res.*
RIVERS, Albert. *S.* Turk's Island, 1873. Died May 22, 1873, from overwork.
ROBERTS, J. *S.* Rum Cay and Watling's, 1880–1. *Res.*
ROBERTS, Richard. *S.* Nassau, 1805–7.
ROBERTSON, Thomas; *ed.* Edinburgh Univ.; *o.* Lon. *S.* Harbour Island and Eleuthera, 1786–92. Died 1792.
ROGERS, Edward J. (? *S.* 1836–41); Rum Cay, 1842–4.
ROSE, Daniel Warner (of Dominica, Antigua). Aptd. 1795, start delayed till December 1796, captured by French privateer Jan. 1797 and did not reach Bahamas till Aug. 1798. *S.* Nassau, 1798–9; Long Island (Feb.) 1799–1802; Exuma, 1802–4. *Res.* for Jamaica.
ST. JOHN, Richard, B.A. T.C.D. *S.* New Providence, 1746–7 [p. 218]; *tr.* S.C. p. 850].
SAUNDERS, Richardson; *o.* D. 1856, P. 1857, Jam. *S.* St. Peter's &c., 1858–66.
SHARPE, Thomas J. G. *S.* St. Salvador. 1854–5; Eleuthera, 1856–63; ? 1864–6.
SMITH, Charles William; *b.* Sept. 1856, Gt. Oakley, Essex; *ed.* Dorch. Coll.; *o.* D. 1885, P. 1887, Nas. *S.* Eleuthera, 1886–92.

SMITH, William, the first settled S.P.G. Missy. in Bahamas [*see* Guy]. *S.* New Providence, Harbour Island, Eleuthera, &c., 1733–8; New Providence, 1739–41. Died in Nov. 1741.
SNOW, John (ex-Secy. of the Bahamas &c.). *S.* New Providence, 1747–8. Died 1748 [p. 218].
STREMBOW, R. *S.* Long Island, 1848.
STROMBOM, William Henry; *o.* D. 1847, P. 1848, Jam. *S.* Exuma, 1847; Eleuthera, 1848–55; Inagua, 1855–61. *Res.*
***SWEETING, William Henry** (a negro). *S.* Andros Island, 1839–81. Died June 28, 1881, aged 70.
THOMSON, Charles John, B.A. Jes. Coll., Cam.; *b.* June 15, 1857, London; *o.* D. 1885, P. 1886, Pet. *S.* Biminis, 1887–92.

TIZARD, George. *S.* New Providence, 1767–8. Died October 16, 1768.
TODRIG, Francis T. (*tr.* Bermuda [p. 860]). *S.* Nassau, 1841–2. Died Oct. 5, 1842.
TWINING, William (ex-curate of Haverford-west). *S.* Exhuma, 1787–8. *Res.* ill; *tr.* N.S. [p. 864].
VINCENT, Joseph Robinson; *b.* Oct. 11, 1863, Colchester, Es.; *ed.* Dorch Coll.; *o* D. 1886, P. 1887, Nas. *S.* Eleuthera, 1886.
WAIT, Daniel R. *S.* Caicos, 1876–7. Drowned March 17, 1877, in East Harbour by upsetting of a boat.
WARD, George H.; *o.* 1864, Nas. *S.* St. David Fortune Island, 1865–6.
WEATHERSTON, John. *S.* St. Peter's and St. Stephen, 1864–8. *Res.* ill; went to Gold Coast as chaplain 1868, returned to Eng. ill and died 1869.
WITTEN, Walter; *b.* July 31, 1859, London; *o.* D. 1882, Bp. Colenso. *S.* Long Island, 1885. Licence withdrawn by Bp. of Nassau.

JAMAICA (1710, 1835-65)—84 Missionaries and 37 Central Stations.

[*See* Chapter XXIX., pp. 228–33.]

(Diocese of JAMAICA, founded 1824.)

ALMON, J. *S.* Kingston, 1853–5; St. Alban's and Mt. Hermon, 1856–7.
ANGELL, Charles. *S.* Portland, 1854–5.
BARRETT, E. G. *S.* Providence, 1852; Aboukir, 1853–7.
BARROW, Edward. *S.* Prattville and Providence, 1853–7.
BELCOMB, Henry. (No fixed station) 1844.
BERRY, Philip. *S.* Hanover, 1837–9.
BRANFOOT, Thomas R. *S.* Kingston, 1837–41.
BROADLEY, William. *S.* St. Thomas E., 1836.
BROWN, George. *S.* St. Ann, Middlesex, 1842–4.
BROWNE, Henry. *S.* Rio Bueno, 1838–9.
BUCKNER, R. G. (or **R. J.**, or **H.**). *S.* Darliston, 1845–51. *Res.*
BYRNE, Francis. *S.* Prattville, 1850–2.
CAHUSAC, T. B. *S.* St. Anne's, 1846–7.
CAIRD, William, B.A. T.C.D.; *b.* 1801, Lisburn, Ir.; *o.* D. 1839, P. 1841, Jam. *S.* Westmoreland, 1839–43.
CAMPBELL, John. *S.* Manchioneal, 1838–41; St. Thomas E., 1842–3.
CHISHOLM, John R. *S.* ? 1847.
COLEBY, Samuel (of Diocese of Killmore and Ardagh); *b.* 1669; the first Missy. to Jamaica aided by the Society. *S.* Jamaica, 1710.

CONSTANTINE, M. G. *S.* Bluefields, 1852–5.
COOKE, John. *S.* (No fixed station) 1840; St. Catherine, Middlesex, 1842–3.
COOPER, C. A. *S.* Rural Hill &c., 1849–54. Died of fever.
COWARD, W. S. *S.* St. Catherine, 1836–9.
DALZELL, W. T. D. *S.* Mooretown, 1850–1.
DARRELL, Aubrey Spencer. *S.* St. Alban's and Mt. Hermon, 1864–5.
DAVIDSON, J. Andrew M. *S.* St. Ann, Middlesex, 1839–43 (? *S.* 1844); Ocho Rios, 1845–6.
DUNBAR, Richard. *S.* Bluefields &c., 1860–1.
DUNBAR, W. J. *S.* St. Thomas E. or Manchioneal, 1854–7.
FARQUHARSON, J. S. *S.* Providence, 1850–1.
FIDLER, Daniel. *S.* Westmoreland, 1836–41.
FINDLAY, A. *S.* Providence, 1852.
FORBES, Richard. *S.* St. George, 1837–8.
FOX, J. (an ex-Wesleyan Minister); *o.* 1847, Jam. *S.* Hampstead, 1848–9; Good Hope, 1850–1. Died of cholera 1851.
GALBRAITH, Edward. *S.* Westmoreland, 1837–41.
GIRAUD, Augustus F. *S.* St. Elizabeth, 1836.
GUTHRIE, William, one of the first two Missionaries to Jamaica aided by the Society; *o.* D. and P. 1709, Lon. *S.* Jamaica, 1710.
HANNA, Thomas. *S.* Manchester, 1838.
HAWKINS, E. *S.* St. Andrew (Surrey), 1842–3.
HEATH, C. *S.* St. James' (Cornwall), 1840–3.
INGLE, W. Haggerston. *S.* St. John's, Darliston, 1851–65.
JONES, Evan. *S.* St. Thomas E., 1842–7.
JONES, J. A. *S.* St. Christopher, 1848–9.
JONES, J. P. *S.* Bluefields, 1845–8.
KERR, John. *S.* Aboukir, 1838–9.
KEY, Edward Bassett; *o.* D. 1863, P. 1864, Jam. *S.* Siloah, 1865.
KINGDON, B. B. *S.* Aboukir, 1850–2.
LAWSON, H. G. *S.* Trelawney, 1837–43.
LE GROS, John S. *S.* Clarendon, Arthur's Seat, 1839–43.
LINDSAY, W. H. *S.* St. George, 1839.
LITTLEJOHN, D. E. *S.* St. Elizabeth, 1837–9.
LYNCH, Robert B. *S.* St. Alban's and Mt. Vernon ("Hermon" from 1857), 1853–60. *Res.*
MACDERMOT, Henry C. P. *S.* Portland, 1860–5.
MACINTYRE, J. L. *S.* Providence and Prattville, 1862–4.
M'CLAVERTY, C. *S.* Clifton, Mt. Dallas &c., 1845–7.
MAGNAN, Charles M. *S.* Bluefields, 1862–5. *Res.* ill.
MAYHEW, William. 1840, no fixed station; 1851, visiting stations during cholera.
MELVILLE, Henry. *S.* Porus, 1860–5.
MITCHELL, Moses. *S.* St. Thomas E., 1836–9.
MORRIS, John. *S.* Grove, 1845–7; Keynsham, 1847–65 (with Siloah, 1854–65). *Res.*
MURPHY, —. *S.* St. Alban's, 1852.
NASH, John. *S.* Clarendon, 1841–3.
ORGILL, T. T. T. *S.* Rio Bueno, 1838.
OSBORNE, David. *S.* Westmoreland, 1840–2.
OSBORNE, George. *S.* St. Mary, 1836; St. Ann, 1837–8.
OWEN, J. E. *S.* Aboukir, 1848–9.
PRICHARD, Howell. No fixed station 1843–4; Good Hope, 1845–6.
RICHARDS, J. *S.* Moore Town, 1848–9.
ROBINSON, Robert. No fixed station 1840; Kingston, 1842–3.
SCOTLAND, Horace. *S.* Prattville &c., 1858–62 *Res.* ill.
SEYMOUR, A. H. *S.* Providence and Prattville, 1861–5.
SMITH, William. *S.* Westmoreland, 1842–4.
SPENCE, G. G. No fixed station, 1849.
STAFFORD, B. (or de B. H.). *S.* Good Hope. 1848–9.
STEARNS, William. *S.* St. Thomas E., 1838.
STEVENS, Thomas. *S.* St. Thomas E., 1840–3.
STEWART, W. H. N. *S.* Good Hope, 1847.
STONE, J. C. *S.* St. Thomas E., 1837–41; Trelawney, 1842–3.
THOMSON, John. *S.* Portland, 1847–54. Died of fever 1854.
THOMSON, Joseph Adam; *ed.* S.A.C. *S.* St. Alban's and Mt. Hermon, 1861–3.
TOOSEY, O. D. No fixed station, 1840.
WATERS, G. A. *S.* St. Mary, 1836–9.
WHARTON, Thomas. *S.* St. George, 1836.
WILKINSON, J. H., B.A. *S.* Kingston, 1843.
WILSON, David. *S.* Grand Caymanas, 1836–9; Westmoreland, 1840–3.
WOOD, J. S. (*tr.* N.F.L.) No fixed station, 1844.
YATES, H. L. *S.* St. Elizabeth, 1836–7.

(CENTRAL AMERICA.)

I. *MOSKITO SHORE, BAY OF HONDURAS* (1748, 1768–85)—4 Missionaries. [*See* Chapter XXX., pp. 234–7.]

PRINCE, Nathan, M.A. and Fellow Harvard Coll., Mass.; *o.* Lon. Aptd. 1747 to Black River, but died a few days after arrival at Rattan, 1748.
SHAW, Robert. *S.* Moskito Coast, 1774–6. *Res.* ill, and to Bay of Honduras.
STANFORD, — . *S.* Moskito Coast, 1776–7: *Res.* ill, and went to Jamaica.
WARREN, Thomas. *S.* Moskito Coast, 1769–71. *Res.* and to Jamaica.

NOTE.—The Rev. HENRY JONES of Newfoundland [p. 858] was appointed to the Moskito Mission in 1748–9, but on his way there he accepted the living of St. Anne's, Jamaica, by the advice of the Governor.

For an account of Mr. C. F. Post's nearly 20 years' labours *see* pp. 235–6.

II. *BRITISH HONDURAS* (1844–5, 1877–84, 1892)—3 Missionaries and 3 Central Stations. [*See* Chapter XXXI., pp. 238–40.]

(Diocese of BRITISH HONDURAS (now "HONDURAS") founded 1883.)

BANKS, William Joseph Helmore; *b.* March 11, 1854, Stanwell; *ed.* S.A.C.; *o.* D. 1881 Ant., P. 1883 Jam. *S.* Orange Walk, 1881–4; *tr.* Natal
GEARE, John Holwell; *b.* Aug. 22, 1850, Abingdon; *o.* D. 1875, P. 1876, Ex. *S.* Belize, 1877–82. *Res.*
MORTLOCK, Charles (the first S.P.G. Miss. to Brit. Honduras). *S.* Belize, 1844–5. *Res.* for Turks Island.

III. *ISTHMUS OF PANAMA* (1883–92)—4 Missionaries and 2 Central Stations. [*See* Chapter XXXII., pp. 240–1.]

(Under the supervision of the BISHOP OF JAMAICA.)

HENDRICK, S. P. *S.* Colon, 1892.

***KERR, Shadrach** (a negro); *ed.* Baptist Coll., Leeds; *o.* D. P. 1881, Haiti. *S.* Colon &c., 1883–90. *Res.*

SMITH, Joseph Bernard, M.A. (*tr.* Europe) *S.* Colon, 1890–2. *Res.*

TINLING, E. D. *S.* Panama, 1892.

BRITISH GUIANA, SOUTH AMERICA (1835–92)—84 Missionaries and 48 Central Stations. [*See* Chapter XXXIII., pp. 242–53.]

(Diocese of GUIANA, founded 1842.)

ANTON, James A. *S.* Berbice (St. Patrick's &c.), 1836–43; Demerara, 1844–6.

AUSTIN, Preston Bruce, LL.D. Cam. *S.* Essequibo, 1852–3. *Res.*

BECKLES, William Augustus; *b.* 1799; *ed.* Cod. Coll. *S.* Demerara, 1836–40. Died 1840.

BEST, John Henry; *ed.* Cod. Coll. *S.* St. John's, Ess., 1844–5; St. Luke's, Dem., 1846–50; St. Stephen's, Ess. 1851–3. Died 1853.

BISHOP, Alfred Hothersall, M.A.; *ed.* Cod. Coll. *S.* Demerara, 1847; Wakenaam, Dem., 1848–50.

BLOOD, William. *S.* St. Margaret's, Ber., 1846–7. *Res.*

BREE, M. Stapylton. *S.* St. James, Ess., 1841–2.

BRETT, William Henry, B.D. Lambeth ("The Apostle of the Indians in Guiana"); *b.* Dec. 21, 1818, at Dover; lay Missionary 1840–3 at Pomeroon; *o.* 1843 Gui. *S.* Pomeroon River (Indians), 1843–9, 1860–79. (¶ St. Matthew's, Dem., 1851–2; Trinity, Dem., 1853–4; and Pom., 1860–79.) *Res.*; died Feb. 10, 1886, in England.

BRIDGER, John; *b.* Dec. 12, 1842, Petworth; *o.* D. 1870, P. 1872, Gui. *S.* Port Mourant, 1871–3; tr. Hon.

BUNN, William Bantoft; *ed.* Cod. Coll. *S.* Trinity &c., Dem., 1844–6.

BUTT, George Holden, B.A. Cam. *S.* Port Mourant, 1876–7.

CAMPBELL, David, M.A. St. Andrews Univ.; *b.* 1829; *o.* D. 1855, P. 1856, Gui. *S.* Wakenaam, 1859; West Coast, Dem., 1860–6; Waramuri, 1868. *Res.*

CAMPBELL, William Harper; *ed.* St. Mark's Coll., Chel.; *o.* D. 1867, P. 1870, Gui. *S.* Bartica Grove &c., 1870–7; ¶ St. Michael's, Berbice, 1891–2. Died 1892.

CARTER, Charles. *S.* St. Matthew's, Dem., 1840–1.

CHRISTIAN, Edmund. *S.* Port Mourant, 1864–5. *Res.* ill.

CONYERS, Charles. *S.* Beterverwagting, 1855–6; St. Saviour's, Ess., 1857–8. Died at sea on way to Eng. on sick leave, Sept. 1, 1858.

CORNWALL, John. *S.* Berbice (St. Saviour's &c.), 1842–5.

CROSKERRY, Hugh, M.D. Dub.; *o.* Jam. *S.* Corentyn River, 1884. Died 1886, Skeldon.

DANCE, Charles Daniel. *S.* Corentyn River, 1880–7. Died 1887.

DAWES, John Samuel, D.D., LL.D., T.C.T.; *o.* D. 1851, P. 1855, Gui. *S.* St. Alban's, Ber., 1851–2; All Saints', Ber., 1853–4; "Albert, St. George," Dem., 1855. *Res.*

DODGSON, William James, M.A. *S.* St. Peter's, 1842–3. Died 1845.

DONELLY, George William; *ed.* S.A.C. *S.* Lodge District, 1861–7. Died at sea.

DRUMMOND, William Richard; *ed.* S.A.C.; *o.* 1867, Gui. *S.* New Amsterdam, Skeldon, &c., 1867–70. Died July 1870 from an overdose of an opiate.

EASTMAN, Robert Morgan. *S.* Demerara, 1852; Lodge, Ber., 1853–4; St. James', Dem., 1855; All Souls' &c., Ber., 1856–7. Died 1857.

FARRAR, Ven. Thomas, B.D. Lambeth, 1881; *b.* 1830, Leeds; *ed.* York Tr. Coll.; *o.* D. 1855, P. 1856, Gui. Ardn. of Dem. 1884, and Ess. 1890. *S.* Lower Essequibo Indian Missions (Bartica Grove &c.), 1865–73. Died Aug. 21, 1893.

FARRAR, W., M.A. Keb. Coll., Ox. (son of above); *o.* D. 1888, P. 1889, Gui. *S.* Corentyn Riv., 1888–91; New Amsterdam, 1892.

FOTHERGILL, Ven. John; *ed.* Qu. Coll., Cam. *S.* Essequibo, 1836–7; became Ardn. of Essequibo [p. 242]. Died 1851.

FOX, William, M.A. Dub. *S.* Christ Church, Dem., 1844–6.

FREEMAN, John. *S.* All Saints', Ber., 1850; St. Saviour's, Ess., 1851–4. Died.

GILL, William, B.A. *S.* Essequibo, 1839; St. Stephen's, Ess., 1840–1.

GREATHEAD, John (ex-superintendent of the Wesleyan Missions in Guiana); *o.* D. 1883, P. 1884, Gui. *S.* Georgetown, 1885–6.

HARRIS, J. C. *S.* Port Mourant, 1866–7.

HEARD, Ven. Walter; *b.* Jan. 24, 1847; *ed.* S.A.C.; *o.* D. 1870, P. 1871, Gui. *S.* St. Margaret's &c., Ber., 1871–5; Pomeroon and Moruca, 1875–85; St. John's, Ess., 1884–92; (¶ 1875–92) Canon of Georgetown 1889, Archdeacon of Berbice 1893.

HILLIS, Robert. *S.* River Berbice, 1856–9; St. Saviour's, Ess., 1859–60. Died 1860 on sick leave.

HILLIS, Thomas. *S.* St. Paul's, Enmore, 1855–6. *Res.* Died at sea 1868.

HITCHINS (or HICHENS), Alfred, M.A. Lambeth. *S.* St. Mark's, Enmore, 1865–8.

HOLLAND, Henry, B.A. Cam. *S.* Christ Church, Dem., 1847; All Saints', Ber., 1848. *Res.* ill.

HORE, Samuel Coode; *b.* Feb. 27, 1844, Islington; *ed.* London Coll. Div.; *o.* D. 1869, P. 1870, Rip. *S.* Berbice, 1878–9. *Res.*

HUMPHRIES, Henry, B.A. Dur. (*tr.* Bah.) *S.* Orealla, 1878–9.

HUNTER, Henry. *S.* St. Stephen's, Ess., 1842–3; St. Peter's, Ess., 1844–5; Holy Trinity, Dem., 1846–8.

INGLE, S. (? *S.*) 1852.

JOHNSON, Martin B. *S.* St. James, Wakenaam, 1847; St. Margaret's, Ber., 1848–50; St. Lawrence, Ess., 1851–4; Wakenaam, 1855–8; Berbice River, 1858–9.

JOSA, Fortunato Pietro Luigi (Canon of Georgetown 1892); *b.* June 5, 1851, Rome; *ed.* a R. Catholic and afterwards at S.A.C.; *o.* D. 1874, P.

1875, Gui. *S.* Coolie Missions, 1879–82; ¶ Trinity, Ess., 1883–9; ¶ Christ Church, Georgetown, 1890–2.

KEELAN, Joseph; *b.* June 14, 1845, Calcutta; *ed.* S.A.C.; *o.* D. 1877, P. 1879, Gui. *S.* La Penitence, 1880.

LARGE, James Joseph; *ed.* Battersea Tr. Coll.; *o.* D. 1867, P. 1870, Gui. *S.* Port Mourant, 1868–9.

LATHBURY, T. *S.* All Saints' &c., Ber., 1860–8.

LEVIE, Alexander (a converted Jew). *S.* Port Mourant, 1859.

LUGAR, Ven. James, M.A. Cam. *S.* Demerara, 1836–7; became first Ardn. of Demerara. Died 1853.

***McKENZIE, Lambert** (the 1st negro Clergyman in Guiana); *b.* 1831, Berbice; *ed.* S.A.C.; *o.* D. 1855, Gui. *S.* Beterverwagting, Dem., 1855; St. Margaret's, Corentyn, 1856–7; Upper Berbice River, 1858–9; Lodge District, Dem., 1860.

McLELAND, J. *S.* Demerara, 1852–4.

MANNING, Samuel; *o.* D. 1849, P. 1852, Gui. *S.* St. Philip's, Dem., 1850; All Souls', Ber. 1851–2; St. Alban's, Ber., and Kiblerie, 1853–7; St. Paul's, Waramurie, 1857–9.

MATTHEWS, George William; *b.* Nov. 24, 1857, Prickwillow; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Gui. Gave up a colonial living in Guiana for Indian work. *S.* Pomeroon, Moruca, and Wairui Rivers, 1886–92.

MAY, Very Rev. Henry John; *b.* 1829, London; *ed.* Bp.'s Coll., Dem.; *o.* D. 1853, P. 1856, Gui. became Dean of St. George's 1890. *S.* St. Peter and Hog Island, Ess., 1853–4; Friendship, St. Paul, Dem., 1855; Enmore, St. Mark's, Dem., 1856–64. Died March 1, 1893.

MOUR, Robert Henry (*tr.* India) *S.* Bel Air, &c., 1880; Non Pareil, 1883.

MOORE, John Richard; *ed.* St. Bees Coll.; *o.* D. 1879, P. 1880, Gui. *S.* Mary's Hope, 1879–80; St. Mary's, Corentyn, 1881–4.

MORGAN, Charles; *o.* D. 1856, P. 1857, Gui. *S.* Bartica Grove, 1867–8.

PEARSON, John George; *ed.* C.M.S. Inst., Reading; *o.* D. 1877, P. 1879, Gui. *S.* Port Mourant, 1878–9; Orealla, 1890–2.

PIERCE, William Edward, B.A., Corp. Ch., Cam. *S.* Potaro River, Shenanbawie &c. (Indians), 1880–1. Drowned Sept. 29, 1881, in the Maraheah Falls, with his wife, 3 of his 4 children, and maid servant.

PIERITZ, Joseph Abraham (a converted Jew). *S.* Lodge, Dem., 1851. Died 1869 in Guiana from lumber-cart accident.

QUICK, Frederick Louis; *b.* July 20, 1861, King's Teignton; *ed.* S.A.C.; *o.* D. 1883, P. 1885, Gui. *S.* Potaro River, 1886–92.

QUICK, Thomas Edwin; *ed.* Warm. Coll.; *o.* D. P. 1890, Gui. *S.* N.W. district, 1892.

RADLEY, Thomas; *b.* 1828, Hurst Lane; *ed.* St. Bees Coll. *S.* St. Philip's, 1855.

READ, Henry, M.A., St. John's Coll., Cam; *b.* 1832 Manchester. *S.* All Saints' &c., New Amsterdam, 1859.

REDWAR, Henry R.; *ed.* Cod. Coll. *S.* Berbice, 1836–41 (St. Patrick's, 1837–8; St. Saviour's, 1840–1); Trinity Ess., 1842–3; Wakenaam, Ess., 1844–5.

RITCHIE, Frank William, B.A. Bp.'s Coll., Len.; *o.* D. 1885, Gui. *S.* Mary's Hope, 1886–7.

ROBINSON, John, L.Th. Dur. *S.* Trinity, Ess., 1839–41; St. Saviour's, Ess., 1842–3.

SALMON, George, M.A. Dur. and S.A.C.; *b.* Oct. 15, 1853, Yatton. In charge of Coolie Missions, ¶ 1888–92. Died April 19, 1892, in London.

SEIFFERTH, Charles Benjamin; *b.* Nov. 17, 1835, Malmesbury; *ed.* Lich. Coll.; *o.* D. 1873, P. 1874, Gui.; Port Mourant, 1874–5; Orealla, 1876–8.

SMITH, David, M.A. St. John's Coll., Cam.; *o.* D. 1850, P. 1851, Ex. *S.* St. Matthew's, Dem., 1884–6.

SMITHETT, W. T. *S.* St. James, Wakenaam. Ess., 1846.

SNELL, Samuel. *S.* St. John's, Ess., 1851–4 Died.

SPOONER, Benjamin; *ed.* Cod. Coll. *S.* St Matthew's, Dem., 1842–3; All Saints', New Amsterdam, 1844–7; All Souls', New Amsterdam, 1848; Wakenaam, 1851–2; St. Stephen's, Ess., 1853–8. Died 1858 from "overwork and over-exposure to the sun."

STRAKER, Octavius John. *S.* St. George's, Dem., 1848–50. Died 1867.

STRONG, Leonard. *S.* River District, 1836–7.

TANNER, Augustus Scudamore. *S.* Demerara River, 1856–8; St. Stephen's, Ess., 1858–9; Bartica Grove, 1860–4. Died 1875.

THORLBY, Joseph. *S.* All Saints', Ber., 1855. Died after a short residence.

VENESS, Thomas Robert. *S.* Port Morant, Berbice, 1860–3. Died Feb. 1863 of yellow fever.

VENESS, William Thomas; *b.* Nov. 6, 1828, Deptford; *ed.* St. Mark's Coll., Chel. *S.* St. Margaret's, Skeldon, Ber., 1862–71. Died 1877.

WADIE, John William; *b.* 1820, London. *S.* Moruca, 1854; Waramuri, Ess., 1856–8. *Res.* ill Oct. 1857 and died at Ardn. Jones' house at St. George's, Dem., Sept. 17, 1858, from fever, contracted in work.

WEBBER, Ven. Richard Legge, M.A. Cam. *S.* St. George's, Dem., 1844–5. Died 1873.

WEBBER, William John Bussell; *b.* 1830, Silverton, Ex.; *ed.* S.A.C. *S.* St. Paul's, 1853–4. Died 1871.

WICKHAM, Horace Edward; *o.* D. 1851, P. 1855, Gui. *S.* St. Augustine's, Dem., 1851–9.

WOODHOUSE, George, M. *S.* Pomeroon, 1874. Died 1877.

WYATT, Ven. Francis James, B.D. Lam.; *o.* D. 1851, P. 1852, Gui. *S.* Port Mourant, 1870: Indian Missions, ¶ 1879; became Ardn. of Dem., 1874.

FALKLAND ISLANDS—One Missionary: **BULL, Charles** (*tr.* Cape) *S.* Falkland Islands, 1860–7 (¶ 1861–7).

(Diocese of FALKLAND ISLAND, founded 1869.)

III. AFRICA, 1752–1892.

469 Missionaries (65 being Natives) and 271 Central Stations, now included in 14 Dioceses as set forth below, &c. :—

WEST AFRICA (1752–6, 1766–1824, 1856–92)—19 Missionaries and 8 Central Stations. [*See* Chapter XXXV., pp. 254–68.]

(Dioceses of SIERRA LEONE, founded 1852, and NIGER (now "WESTERN EQUATORIAL AFRICA") founded 1864.)

***COLE, Samuel** (a negro); *o.* D. 1888, P. 1889, S. Le. *S.* Domingia, 1888–92.

COLLINS, James. *S.* Cape Coast Castle, 1818–19.

DEAN, Joseph; *o.* D. 1860, Bar. *S.* Fallangia and Domingia, 1860–1. Died January 4, 1861, at Fallangia of fever.

DODGSON, Edwin Heron (*tr.* Tris.) *S.* St. Vincent, Cape de Verde Is., 1890–2.

***DOUGHLIN, Philip Henry** (negro); *ed.* Cod. Coll.; *o.* D. 1871, P. 1873, S. Le. *S.* Domingia, 1873–85. *Res.*

***DUPORT, John Henry A.** (negro); *b.* 1830 St. Kitts, W.I.; *ed.* Cod. Mission House; *o.* D. 1856, P. 1861, S. Leone. *S.* Fallangia, 1856–60, 1862–6; Domingia, 1861, 1867–8. Licence temporarily withdrawn. Died September 20, 1873, in Royal Infirmary, Liverpool.

FRASER (or FRAZER) Patrick; *o.* D. P. 1786 Ely. *S.* Sierra Leone and Pensee Island 1786–7 or 8. *Res.* ill; *tr.* Bah. 1791

HAROLD, Richard. *S.* Cape Coast Castle, 1823–4.

LEACOCK, Hamble J. or T. (the first Missionary sent by the West Indian Association. *S.* ¶ Rio Pongo, Fallangia, &c., 1855–6. Died August 20, 1856, at Freetown.

***McEWEN, John Baptiste** (negro); *ed.* Cod. Coll.; *o.* D. 1869 Bar., P. 1873 S. Le. *S.* Fallangia, 1877–85, Domingia, 1886–9, Isle de Los, 1891–2 (¶ 1878–85).

***MAURICE, J. A.** (negro); *ed.* Cod. Coll.; *o.* D. 1863, P. 1864, S. Le. *S.* Fallangia, 1863–6. *Res.*

***MORGAN, R. B.** (negro); *o.* D. 1882 Niger. *S.* Farringia, 1882–9. Died November 2 or 3, 1889, Freetown.

***MORGAN, W. C.** (negro); *o.* D. 1882 Niger. *S.* Domingia, 1882–3.

NEVILLE, William Latimer, M.A. Queen's Coll., Ox. *S.* Fallangia &c., 1859–61. Died July 7, 1861, of fever.

PHILIP, William (ex-Curate of Tenby). *S.* Cape Coast Castle, 1817. Died.

PHILLIPS, Abel J.; *ed.* Cod. Coll.; *o.* D. 1859, P. 1860, Bar. *S.* Fallangia and Domingia, 1860–3. *Res.* ill; *tr.* W.I.

***QUAQUE, Philip** (a negro); *b.* 1741; *ed.* bp the Society in London; *o.* 1765, Lon., being the first of any non-European race to receive Anglican Orders since the Reformation. *S.* Cape Coast Castle, 1765–1816. Died October 17, 1816.

THOMPSON, Thomas, M.A., Fellow of Ch. Coll., Cam. (*tr.* N.J. [p. 855]); the first S.P.G. Missy. to Africa. *S.* Cape Coast Castle, 1752–6. *Res.* ill.

***TURPIN, Joseph William Thomas** (negro); *ed.* Cod. Coll.; *o.* D. 1868 Bar., P. 1871 S. Le. *S.* Fotuba, Isle de Los, 1867–72, Fallangia, 1873–4; Fotuba, 1876–7. *Res.*

CAPE OF GOOD HOPE, WESTERN DIVISION (1821–92)—102 Missionaries and 56 Central Stations. [*See* Chapters XXXVI. and XXXVII., pp. 268–97.]

(Diocese of CAPETOWN, founded 1847.)

ANDERSON, George William, S.A.C.; *o.* D. 1870, P. 1872, Cape. *S.* Mossel Bay, 1871–3; Robertson, 1874–9; Riversdale, 1880–92.

ANDREWS, William, M.D. T.C.D.; *b.* 1811 Lincolnshire. *S.* Knysna, 1851–60.

ARNOLD, John Muehleisen, Ph.D. Tubingen Univ., D.D. William and Mary Coll., N.S.; *b.* Aug. 6, 1817, at Zell, Germ. *S.* Papendorp (Moslems), 1875–81. Died Dec. 9, 1881.

ATKINSON, Charles Frederick; *ed.* S.A.C.; *o.* D. 1878, P. 1879, Cape. *S.* Schoonberg, 1878–9; Uniondale, 1883–6; Caledon, 1887–92.

BADNALL, Ven. Hopkins, D.D. and Fellow Univ. Coll., Dub.; *o.* D. 1845, P. 1846, Dur. *S.* Capetown &c., 1848–9; Claremont, 1852–4; George, 1862–9 (Ardn. of George, 1862–9; do. of Capetown, 1869–85). Died Sept. 1892, England.

BAKER, James (Canon); *o.* D. 1849, P. 1850, Cape. *S.* Swellendam, 1849–67; Kalk Bay, 1879–87.

BEBB, William. *S.* Capetown (St. John's), 1857–67.

BELSON, William Eveleigh, M.A. Or. Coll., Ox.; *b.* 1827; *o.* D. 1850, P. 1851, Roc. *S.* Riversdale, ¶ 1854–7; Malmesbury, 1857–70. *Res.* ill; *tr.* Europe

BENDELACK, Ch. *S.* Swellendam, 1851.

BLAIR, Thomas Richard Arthur. *S.* Wynberg, 1852–4.

BRAMLEY, William; *ed.* S.A.C.; *o.* D. 1856, P. 1861, Cape. *S.* Caledon, 1857–9; Beaufort West, 1863–4; Swellendam, 1860–1, 1868–92 (¶ 1889–92).

BRIEN, Robert. *S.* Schoonberg, 1865–8; Victoria W., 1869–74.

BROCK, R.; *o.* D. 1881, P. 1882, by Bp. Colenso, reconciled to the Church by Bp. of Capetown 1883. *S.* Somerset W., 1886.

BROOKE, Richard; *o.* D. 1864, P. 1865, Cape. *S.* Clanwilliam, 1869–77; Claremont, 1877–80, 1886.

BROWNING, Thomas, T.C.G. Glas. Univ.; *o.* D. 1854, P. 1855, St. And. *S.* Clanwilliam, 1858–68; Capetown, 1869–83.

BULL, Charles, M.A. Lamb.; *b.* 1828, Hampstead; *o.* D. 1851 Cape, P. 1856 Lon. *S.* Knysna, 1851; Plettenburg, 1852–4; *tr.* Falklands

BURROW, E. J., D.D. *S.* Capetown and Wynberg, 1831–3.
CAMILLERI, Michael Angelo, D.D. Malta Univ.; *b.* Feb. 15, 1814, Malta; *o.* D. 1835, P. 1836, R.C. Bp. of Malta. *S.* Capetown (Moslems) 1848–53.
CARLYON, Frederick, M.A. Pem. Coll., Cam.; *o.* D. 1839, P. 1840, Glos. *S.* Stellenbosch, 1849–64.
CLARK, Richard Martin; *b.* June 18, 1837, Reading; *o.* 1875, Cape. *S.* Somerset, 1875–7; Upper Paarl, 1878–92.

CLEMENTSON, William Lawson, M.A. Cape Univ.; *o.* D. 1874, P. 1877. *S.* Bredasdorp, 1875–80.

CLULEE, Charles; (*tr.* from O.F.S.) *S.* Malmesbury, 1872–82; *tr.* to Transv.
COLLINS, W. *S.* Prince Albert, 1882–4.
CURLEWIS, James Frederick; *o.* D. 1859, Cape. *S.* Lower Paarl, 1860–92.

CURREY, R. A. *S.* Georgetown, 1853–4.
DORRELL, Alfred Anstey; *b.* Sept. 22, 1842, Lambeth; *o.* D. 1872, P. 1876, Cape. *S.* Uniondale, 1873–8; Newlands, 1881–90. *Res.*
DOUGLAS, Hon. Henry, M.A. Univ. Coll., Dur.; *o.* D. 1846, P. 1847, Wor. *S.* Capetown, 1848.
EDWARDS, Frederick Dendy (ex-Wesleyan Minister); *o.* D. 1868, P. 1872, Cape. *S.* Swellendam, 1870–82; Malmesbury, 1882–92.

EEDES, John; *o.* D. 1857, P. 1859, Cape. *S.* Beaufort W., 1859–60 (? 1861); Knysna, 1862, 1865–74; Caledon, 1875–85.
FISK, George Henry Redmore; *o.* D. 1850, P. 1857, Cape (? *S.* 1851). *S.* Durban, 1858–9.

FOGG, Ven. Peter Parry, M.A. Jes. Coll. Ox.; *o.* D. 1860, P. 1862, Win. (Archdn. of George, 1871). *S.* George, 1871–81, 1886–8.

FRY, John. *S.* Capetown, 1836–7; Wynberg, 1838; Vyge Kral, 1839–41; Wynberg and Rondebosch, 1842–4.
GETHING, Guy; *b.* Dec. 14, 1829, Tatenhill, Staff.; *ed.* S.A.C.; *o.* D. 1859, P. 1861, Cape. *S.* Ceres, 1861–5; Greenpoint, 1866–7; Capetown, 1868; Beaufort West, 1875–82.
GIBBS, Edwin; *b.* April 1827, Littlehampton; *ed.* S.A.C. *S.* Plettenburg Bay, 1887–9. Died 1892 in Somerset Hospital, Capetown.
GIBBS, John; *b.* 1835 Emscote, War.; *ed.* St. Mark's Coll., Chel. *S.* Prince Albert, 1869–73; Papendorp, 1874.
GLOVER, Ven. Edward, M.A. Jes. Coll., Cam.; *o.* D. 1851, P. 1852, Wor.; Ardn. of George, 1869. *S.* Schoonberg, 1858–9; Zonnebloem, 1859–68; George, 1868. Died in London, Dec. 17, 1894, after an operation.
GODFREY, James Robert; *b.* Nov. 1, 1837, Oxford; *o.* D. 1861, Cape. *S.* Somerset W., 1865–72; Papendorp, 1873; Port Nolloth, 1875–8; Fraserburg, 1881.
GORHAM, John, M.A. St. John's Coll., Cam.; *b.* 1823, Mersham, Kent; *o.* D. 1848, P. 1849, Chic. *S.* Woodlands, 1853–4.
GRAY, Robert, B.A. Bp. Hat. Hall, Dur.; *b.* Dec. 22, 1832, W. Rainton; *o.* D. 1856, P. 1857, Man. *S.* Beaufort, 1858; Simonstown, 1858–60.
GREENWOOD, Frederick; *b.* Dec. 8, 1839, Gloucester; *ed.* Ex. Tr. Coll.; *o.* D. 1875, Cape. *S.* Fraserburg, 1875–82; Prince Albert, 1885–9; Bredasdorp, 1890–2.

GRESLEY, Geoffrey Ferrers; *ed.* Salisb. Coll.; *o.* D. 1878, P. 1879, Ox. *S.* Papendorp (renamed Woodstock, 1885), 1882–6; Claremont, 1887–9.
HANCOCK, Thomas L. *S.* Papendorp, 1865–7.

HARE, Marmaduke; *ed.* Dorch. Coll.; *o.* D 1879 Ox., P. 1881 Cape. *S.* Salt River, 1882.
HENRY —. (Station not stated) 1851.
HEWITT, James Alexander (Hon. D.C.L. Un. S. U.S.A.); *b.* Aug. 13, 1843, Capetown; *ed.* S.A.C.; *o.* D. 1871 Cape, P. 1873 Gra. *S.* Bredasdorp, 1871–4; Riversdale, 1875–9; Worcester, 1880–90. *Res.*

HILLYARD, Percy Edward Hebard; *o.* D. 1885, P. 1890, Cape. *S.* Oudtshoorn, 1887–92.
HIRSCH, Herrmann; *o.* D. 1857 Cape, P. 1861 Bath. *S.* Simonstown, 1858; Zonnebloem, 1858–9; Schoonberg, 1859–60.
HOPWOOD, H. G. *S.* Robertson, 1868–73.
HOSMER, Arthur Henry, M.A. Or. Coll., Ox., 1848; *o.* D. 1847, P. 1848, Lic. *S.* Fraserburg, 1883–5.
INGLIS, J. *S.* Paarl, 1852–70.
JEFFERY, Albert; *b.* July 17, 1838, Bidboro, T. Wells; *ed.* S.A.C.; *o.* D. 1861, P. 1871, Cape *S.* Villiersdorp, 1862–5; Ceres, 1866–92.

JENKINS, John David, M.A., Jenkyns Fellow of Jesus Coll., Ox. [*see* p. 840]; *b.* 1828, Merthyr Tydfil; *o.* D. 1851, P. 1852, Ox. ? *S.* 1852–3.
JOBERNS, Charles Henry, M.A. St. John's Coll., Ox.; *o.* D. 1863, P. 1864, Lic. *S.* Newlands, 1876–7. *Res.* ill.
JONES Charles Earp; *ed.* S.A.C.; *o.* D. 1879, P. 1881, Cape. *S.* Port Nolloth, 1879–92.

KENDALL, Robert Sinclair (*tr.* Eur.) *S.* Newlands, 1892.
KEWLEY, Thomas Wilson, M.A. New Coll., Ox.; *o.* D. 1872, P. 1873, Ely. *S.* Capetown, 1878–80.

LANGDON, E. *S.* Bredasdorp, 1870; Paarl, 1871.
LAWRENCE, George; *o.* D. 1857, P. 1874, Cape. *S.* D'Urban, 1860–81; D'Urbansville, 1882–92.

LEGG, Jacob Philip; *b.* March 1, 1836, Gosport; *o.* D. 1873 St. Hel., P. 1874 Cape. *S.* Paarl, 1872–4; Stellenbosch, 1875–88.
LIGHTFOOT, Ven. Thomas Fothergill, B.D. Lambeth; *b.* March 4, 1831, Nottingham Castle; *ed.* S.A.C.; *o.* D. 1857 Lon., P. 1859 Cape (Ardn. of Cape 1885). *S.* Greenspoint, 1868.
LOMAX, Arthur Holliday; *ed.* Lich. Coll.; *o.* D. 1868, P. 1871, Cape. *S.* Papendorp, 1869–72; *tr.* Gra.
MARTIN, Robert; *ed.* S.A.C.; *o.* D. 1870, P. 1874, Cape. *S.* Montague, 1871–4; Victoria W. 1875; *tr.* Gra.
MARTINE, J. M. *S.* Worcester, 1851–4.
MAYNARD, John; *b.* 1819, Halsham (Hull); *ed.* York Tr. Coll.; *o.* D. 1847 St. And., P. 1849 Cape. *S.* Beaufort, 1849–57; Worcester, 1858–79.
MOLONY, C. W. *S.* Claremont, 1858–60.
MOORE, Frederick Bullen; *o.* D. 1866, P. 1871 Cape. *S.* Wynberg, 1867; Constantia, 1868–92.

MORRIS, Alfred; *b.* 1826, Christian Malford, Wilts; *ed.* St. Mark's Coll., Chel.; *o.* D. 1855, P. 1861, Cape. *S.* Oudtshorn, 1861–89.

MORRIS, William John Richard; *ed.* S.A.C.; *o.* D. 1859, P. 1861, Cape. *S.* (1) Robertson, 1859–64; Namaqualand (Ookiep &c.), 1875–82; (1) R., 1884–92.

MORTIMER, Benjamin Clapham; *o.* D. 1866, P. 1871, Cape. *S.* Riversdale, 1867–74; Knysna, 1875–9.
MORTON, M. *S.* Somerset W., 1882–3.
NICHOL, Robert Gibbons; *ed.* S.A.C.; *o.* D. 1864 Cape. *S.* (1) St. Helena Bay, 1864–6; Malmesbury, 1868–9; (1) St. H.B., 1870–89.

PALMER, Walter Vaughan; *b.* 1823. *S.* Cape-town, 1857; Papendorp, 1861–4.
PARMINTER, Ferdinand, B.A. St. John's Coll., Cam.; *o.* D. 1859, P. 1860, Pet. *S.* Capetown, 1867–8.
PATTISON, Charles Benjamin; *o.* D. 1885, Cape. *S.* Zuurbraak, 1885–92.

PERRY, Ambrose; *ed.* St. Aid. Coll., Birk.; *o.* D. 1878, P. 1879, Der. *S.* Uniondale, 1880–3.
PETERS (Canon) **Thomas Henry**, M.A., T.C.D.; *o.* D. 1857, P. 1859, Ex. *S.* Stellenbosch, 1864–74; Zonnebloem Kafir Coll., 1875–92.

QUINN, John; *b.* 1808, Loughkea; *o.* D. R.C. Bp. of Clonfert. *S.* Capetown, 1850–4; Papendorp, 1855–7.
REYNOLDS, Charles William Henry; *o.* D. 1875, P. 1877, Blo. *S.* Robertson, 1880–3.
ROBINSON, Daniel Edward (*tr.* Natal) *S.* Uniondale, 1885–9; Victoria W., 1890–2.

ROGERS, William Moyle; *o.* D. 1859; P. 1861, Cape. *S.* Georgetown, 1861–4.
SAMUELS, John Cornelius; *o.* D. 1861, P. 1869, Cape. *S.* Mossel Bay, 1865; Willowmore, 1867–8; George, 1870–5; Prince Albert, 1875–9; Victoria W., 1881; George, 1892.

SANDBERG, Samuel (*tr.* Madras) *S.* Caledon, 1851. *Res.*
SANDERS, James Willis. *S.* Stellenbosch district, 1838–9.
SCHIERHOUT, William Peter Gerritt, M.A. Cape Univ.; *o.* D. 1880, P. 1882, Cape. *S.* Swellendam, 1882–6; Heidelberg, 1887–92.
SHEARD, Robert, M.A. Cape Univ.; *o.* D. 1875, P. 1877, Cape. *S.* Clanwilliam, 1878–89; Worcester, 1891–2.

SHEARD, Thomas. *S.* Mossel Bay, 1857–70.

SHOOTER, Joseph (Emigrants' Chaplain on voyage from Eng. to Natal, 1850). *S.* Albert, 1851–3.
SHORT, —. *S.* Swellendam, 1859.
SLINGSBY, William Edward; *o.* D. 1883, P. 1891, Cape. *S.* Mossel Bay, 1885, 1887–92.

SQUIBB, George Meyler, B.A. Brazenose.; *b.* 1827; *o.* D. 1851, Nor. *S.* Plettenburg, 1857–64.
TAYLOR, William Frederick (*tr.* Tris.) *S.* Riversdale, 1856–66; Mossel Bay, 1872–89.

THOMAS, Rice. *S.* Capetown, 1869–77.
THORNE, John (*tr.* Transv.) *S.* Bredas-dorp, 1882–9; *tr.* O.F.S.
VON DADELSZEN, H. H. (*tr.* Madras) No fixed station 1841; *tr.* Ceylon
WAUGH, J. C. *S.* Caledon, 1860–1.
WELBY, Rt. Rev. Thomas Earle, D.D. Lambeth; *b.* 1810, Rugby; ex-Lt. 13th Light Dragoons, India, and Missy. in Canada *o.* D. and P., Tor. *S.* George, 1851–4, 1858–61 (became Ard. of George, and on Ascen. Day 1862 *cons.* in Lamb. Pal. Chap. Bp. St. Helena).

WIDDICOMBE, John; *b.* Mar. 28, 1839, Brix-ham; *o.* D. 1863, P. 1869, Cape. *S.* George, 1865–70; Malmesbury, 1870; *tr.* O.F.S.
WILSHERE, Alfred R. Myddelton, M.A. Pem. Coll., Ox.; *b.* Mar. 30, 1821; *o.* D. 1845 York, P. 1846 Dur. *S.* Claremont, 1859–77. *Res.* Died 1891.
WILSHERE, Ebenezer Stibbs; *tr.* India *S.* Capetown, 1848; *tr.* Gra. Dio.

WILSHERE, Henry Michael Myddelton; *b.* 1827 Blackheath; *o.* D. 1851 Lon. *S.* Caledon, 1852–74; Simon's Town, 1875–6.
WOOD, A. *S.* Capetown, 1857.
WRIGHT, William, M.A. Trinity Coll., Dub.; the first S.P.G. Missy. to S. Africa. *S.* Capetown and Wynberg, 1821–9 (*tr.* E. Div.)
YOUNG, Daniel Elliott, M.A. Pem. Coll., Ox.; *o.* D. 1876, P. 1877, Ox. *S.* Woodstock, 1887–92.

CAPE OF GOOD HOPE, EASTERN DIVISION (1821–92) 104 Missionaries and 52 Central Stations. [*See* Chapters XXXVI. and XXXVIII., pp. 268–85, and 297–305.]

(Diocese of GRAHAMSTOWN, founded 1853.)

ALDRED, John; *o.* D. 1859, P. 1864, Gra. *S.* St. John's, 1859–68; Adelaide, 1869–81; E. London, 1882–6; E. London West, 1889–92.

ALLEN, John Thomas Walford, B.A. Tr. Coll., Cam.; *b.* 1830; *o.* 1854, Chi. *S.* St. John's, 1856–7.
AUSTIN, Daniel Delf; *ed.* Dorch. Coll.; *o.* D. 1884 Ox., P. 1885 Pre. *S.* Richmond, 1885–8; *tr.* Transvaal
BAKER, Frederick Henry; *o.* D. 1881 Gra., P. 1883 Mar. *S.* Sidbury, 1881–4; *tr.*
BALDWIN, Edward Curtis, M.A. Hert. Coll., Ox.; *o.* D. 1870, P. 1872, Ox. *S.* Queenstown, 1878.
BANKES, Frederick. *S.* Grahamstown, 1853–4.
BARKER, Edward Waller; *b.* Jan. 8, 1828, Deptford; *o.* D. 1860, P. 1863, Gra. *S.* St. Peter's, 1861; Aliwal, 1862–6; Somerset E., 1867–8. *Res.*
BOOM, Jacob; *o.* D. 1874 Gra. *S.* St. Matthew's, K.H., 1874–8; Cwaru, 1879–80; Rura, 1881–2; *tr.* Kaff.
BOON, John. *S.* Mancazana, 1850–1; Cuyter-ville, 1861; Port Alfred W., 1862–4.

BOOTH, G. *S.* Fort Beaufort, 1840–3. Died April 18, 1843.
BRERETON, Alfred William; *b.* Feb. 13, 1862, London; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Gra. *S.* Keiskamma Hoek, 1885; Dordrecht, 1886–9; Stutterheim, 1889.

BROOKES, Edward Yorick; *b.* April 20, 1842, Islington; *o.* D. 1870, P. 1876. *S.* E. London, 1874; Alice, 1875–8; Colesberg, 1880; Dor-drecht, 1881–4; Sidbury, 1887–90.

BROOKES, George; *b.* Nov. 8, 1843, London; *ed.* S.A.C.; *o.* D. 1876 Gra., P. 1877 Cape. *S.* Colesberg, 1877–82.
BRUCE, William Robert; *o.* D. 1885, Gra. *S.* Southwell, 1889–92.

CASS, Arthur Herbert Du Pre; *ed.* Cape Univ.; *o.* D. 1889, P. 1891, Gra. *S.* Keiskamma Hoek, 1890–1.

CATLING, John; *ed.* S.A.C.; *o.* D. 1883 Cape. P. 1885 Jra. *S.* Grahamstown, 1883; Bedford, 1886-92.

CHAMBERLAIN, Thomas, M.A. Ch. Coll., Cam.; *b.* April 21, 1854, Queenstown, Cape Colony; *o.* D. 1880, P. 1881, St. Alb. *S.* Alice, 1882-4 (became Archn. of Kokstad 1891).

COOPER, Theodore James, B.D. T.C.D.; *o.* D. 1870 Derry, P. 1874 Oss. *S.* Barkly E., 1885-8; (*tr.* Eur.)
COPEMAN, Philip Walker. *S.* Uitenhage, 1846-57.
CORNFORD, Edward, M.A. St. John's Coll., Cam.; *o.* D. 1856 Ex., P. 1857 Gra. *S.* Grahamstown, 1857-8.
COX, Samuel William; *b.* Oct. 22, 1849, Leeds; *ed.* S.A.C.; *o.* D. 1878, P. 1880. *S.* Herschel, 1878-92.
COYTE, James Carrow; *o.* D. 1879 Mar., P. 1886 Gra. *S.* Peddie, 1887-90. Killed by lightning in vestry of Church of SS. Simon and Jude, just after evensong on Second Sunday in Advent 1890.
DE KOCK, S. N. (a Dutchman, and an ex-L.M.S. Missy.); *o.* D. 1856, Gra. *S.* Colesberg, 1858-64, 1868-76 (Grahamstown, 1867).
ELLINGHAM, C. M. (*tr.* Transvaal) *S.* Peddie, 1883-4.
EVERY, M. R. (*tr.* O.F.S.) *S.* Hopetown, 1859-66; Burghersdorp, 1867-8. (*v. s.* 1874.)
*GAWLER, John William; *o.* D. 1887. *S.* Port Elizabeth. ¶ 1887-92.

GORDON, John (*tr.* Kaff.) *S.* Kingwilliamstown, 1881-92; *Res.* 1892; died June 3, 1893, of diabetes, at Capetown, while curate of Capetown Cathedral.
GRANT, Alexander Joseph; *o* D. 1878, P. 1880. *S.* Queenstown, 1885-6; 1889-92.

GRAY, Samuel. *S.* Cradock, 1851-5 [p. 297].
GREEN, Edward I. *S.* Queenstown, 1858-64.
GREEN, T.; *o.* D. 1868, Gra. *S.* Kabousie, 1868.
GREEN, T. W. *S.* Herschel, ? 1874-6; *tr.* Kaff.

GREENSTOCK, William (*tr.* Kaff.) *S.* St. Luke's, 1856-9; St. Matthew's, Keiskamma Hoek, 1859-69; Port Elizabeth, 1870-4

HARRIS, G. *S.* Barkly E., 1889.
HEATHCOTE, Godfrey Samuel Charles; *o.* D. 1883, P. 1886. *S.* Winterberg, 1885-6; Adelaide, 1887-90.
HENCHMAN, Thomas; *o.* D. 1849, P. 1850, Cape. *S.* Olifant's Hoek, 1851; Fort Beaufort, 1856-76.
HOADLEY A. (*tr.* N.B.) *S.* Richmond, 1889-90. Died March 20, 1891, at St. Mark's, Kaffraria.
HUNTER, William Elijah (*tr.* Natal) *S.* Alice, 1889-92.

HUTT, Richard G.; *o.* D. 1857, Gra. *S.* St. John's, 1857-62, Grahamstown, 1862-4.
IMPEY, William; *o.* D. 1878, P. 1879, Gra. *S.* Sandflats, 1880.
JACKSON, W. H. *S.* St. John's, Sandilis, 1859.
JECKS, Charles Bloomer, B.A. Dur. Univ.; *ed.* S.A.C.; *o.* D. 1881, P. 1882, Gra. *S.* Burghersdorp, 1882-4.

JOHNSON, W. H. L. *S.* Alice, 1858-60.
*KAWA, Peter; *ed.* Kaf. Coll., Gra.; *o.* D. 1889, P. 1892, Gra. *S.* Keiskamma Hoek, 1890; Kabousie, 1891-2.

KING, Lucius, B.A. T.C.D.; *o.* D. 1869, P. 1871, Man. *S.* Queenstown, 1873-6.

KITTON, Ven. Henry; *b.* Oct. 12, 1819, Bircham, Norf.; *ed.* St. Bees Coll.; *o.* D. 1846, P. 1847, Ches.; Archn. of Brit. Kaffraria, 1862. *S.* Kingwilliamstown, 1862-73. Died June 1891

LANGE, C. R. (an ex-Lutheran Missy.); *o.* D. 1854 Gra. *S.* St. Luke's, Newlands, 1857-63.
LLEWELLYN, William, B.A.; *o.* D. 1856 Cape, P. 1858 Gra. *S.* Uitenhage, 1858-92, and Humansdorp, 1889-92.

LOMAX, Arthur Holliday (*tr.* Cape) *S.* Aliwal, 1874; Dordrecht, 1875-7; Southwell, 1879-88.
LONG, W.; *o.* Lon. *S.* Graaff Reynett, 1845-54.
M'CORMICK, Richard; *ed.* Cape Univ.; *o.* D. 1867, P. 1869, Gra. *S.* Queenstown, 1867-8; Komgha, 1869-92.

MAGGS, Albert; *b.* Aug. 22, 1840, Midsomer Norton (ex-Wesleyan Local Pr.). *S.* St. John's, 1865-6; Komgha, 1867-8; St. Luke's, 1869-82. Died by his own hand while insane in 1882.
MAGGS, Matthew Albert; *b.* Oct. 30, 1859, Midsomer Norton; *ed.* S.A.C; *o.* D. 1884, P. 1885, Gra. *S.* Herschel, 1884-5; St. Matthew's, K.H., 1886-7; Bolotwa, 1888-92.

*MALGAS, Daniel; *ed.* Kaf. Coll., Gra.; *o.* D. 1879, P. 1885, Gra. *S.* St. Luke's, 1879-80; St. Andrew's, 1881-2; Port Elizabeth, 1883-5; Fort Beaufort, 1887-92.

MARTIN, Robert (*tr.* Cape) *S.* Alice, 1879-81; Seymour, 1890; Winterberg, 1891-2.

*MASIZA, Paulus (a Fingoe); *ed.* by the Moravians; *o.* D. on Trinity Sunday 1870 Gra., the first native of S.A. ordained in the Anglican Church. *S.* Fort Beaufort, 1870. Died 1870.
MEADEN, William; *o.* D. 1855 Cape, P. 1857 Gra. *S.* Southwell, 1855-7; Post Retief, 1857-8; Winterberg, 1859-77. (Became Rector of Bathurst, and died in the Albany Hospital, Grahamstown, Oct. 19, 1892, from injuries received from fall from his horse on May 12, 1892.)
MERRIMAN, Rt. Rev. Nathaniel James D.D. B.N. Coll., Ox.; *b.* 1809; *o.* D. 1832, P. 1833. *S.* in Grahamstown district, 1848, 1851-4. Became Archn. of Kaffraria 1855, Dean of Capetown 1870; *cons.* third Bishop of Grahamstown Nov. 30, 1871, Gra. Cath. Died Aug. 16, 1892, from carriage accident on Aug. 7, 1892, at Wold Hill, 3 miles from Grahamstown.
MITCHELL, Henry John (*tr.* Kaff.) *S.* Dordrecht, 1890; *tr.* Natal
*MNYAKAMA, Stephen; *o.* D. 1874 Gra. *S.* Beaufort, 1874-84.
*MOMOTI, Philip William; *o.* D. 1885 Gra. *S.* Graaf Reinet, 1885-91.

*MTOBI, Hezekiah; *o.* D. 1887, P. 1892, Gra. *S.* Cradock, 1887-92.

MULLINS, Robert John; *b.* June 30, 1838, Box, Wilts; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Gra. *S.* St. John's, Bolotwa, 1863-7; St. Bartholomew's, 1868-73; Grahamstown, Kafir Inst., 1864-92. (Canon of Grahamstown, 1875.)

*MZAMO, Daniel; *o.* D. 1877 Gra. *S.* Port Elizabeth, 1877-82; *tr.* Natal
NEWTON, Alfred James; *o.* D. 1867, P. 1869, Gra. *S.* St. Peter's, Gwatyu, 1867-78; Herschel, 1878-9; St. Peter's on Indwe, 1879-92

*NGWANI, E. *S.* St. Matthew's, K.H., 1877-83.
NIVEN, —. *S.* Cradock, 1849-51.

NORTON, Matthew; *o.* D. 1860, P. 1862, Gra. *S.* Kahoon River, 1860 Adelaide, 1862–6; Cradock, 1869–73.
ORGAN, Henry James; *b.* 1857; *ed.* S.A.C.; *o.* D. 1883 Cape, P. 1886 Gra. *S.* Burghersdorp, 1886; *tr.* Transv.
ORPEN, Charles Edward Herbert, M.D. *S.* Colesberg, 1848–57.
OVERTON, C. F.; *o.* D. 1867 Gra. *S.* East London, 1867–72.
PAIN, Edmund. *S.* Somerset East, 1849–66

PARNELL, Cyrus May; *b.* Jan. 17, 1864, Caerhayes, Corn.; *ed.* S.A.C.; *o.* D. 1887, P. 1889, Gra. *S.* Queenstown, 1887–8; Cathcart, 1890.

PATTEN, Charles Frederick; *o.* D. 1864, P. 1867; *S.* St. John's, Bolotwa, 1865–83.

PATTISON, Joseph; *ed.* Warm. Coll.; *o.* D. 1885 Gra. *S.* Peddie, 1885, 1887–90 (Rura, 1886); Herschel, 1889–90.

PHILIP, William; *ed.* Kaf. Coll., Gra.; *o.* D. 1879, P. 1885, Gra. *S.* Grahamstown, 1879–84; Newlands, 1885–6; Igwaba, 1887–92.

ROBINS, William Henry; *ed.* St. Cyp. Coll., Blo.; *o.* D. 1879, P. 1882, Blo.; *S.* Steynsburg, 1889–92.

ROSSITER, William; *o.* D. 1863, P. 1867, Gra. Station not stated, 1864–66. *S.* Aliwal, 1875–8, 1881–5, 1889–92.

ST. LEGER, Frederick Y., B.A. Cor. Ch. Coll., Cam. *S.* Queenstown, 1865–71.
SHAW, William Clark; *o.* D. 1873, P. 1877. *S.* Seymour, 1874–85. Died March 24, 1890, from fall from his horse on March 19.
SINDEN, John Fitch; *o.* D. 1882, P. 1883, Cape. *S.* Bedford, 1884; Adelaide, 1885.
SLOAN, Joseph Ware, LL.B. K.C.L.; *o.* D. 1858, P. 1859, Lon. *S.* East London, 1874–7.
SMITH, George; *o.* D. 1875, P. 1879, Gra. *S.* Port Elizabeth, 1884.

SMITH, Horace, L.Th. Dur. Univ.; *b.* 1832; *o.* P. 1857 Gra. *S.* Keiskamma Hoek, 1856; St. John's, Sandilis, 1857–9.
STEABLER, William Anderson (*tr.* C.F.S.) *S.* Graff Reinet, 1856–81, 1885–94. Canon of Grahamstown 1867; died Feb. 1894.
STUMBLES, Robert Washington; *o.* D. 1868 Gra., P. 1877 Cape. *S.* Peddie, 1877–8, 1882; St. Luke's, Newlands, 1883–92.

SYREE, Peter J.; *ed.* Bonn. Univ.; *o.* D. 1857, P. 1858, Gra. *S.* Smith's Location, 1857; Port Frances (from 1862 called "Port Alfred"), 1859–64.
TABERER, Charles; *b.* Ap. 12, 1843, Nuneaton; *o.* D. 1867, P. 1869, Gra. *S.* Fort Beaufort, 1867–9; St. Matthew's, Keiskamma Hoek, 1870–92.

TEMPLE, Alexander; *ed.* S.A.C.; *o.* D. 1873 St. Hele., P. 1880 Pre. *S.* Burghersdorp, 1877–8; *tr.* Transv.
THOMPSON, George, M.A. Station not stated, 1851. *S.* Grahamstown &c., 1860–74. Died 1874.
TRUSCOTT, Howard John Henry; *ed.* K.C.L.; *o.* D. 1884 Tru., P. 1888 Wor. *S.* Uitenhage, 1884–5.
TURPIN, William Homan (*tr.* Kaff.) *S.* Grahamstown, 1860–92.

URQUHART, A. J. *S.* Cradock, 1858–61; Grahamstown, 1862–4.
WALLIS, William Charles; *o.* D. 1856, P. 1857, Gra. *S.* Alice, 1858; Burghersdorp, 1859–67; Cradock, 1885, 1891.
WATERS, Ven. Henry Tempest; *b.* Oct. 23, 1819, Newcastle-on-Tyne; *o.* D. 1850 Cape, P. 1855 Gra. *S.* Southwell, 1850–5; *tr.* Kaff.
WHITE, William Henry Thomas; *ed.* S.A.C.; *o.* D. 1889, P. 1891, Gra. *S.* Grahamstown, 1890–2.
WILLIAMS, William John; *b.* Oct. 14, 1858, Neath Abbey; *ed.* St. Bees and Warm. Coll.; *o.* D. 1884 Gra., P. 1888 N. China. *S.* Molteno, 1885; *tr.* China
WILLSON, Joseph; *b.* 1817, Maidstone; *o.* 1848–9 Cape. *S.* Post Retief &c., 1849–58. Murdered by Kafirs, Sunday Feb. 28, 1858, within a mile of E. London, on the way to service at Fort Pato.
WILSHERE, Ebenezer Stibbs (*tr.* Cape) *S.* Fort Beaufort, 1849–55.
WILSON, John Robert; *b.* 1832, Lasswade, Scot.; *o.* D. 1859, P. 1861, Gra. *S.* Alice, 1861–73; Fort Beaufort, 1877–84, 1887–92. *Res.* ill.

WOODROOFFE, (Canon) **Henry Reade**, M.A. *S.* St. John's Kabousie, 1859; St. Peter's, 1860; Grahamstown, 1860–2; St. John's, Bolotwa, 1862–4; Somerset E., 1882–3.

WRIGHT, William, M.A. (*tr.* W. Div.) *S.* Bathurst, 1829–32.
WYCHE, Cyril H. E., M.A. Tr. Coll., Cam.; *b.* July 18, 1834, Camberwell. *S.* East London, 1878–81. Drowned July 24, 1881, in crossing the R. Chaluma in an ox-cart while visiting his district
WYLD, Samuel. *S.* St. Luke, 1865–8.

KAFFRARIA (1855–92)—38 Missionaries and 23 Central Stations.

[*See* Chapter XXXIX., pp. 305–17.]

(Diocese, now ST. JOHN'S, founded 1873.)

ADKYN, Frederick John; *b.* 1857, Churcheaton; *ed.* S.A.C.; *o.* D. 1881, P. 1882, St. J. *S.* Kokstad, 1884–92.
***BANGELA, Stephen Adonis** (an Amapondomisi); *o.* D. 1873 Gra., P. 1887 St. J. *S.* (? 1873–7); (1) St. Augustine's, 1878–82; St. Mark's, 1883; Umtata, 1884–9; Maclear, 1890–2; (1) St. A. 1891–2.

BEAN, James; *b.* June 3, 1852, Sheriff Hutton, Yk.; *ed.* Burgh Mission House; *o.* D. 1882 Kaff., P. 1887 Bris. *S.* Umtata, 1883–4.

***BOOM, Jacob** (*tr.* Gra.) *S.* St. Peter's, 1884–9. Died Dec. 1889, of liver complaint.
BROADBENT, Francis A.; *ed.* Springvale; *o.* D. 1875 St. J. *S.* Ensikeni, 1875–9.

BUTTON, Ven. Thurston (*tr.* Natal) *S.* Clydesdale (Ardn. of, 1879), 1872–86. Died from fall from horse, 1886.
CAMERON, William Mouat, M.A. Cor. Ch. Coll., Ox.; *o.* D. 1873, P. 1880, St. J. *S.* Umtata, 1884–9. Canon of St. John's 1886.

CHATER, James Gibbon ; *b.* May 28, 1855, Acton, Ches. ; *o.* D. 1879 St. J., P. 1889 Zul. *S.* Ensikeni, 1880–2 ; Clydesdale, 1883–8.

COAKES, Ven. Ebenezer Lloyd ; *b.* June 4, 1853, Maritzburg ; *ed.* S.A.C. ; *o.* D. 1877, P. 1878, St. J. *S.* Umtata, 1879–82 ; St. Peter's, 1882–5 ; St. Mark's, 1886–92. (Became Archdn. of St. Mark's, 1890.)

DAVIS, Humfrey (*tr.* Natal) *S.* Kokstad, 1879–81.

DIXON, Edward Young ; *o.* D. 1879, P. 1888, St. J. *S.* Clydesdale, 1884–5, 1891–2.

DODD, William Douglas ; *b.* Feb. 4, 1841, Eton ; *ed.* S.A.C. ; *o.* D. 1864, P. 1870, Gra. *S.* St. Augustine's, 1865–7 ; St. Alban's, 1867–74. *Res.*

GIBSON, Rt. Rev. Alan George Sumner, M.A. C.C. Coll., Ox. ; *b.* May 7, 1856, Fawley, Hants. ; *o.* D. 1879, P. 1881, Lin. *S.* Umtata, 1882–3 ; St. Augustine's, 1884–7 ; St. Cuthbert's (Ncolosi) 1884–94 ; (Ardn. of Kokstad 1886–91). *Cons.* Coadjutor-Bishop of Capetown, Sept, 29, 1894.

GODWIN, Robert Herbert, B.A. T.C.D., M.A. St. Ed. H., Ox. ; *o.* D. 1873, P. 1875, Man. *S.* Umtata, 1884, 1891–2.

GORDON, John ; *b.* in Cape Colony ; *ed.* S. African Coll. ; *o.* D. 1851, P. 1864, Gra. *S.* All Saints', Bashee, 1862–77 ; *tr.* Gra.

GREEN, T. W. (*tr.* Gra.) *S.* All Saints', Bashee, 1877–86 ; Matatiele, 1886–92.

GREENSTOCK, William ; *o.* D. 1854, P. 1855, Gra. *S.* Kreli's country, 1856 ; *tr.* Gra.

***JWARA, Ebenezer** ; *o.* D. 1882 St. J. *S.* St. Augustine's, 1883–9 ; Mount Frere, 1891–3. Died Oct. 13, 1893, of lung disease.

KEY, Rt. Rev. Bransby Lewis, D.D. Lambeth ; *b.* Jan. 5, 1838, London ; *ed.* S.A.C. ; *o.* D. 1864, P. 1866, Gra. *S.* St. Augustine's, 1865–82 (Komgha, 1866) ; Umtata, 1881–92 ; *cons.* Coadj. Bp. of St. John's Aug. 12, 1883, in St. James's, Umtata ; became Bishop of do. 1886.

MANSBRIDGE, Sydney Gilbert, M.A. T.C.D. ; *b.* April 24, 1863 ; *o.* D. 1886, P. 1887, Lic. *S.* St. Andrew's, Pondoland, 1891–2. *Res.*

***MASIKO, Petrus** ; *ed.* St. John's Coll., Umtata ; *o.* D. 1886 St. J. *S.* Clydesdale, 1889–92.

***MASIZA, Peter K.** (a Fingoe) ; *o.* D. 1873 Gra., P. June 24, 1877 St. John's, being the first native of South Africa admitted to the Priesthood in the Anglican Church. *S.* (Not fixed, 1873–8) ; St. Mark's, 1879–92.

MITCHELL, Henry John ; *o.* D. 1877 St. John's, P. 1881. *S.* Kokstad, 1877–8 ; St. Mark's, 1884–5 ; *tr.* Gra.

***NGCWENSA, William** (*tr.* Natal) *S.* (No fixed station, 1875–6) ; St. Andrew's, Pondoland, 1877–80 ; Clydesdale, 1880–92.

NORTON, Matthew (*tr.* from and to Gra. *S.* St. Mark's, 1861.

***NTSIKO, Jonas Thomas** (a Fingoe) ; *b.* Sept. 23, 1850, near Grahamstown ; *ed.* S.A.C. ; *o.* D. 1873 Gra. *S.* St. Mary's, Xilinxa, 1873–5 ; St. Cyprian's, 1876 ; ? 1877–80.

OXLAND, John Oxley ; *b.* June 11, 1844, Plymouth ; *ed.* Cor. Ch. Coll., Cam. ; *o.* D. 1873 Ex., P. 1875 St. J. *S.* St. John's River, 1874–6 ; St. Andrew's, Pondoland, 1877–8 [1878, British Resident in Pondoland] ; Clydesdale, 1886–92.

PARKINSON, George (*tr.* Natal) *S.* Clydesdale, 1871–2. *Res.* ill.

STEAD, William Yewdall ; *b.* Oct. 15, 1858, Ecclesfield ; *ed.* S.A.C. ; *o.* D. 1884, P. 1885, St. J. *S.* Clydesdale, 1885 ; St. Peter's, Butterworth, 1886–92.

STEWART, Robert ; *ed.* Madras Coll. and Glas. Univ. ; *o.* D. 1881, P. 1883, St. J. *S.* Port St. John's, 1886–8 ; *tr.* Transvaal

SUTTON, Frank W. (*tr.* Burma) *S.* Umtata, 1890–2.

TONKIN, Charles D. ; *o.* D. 1877 St. J. *S.* Matatiela, 1879–80 ; St. Andrew's, Pondoland, 1884–8 ; *tr.* Natal

TURPIN, William Homan ; *b.* Tullamore, Ir. ; *o.* D. 1859, P. 1864, Gra. *S.* St. Mark's, 1859–60 ; *tr.* Gra.

WATERS, Ven. Henry Tempest (*tr.* Gra.) *S.* St. Mark's, 1855–83 (Ardn. 1874). Died Nov. 20, 1883.

WATERS, Henry (son of above) ; *b.* Nov. 30, 1852, Southwell ; *ed.* S.A.C. ; *o.* D. 1876, P. 1880, St. J. *S.* St. Alban's, 1876–92.

WEBBER, Henry Born ; *ed.* Burgh Miss. Ho. ; *o.* D. 1887 Sal., P. 1888 St. J. *S.* Mount Frere, 1889–92. Incapacitated.

WILLIAMS, Tegid Aneurin ; *b.* Feb. 29, 1860, Llangollen ; *ed.* S.A.C. and Dur. Univ. ; *o.* D. 1884, P. 1886, St. J. *S.* St. Peter's, 1884–5 ; Umtata, 1886–7 ; *tr.* Quebec

***XABA, John** (previously called "James") ; *ed.* St. John's Coll., Umt. ; *o.* D. 1889 St. John's. *S.* Umtata, 1891–2.

GRIQUALAND WEST (1870–92)—16 Missionaries and 6 Central Stations.

[*See* Chapter XL., pp. 317–19.]

BALFOUR, Francis Richard Townley, M.A. Tr. Coll., Cam. ; *b.* Sorrento, Italy, of Irish parents ; *o.* D. 1873, P. 1874, Ox. *S.* Du Toits Pan &c., 1876–7 ; *tr.* Basu.

BEVAN, William Henry Rawlinson, M.A. (*tr.* Bech. *S.* Barkly, Kimberley, &c., part of 1877–9 ; *tr* Bech.

CLULEE, Charles Visiting. Diamond Fields part of 1869–70.

CROGHAN, Ven. D. G. Visiting Diamond Fields part of 1869–70.

CROSTHWAITE, Herbert ; *ed.* Theo. Coll., Bloemfontein ; *o.* D. 1884, P. 1886, Gra. *S.* Beaconsfield, 1884–90

DOXAT, Frederick William, B.A. Or. Coll., Ox. ; *o.* D. 1868 Blo., P. 1869, Gra. *S.* Kimberley, Du Toits Pan, Barkly, &c., 1873–7.

GAUL, Ven. William Thomas, B.A. T.C.D. ; *b.* June, 24, 1844, Lambeth ; *o.* D. 1873 Der., P. 1875, Blo. *S.* (¶) Du Toits Pan, 1880–3 ; Kimberley, 1884–92.

JACKSON, William Edward, M.A. C.C.C., Cam.; *o.* D. 1877, P. 1878, Ches. *S.* Beaconsfield, 1878–9. *Res.*

KITTON, Ven. H. (of Graham's T.). *S.* Klip Drift &c., 1879–1.

MITCHELL, G. *S.* Kimberley, 1881–92;

RICKARDS, John Witherston, B.A. Gon. and C. Coll., Cam.; *o.* D. 1867 Win., P. 1868 Maur. *S.* Kimberley &c., 1873–7.

SADLER, H. (of Transv.). Visiting Diamond Fields, 1871.

STENSON, Edmond William; *o.* D. 1872, P. 1873, Blo. *S.* Kimberley, &c., 1873–4, and *tr.* Basu. (*born in Ireland*).

STENSON, John William; *ed.* St. Cyp. Th. Coll., Blo.; *o.* D. 1879, P. 1882, Blo. ? *S.* 1881; Kimberley, 1891–2 (*born of Irish parents in South Africa*).

TOBIAS, Charles Frederick, LL.B., S.S. Coll., Cam.; *o.* D. 1875, P. 1879, Blo. *S.* Beaconsfield &c., 1886–8.

WRIGHT, Radford Graceleigh Ellis; *ed.* T.C.D.; *o.* D. 1873, P. 1876, Blo. *S.* Diamond Fields 1873–7.

ST. HELENA (1847–92) *and TRISTAN D'ACUNHA &c.* (1851–6, 1888–9)—19 Missionaries and 6 Central Stations. [*See* Chapters XLI., XLII., pp. 319–24.]

(Diocese of ST. HELENA, founded 1859.)

N.B.—With the exception of the Rev. E. Dodgson and W. F. Taylor (Tristan d'Acunha), and A. G. Berry (Ascension Island), the following list refers wholly to the Island of St. Helena.

BAKER, Frederick Henry (*tr.* Gra.) *S.* St. Paul's, 1884–92.

BENNETT, Edward, B.A. T.C.D.; *o.* D. 1854, P. 1855, Ches. *S.* Jamestown, 1858–9; St. Paul's, 1860–2.

BENNETT, George, B.A. T.C.D. (brother of E. B.); *o.* D. 1852 S. & M., P. 1854 York. *S.* St. Paul's and Rupert's Valley, 1858–62; Jamestown, 1860–2.

BERRY, A. G. *S.* Ascension Island, ¶ 1861–8.

BODILY, Henry James; *b.* Feb. 18, 1830, Lond.; *ed.* St. Bees Coll.; *o.* D. 1853, P. 1854, Lic. *S.* Longwood, 1861–7 (and Rupert's Valley, 1864–7).

BOUSFIELD, William, Fellow of Linc. Coll., Ox., first S.P.G. Missy. to St. Helena; *b.* Spilsby, Linc. *S.* St. Helena, 1847–51.

CADMAN, Peter Frank; *b.* July 20, 1848, Sheffield; *o.* D. 1877, Lon. *S.* Jamestown, 1877–8. *Res.*

DODGSON, Edwin Heron; *b.* June 30, 1846, Croft, Darlington; *o.* D. 1873, P. 1874, Ches. *S.* Tristan d'Acunha, 1881–9. *Res.* ill, and *tr.* Cape de Verde

ELLIS, Stephen Johnson; *b.* May 27, 1857, Newton, Linford; *o.* D. 1884, P. 1885, Man. *S.* Jamestown and Rupert's Valley, 1886–91; *tr.* O.F.S.

ESTCOURT, Matthew Hale, B.A. Ex. Coll.; *b.* 1818; *o.* D. 1843, P. 1844, Glos. *S.* St. Helena, 1852–4.

FREY, L. (ex-German Missy. in India); *o.* D. 1849, Cape. *S.* St. Paul's, 1861–3.

GOODWIN, Thomas; *o.* D. 1871, P. 1874, St. H. *S.* African Mission, 1871; St. John's, 1872–4; *tr.* Natal

GRAY, Robert. *S.* Jamestown, 1864.

HANDS, John Compton; *b.* May 8, 1842, Daventry; *ed.* S.A.C.; *o.* D. 1868, P. 1874, St. H. *S.* Longwood, 1868–92.

HUGHES, Edwin; *b.* Sept. 16, 1839, Manafon, Wales; *ed.* Jesus Coll., Ox.; *o.* D. 1887, P. 1888, Chi. *S.* Jamestown, 1891–2.

LAMBERT, J. C.; *o.* D. 1879, P. 1880, St. H. *S.* Jamestown, 1879–86. Left.

SMITH, Lister; *ed.* St. Bees Coll.; *o.* D. 1866, P. 1874, Lon. *S.* Jamestown, 1875.

TAYLOR, William Frederick; *o.* D. P. 1850 Nor., first Missy. at Tristan d'Acunha, 1851–6; *tr.* Cape

WHITEHEAD, Henry. *S.* St. John's, 1861–71; St. Paul's, 1872–84. Died July 21, 1884.

BASUTOLAND (1875–92)—9 Missionaries and 5 Central Stations. [*See* Chapter XLIII., pp. 324–7.]

BALFOUR, Francis Richard Townley, M.A. (*tr.* Griq. W. *S.* Thlotse Heights, 1877–8 1893–4, Sekubu &c., 1877–8, ¶1894; *tr.* Bechu.

BALL, William Henry; *ed.* Warm. Coll.; *o.* D. 1887, P. 1890, Blo. *S.* Sekubu, 1887–8.

CHAMPERNOWNE, Richard Keble, B.A. Ch. Ch., Ox.; *o.* D. 1874, P. 1879, Blo. *S.* Thlotse Heights, 1881–5. Died Dec. 14, 1887, in the Mission.

DEACON, Joseph; *b.* Aug. 24, 1856, Witney; *ed.* S.A.C.; *o.* D. P. 1887 Blo. *S.* Thlotse Heights, 1889–92.

READING, Mark A.; *ed.* Warm. Coll.; *o.* D. 1881, P. 1889, Blo. *S.* Thlotse Heights, 1881–5 Basutoland, 1890–2.

STENSON, Edmund William (*tr.* Griq. W.) the first resident Anglican Missy. in Basutoland. *S.* Maseru, 1875–6; Mohalis Hock, 1876; Mafeting, 1875 ?–88; Basutoland, 1888–90.

WEAVER, John; *ed.* Warm. Coll.; *o.* D. 1887, P. 1891, Blo. *S.* Masite, 1887.

WIDDICOMBE, John *S.* Thlotse Heights, 1876–92.

WOODMAN, Thomas, Th.A. K.C.; *o.* D. 1878, P. 1879, Blo. *S.* Sekubu &c., 1878, 1884–6; Masite, 1884–92.

NATAL (1849-92)—82 Missionaries and 36 Central Stations.

[*See* Chapter XLIV., pp. 328-35.]

(Diocese of NATAL, founded 1853, called "MARITZBURG" from 1869 to 1893.)

BANISTER, Charles Litchfield, M.A. Jes. Coll., Cam.; *b.* May 8, 1849, Tring, Herts; *o.* D. 1872, P. 1873, Ches. *S.* Verulam, 1892.

BANKS, William Joseph Helmore (*tr.* Hond.) *S.* Stanger &c., 1885-8.

BARKER, Ven. Joseph; *b.* 1835, Kidderminster; *o.* D. 1857, P. 1861, Nat. (Ardn. of Durban, 1878-87). *S.* (1) Ladismith, 1858-63; Umzinto, 1864-86; (1) L. 1887-92 [p. 350].

BAUGH, Walter; *ed.* S.A.C.; *o.* D. 1858, Nat. *S.* (1) Ekukanyeni, 1858; (2) Maritzburg, 1859-61; Umlazi, 1862-7; (2) M. 1870-6. Died Aug. 18, 1876, of dropsy.

BIBBY, Edwin William; *b.* July 21, 1862, Rochester; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Mar. *S.* Richmond, 1885-9.

BOOTH, Lancelot Parker, M.D.T.C.T., L.R.C.P. & S. Edin.; *o.* D. 1883, P. 1885, Mar. *S.* Durban and Indian Coolie Missions, 1884-92 [p. 334].

BURGES, Ernest Travers, M.A. St. John's Coll., Cam.; *o.* D. 1880, P. 1881, Mar. *S.* (1) Karkloof, 1882-6; (2) Howick, 1887; (1) K. 1888-91; Pinetown, 1891; (2) H. 1892.

BURGES, Philip Travers; *o.* D. 1890, P. 1891, Mar. *S.* Pinetown, 1890-2.

BUTTON, Thurston; *b.* May 28, 1845, Brundish, Suff.; *ed.* S.A.C.; *o.* D. 1871, P. 1872, Mar. *S.* Springvale and Highflats, 1871 [pp. 312, 333]; *tr.* Kaff.

CALLAWAY, Rt. Rev. Henry, D.D. (Hon.) Ox., M.D. Aberd.; *o.* D. 1854, P. 1855, Nat. *S.* Maritzburg, 1854-6; Ladismith, 1857; Springvale &c., 1858-73. *Cons.* first Bp. of Kaffraria, now "St. John's," All Saints' Day 1873, in St. Paul's Ch., Edinburgh. *Res.* 1886; died March 29, 1890, Ottery St. Mary, Devon.

CARLYON, Hubert Edward, M.A. St. Cath. Coll., Cam.; *b.* 1848, St. Just, Cor.; *o.* D. 1872, P. 1873, Ex. *S.* Ladismith, 1879-81.

CLARK, Wm.; *b.* Nov. 24, 1847; *ed.* Warm. Coll.; *o.* D. 1873, P. 1876, Blo. *S.* Newcastle, 1883-92.

COLE, John Frederick; *b.* Aug. 29, 1838, Islington; *ed.* Lich. Coll.; *o.* D. 1870 Lic., P. 1872 Mar. *S.* Durban, 1871-2.

DAVIS, Humfrey; *b.* Jan. 16, 1850, Twyford, Berks; *ed.* S.A.C.; *o.* D. 1875, P. 1877, Mar. *S.* Highflats, 1875-8; *tr.* Kaff.

DAYKIN, Ven. William Yate, LL.B. Jes. Coll., Cam.; *b.* Oct. 23, 1832; *o.* D. 1857 B. and W., P. 1858 Ex. (Ardn. of Durban, 1875-7). *S.* Durban, 1875-7. *Res.*

DE LA MARE, F. *S.* Berea, 1866.

ELDER, William Alexander (*tr.* N.F.L. [p. 857]). *S.* Verulam, 1860-7. *Res.*

FEARNE, Ven. Thomas Gleddow, M.A. St. Cath. Hall, Cam.; *b.* 1811, Hull; *o.* D. 1839, P. 1840, Ches. (Ardn. of Durban, 1855; do. Maritzburg, 1869). *S.* (1) Richmond, 1853-6; Byrne, 1867-9; (1) R. 1870-7. *Res.*

FITZPATRICK, Ven. Bernard Gowran; *ed.* Dur. Univ. and T.C.D.; *o.* D. 1877, P. 1878, Ches. (Ardn. of Maritzburg, 1885-7). *S.* Estcourt, 1885-6. *Res.*; *tr.* Pretoria

GOODWIN, Thomas (*tr.* St. Hel.) *S.* Sydenham, 1874-8; Umgeni, 1875-92.

GREEN, Very Rev. James, M.A. O.C., Cam.; *o.* D. 1844, P. 1845, Lon. (Dean of Maritzburg, 1857). *S.* Maritzburg, 1849-64, 1867-74, 1888-9.

GREENE, Francis James; *ed.* Bp.'s Coll., Cape; *o.* D. 1878, P. 1882, Mar. *S.* Maritzburg, 1879-92.

GREENSTOCK, William (*tr.* Gra.) *S.* Springvale, 1879-85. *Res.*

HAWKER, Henry Ernest, A.K.C.; *b.* Feb. 4, 1863, Peckham; *o.* D. 1888, P. 1889, Lon. *S.* Stanger, 1892.

HUNTER, William Elijah; *o.* D. 1869, P. 1871, by Bp. Colenso (reconciled to the Church by Bp. Macrorie at St. Cyprian's, Durban, Oct. 17, 1880). *S.* Addington &c., 1881; *tr.* Cape

GRUBB, Ven. Charles Septimus, M.A. Jes. Coll., Cam.; *b.* May 8, 1830, Horsendon Down; *o.* D. 1854, P. 1855, Ox. *S.* (1) Ekukanyeni, 1858-9; Umlazi, 1860; Clairmont, 1861 (Archdeacon, 1862); (1) E., 1862-5. *Res.*

ILLING, Wilhelm August (an ex-Lutheran Missy., Berlin Sy.); *o.* D. 1869, P. 1871, Mar. *S.* Ladismith, 1869-85; Umzinto, 1886-9; seceded to the Independents Sept. 1889.

JACOB, Eustace Wilberforce; *o.* 1865-6, Cape. *S.* Karkloof, 1866-71. Died July 9, 1871, in England, from throat affection.

JENKINSON, Thomas Barge, M.A. Pem. Coll., Ox.; *o.* D. 1853, P. 1856, Ches. *S.* Springvale &c., 1873-9. *Res.*

JOHNSON, Charles; *o.* D. 1881, P. 1887, Zul. *S.* Durban, 1877; *tr.* Zul.

JOHNSON, Herbert, M.A. Tr. Coll., Cam.; *o.* D. 1882, P. 1883, St. Alb. *S.* Durban, 1890-2.

KENDALL, Robert Sinclair; *o.* D. 1882, P. 1885, Mar. *S.* (1) Umzinto, 1885; Ladismith, 1886-7; (1) U. 1888; *tr.* Bar.

KIRK, John Hotham. *S.* Durban, 1870. Drowned Nov. 22, 1870, while crossing Riv. Umbilo on horseback.

MABER, Chasty; *ed.* St. Bees, Coll.; *o.* D. 1856 Car., P. 1857 York. *S.* Maritzburg, 1868; Boston, 1869-70; Karkloof, 1871-4.

***MAGWAZA, Francis**; *ed.* St. Alb. Coll., Mar.; *o.* D. 1888, Mar. *S.* Ladismith, 1890-2.

MARGISON, W. (an ex-Roman Catholic priest, received by Bp. of Bloemfontein). *S.* Ladismith, 1877.

MARKHAM, Benjamin; *o.* D. 1874, P. 1879, Mar. *S.* Maritzburg, 1874-8; Highflats, 1879-84; Ipolela, 1885-7, 1888-9; Springvale, 1888-9, 1892.

***MBANDA, Umpengula** (a Zulu); *bap.* and *ed.* by Dr. Callaway; *o.* D. 1871 Mar. (one of the first two natives ordained in Natal). *S.* Springvale &c., 1871-4. Died Jan. 12, 1874, of fever.

METHLEY, John; *o.* D. 1875 Mar. *S.* Karkloof, 1877-91.

METHUEN, H. H. *S.* Umkoma's Drift, 1853-4. *Res.* [pp. 329-30].

MITCHELL, Henry John (*tr.* Gra.) *S.* Springvale, 1891-2.

***MZAMO, Daniel** (*tr.* Gra.) *S.* Pinetown, 1883; Highflats, 1884-9; Springvale &c., 1890-2.

NEVILLE-ROLFE, John James Fawcett. *S.* Coedmore, 1866–72. *Res.* ill.
NEWNHAM, William Orde, M.A. St. John's Coll., Cam.; *b.* March 18, 1825, Farnham; *o.* D. 1848, P. 1849, Win. *S.* Emsundusi, 1857; Springvale, 1863–5; Ladismith, 1866–8. *Res.*

***NGCWENSA, William** (a Zulu); *ed.* by Dr. Callaway; *o.* D. 1871 Mar. (one of the first two natives ord. in Natal). *S.* Springvale, 1871–4; *tr.* Kaff.
PARKINSON, George; *b.* Jan. 22, 1846, Southwell; *ed.* S.A.C; *o.* D. 1870, P. 1871, Mar. *S.* Springvale, 1870; *tr.* Kaff.
PENINGTON, G. E. *S.* Umzinto, 1892.

PRICE, William Henry; *o.* D. 1873, P. 1874, Mar. *S.* Sydenham &c., 1874–7. *Res.* ill.
***RADEBE, Richard;** *o.* D. 1889 Mar. *S.* Maritzburg, 1891–2.

REID, James Graham; *b.* Aug. 5, 1856, Aberdeen; *ed.* Burgh Miss. House; *o.* D. 1886, P. 1887, Mar. *S.* Maritzburg, 1886–7; Durban, 1888. *Res.*
RIVETT, Alfred W. L.; *o.* D. 1859, P. 1862, Nat. *S.* Durban, 1859–60; Addington, 1861–2; Durban, 1863–5. *Res.*

ROBERTSON, Robert; *b.* 1831, Roxburgh; *ed.* Battersea Coll.; *o.* D. 1854, P. 1855, Nat. *S.* Durban and Pinetown, 1854–5; Ekufundisweni, 1856–60; *tr.* Zulu [*see* below].
ROBINSON, Daniel Edward; *o.* D. 1872, P. 1874, Mar. *S.* Durban, 1874–7; Newcastle, 1877–82; *tr.* Cape
ROBINSON, Ven. F. S. *S.* Maritzburg, 1865–9; Durban, 1869–73.

SHEARS, Edward, Th.A. K.C.L.; *o.* D. 1874 Lon., P. 1883 Nel. *S.* Verulam, 1875.

SHEARS, Ernest Henry, M.A. St. John's Coll., Cam.; *b.* Dec. 19, 1848, Streatham; *o.* D. 1871 Lin., P. 1872 Mar. (Ardn. of Durban, 1886). *S.* Inanda, 1872–4; Karkloof, 1875–81; Pinetown, 1882–92. *Res.*

SHILDRICK, Henry John, B.A. Univ. Coll., Dur.; *b.* Jan. 10, 1852, Scole, Norf.; *ed.* S.A.C. and Dur. Univ.; *o.* D. 1876 St. John's, P. 1879 Mar. *S.* Verulam, 1879–90.

SMITH, George; *b.* Jan. 8, 1845, Docking, Norf.; *ed.* S.A.C.; *o.* D. 1871, P. 1872, Mar. *S.* Estcourt &c., 1873–80. Shared the defence of Rorke's Drift (Zulu.), 1879, and rewarded by an Army Chaplaincy.

STEABLER, William Anderson; *o.* D. 1850 by Bp. Gray (the first Anglican ordination in Natal); P. 1855 Gra. *S.* Maritzburg, 1850; *tr.* O.F.S. [p. 897].
STEWART, Robert A. (*tr.* Zulu. [*see* below]). *S.* Umzimkulwana, 1877–8.
STRICKLAND, John Moorhead; *o.* D. 1885 Mar., P. 1888 Down. *S.* Estcourt, 1885–6. *Res.* ill.
STRICKLAND, William James, M.A. T.C.D.; *b.* May 6, 1853, Dublin; *o.* D. 1877, P. 1878, Lon. *S.* Estcourt, 1880–5.
TALON, Ainslie; *o.* D. 1878, P. 1879, Mar. *S.* Umzinto, 1880–3; Umhlatuzana, 1884.
TANDY, John Mortimer, M.A. LL.D. St. Peter's Coll., Camb.; *b.* Dec. 1825, Bristol; *o.* D. 1850 Her.; P. 1876 Can. *S.* Ladismith, 1882–6. Died.
TAYLOR, James Henry; *o.* D. 1872 Win., P. 1873 Mar. *S.* Isipingo, 1873–8; Umlahtuzana, 1879–82.
TAYLOR, Joseph; *o.* D. 1878, P. 1881, Mar. *S* Verulam. 1878–9.
TAYLOR, Thomas; *b.* Aug. 19, 1828, Chatterton, Lan.; *o.* D. 1864 Cape, P. 1871 Mar. *S.* Greytown, 1865–92.

THOMPSON, Henry Thomas Arthur, M.A. Ch. Ch., Ox.; *b.* Dec. 8, 1858, Wootton-un-Edge; *o.* D. 1881, P. 1883, Mar. *S.* St. Philip's, 1881–2; Maritzburg, 1883; Durban, 1884–5; Springvale, 1886–91; Ladismith, 1892.

TONKIN, Charles Douglas (*tr.* Kaff.) *S.* Verulam &c., 1890.

TÖNNESEN, Argentz (ex-Missy. of Norwegian Church); *o.* D. 1859 Natal. *S.* Umnini, 1860; Umgababa, 1861–6 ϕ.
TOZER, Samuel Thomas; *b.* Nov. 4, 1833, St. Austell; *ed.* St. Bees Coll.; *o.* D. 1862, P. 1863, Lic. *S.* Richmond, 1866–7. *Res.*
TROUGHTON, Arthur Percival, B.A. Keb. Coll., Ox.; *o.* D. 1883 Ches., P. 1885 Mar. *S.* New Leeds, 1885; Durban, 1886–7; Estcourt, 1887–92.
TURPIN, P. A. *S.* Umhlatuzana, 1890–2.

USHERWOOD, Ven. Thomas Edward, M.A. Qu. Coll., Cam.; *o.* D. 1865, P. 1866, Rip. (Ardn. of Maritzburg, 1878). *S.* New Leeds, 1882–5. *Res.*
***VEDAKAN, S** (a Tamil); *S.* Durban, 1890–2.
***VEDAMUTHU, Simon Peter** (a Tamil); *o.* D. 1890 Madr. *S.* Durban 1890–2.

WALTON, James; *o.* Nat. 1859. *S.* Pinetown, 1859–81.
WARD, James Rimington, M.A. Wor. Coll., Ox.; *o.* D. 1865 Win., P. 1867 Lin. *S.* Richmond, 1879–92.
WHITTINGTON, Henry Fothergill, M.A. Clare Coll., Cam.; *o.* D. 1864, P. 1865, Win. *S.* Verulam, 1877; Durban, 1877–86. *Res.* ill.

WOOD, Charles Page, B.A. Jes. Coll., Ox.; *o.* D. 1869, P. 1870, Ex. *S.* Durban, 1881; *tr.* Transvaal.
WOODWARD, John Deverell Stewart; *o.* D. 1881, Mar. *S.* Umzimkulwana, 1881.
WOODWARD, Richard Blake; *o.* D. 1881 Mar. *S.* Umzimkulwana, 1881–3.

ZULULAND (1859–92)—9 Missionaries and 7 Central Stations.

[*See* Chapter XLV., pp. 335–42.]

(Diocese of ZULULAND, founded 1870; includes also SWAZILAND and part of TRANSVAAL).

ALINGTON, John Wynford, M.A. Mag. Coll., Ox.; *o.* D. 1863, P. 1864, Glos. (Comsy. and Vicar-General during the vacancy of the See). *S.* Utrecht, 1878–9. Died October 1879 of typhoid fever.

JACKSON, Joel; *b.* April 4, 1837, Holcombe, Lan.; *ed.* S.A.C.; *o.* D. 1868 Or. River, P. 1871 Nat. *S.* Kwa Magwaza, 1868–71; Etaleni, 1871; *tr.* Swazi

JOHNSON, Charles (*tr.* Natal) *S.* St. Vincent, Isandhlwana, 1880; St. Augustine's, near do., 1881–92.

RANSOM, Robert Anderson, B.A. G. and C. Coll., Cam.; *b.* Oct. 2, 1853, Cambridge; *o.* D. 1876, P. 1877, Lin. *S.* Utrecht, 1879–80; St. Augustine's, 1880-1. *Res.*

ROBERTSON, Robert (*tr.* Natal) the first S.P.G. Missy. to Zululand. *S.* Kwa Magwaza, 1860–77.

SAMUELSON, Sivert Martin (a Norwegian); *o.* D. 1861 Nat., P. 1871 Zulu. *S.* Kwa Magwaza, 1861–9; St. Paul's, 1865–92.

STEWART, Robert A. *S.* St. Augustine's, 1877; *tr.* Natal

SWINNY, George Hervey, M.A. Ex. Coll., Ox.; *o.* D. 1869, P. 1870, Ox. *S.* St. Vincent's, 1881.

WHITE, William Henry, M.A. Jes. Coll., Cam.; *o.* D. 1847, P. 1848. *S.* St. Mary's, ¶ 1875.

SWAZILAND (1871–92)—2 Missionaries. [*See* Chapter XLVI., pp. 342-4.]

(Forms a part of Diocese of ZULULAND)

JACKSON, Joel (*tr.* Zulu) Mission to the Swazis, 1871–92 (carried on from Derby, 1871–7); Mahamba, 1877–9; Enhlozana, 1881–92, all now in Transvaal.

MORRIS, John Simon; *ed.* S.A.C.; *o.* D. 1889, Zul. *S.* Enhlozana, 1892.

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†*ORANGE FREE STATE* (1850–92)—17 Missionaries and 5 Central Stations. [*See* Chapter XLIX., pp. 347–53.]

(Part of the Diocese of (now) BLOEMFONTEIN, founded 1863.)

CLULEE, Charles; *b.* Mar. 31, 1837, Birmingham; *ed* Qu. Coll., Bir.; *o.* D. 1860, P. 1861, Roc. *S.* Fauresmith, 1863–71; *tr.* Cape

CRISP, Ven. William, B.D. Lambeth; *b.* April 6, 1842, Southwold; *o.* D. 1868, P. 1872, Blo.; (Ardn. of Bloemfontein, 1887). *S.* Thaba Nchu, 1875–6, 1881–6; Bloemfontein, 1887–92

CROGHAN, Ven. Davis George, M.A. T.C.D.; *b.* July 10, 1832. Wexford; *o.* D. 1861 Cork, P. 1862 Ches. *S.* Smithfield, 1867; Bloemfontein, 1868–80, 1885–6 (Archdeacon of Bloemfontein 1872–87, Dean of Grahamstown 1887–9. Died Nov. 21, 1890, at Bloemfontein).

CROSTHWAITE, Herbert (*tr.* Griq. W.) *S.* Thaba Nchu, 1891–2.

***DAVID, Gabriel** (a Morolong); *ed.* Kaff. Coll., Gra.; *o.* D. 1884 Gra., P. 1890 Blo. (the first native ordained in the Diocese). *S.* Bloemfontein, 1884–92.

ELLIS, Stephen Johnson (*tr.* St. Hel.) ? *S.* 1892.

EVERY, M. R. (an ex-Wesleyan teacher); *o.* D. 1856, Gra. *S.* Bloemfontein, 1858; *tr.* Gra.

FIELD, Alfred, B.A. Cath. Coll., Cam.; *b.* Dec. 5, 1816, Lambeth; *o.* D. 1851 Ex., P. 1857 Bath. *S.* Smithfield, 1863; Bloemfontein, 1863–4. *Res.*

LLOYD, William; *ed.* St. Bees; *o.* D. 1881, Blo. *S.* Thaba Nchu, 1881–3.

MILES, Charles Oswald, M.A. Tri. Coll., Ox.; *o.* D. 1874, P. 1875, Ox. *S.* Bloemfontein, 1881–3.

MITCHELL, George; *ed.* S.A.C.; *o.* D. 1864, P. 1869, Blo. *S.* Thaba Nchu, 1865–6, 1868–80 (Bloemfontein 1867); *tr.* Griq. W.

ROBERTS, John Morris; *ed.* T.C.D.; *o.* D. 1887, Blo. *S.* Thaba Nchu, 1887–90.

STEABLER, William Anderson (*tr.* Natal) the first Anglican Missy. in O.F.S. *S.* Bloemfontein, 1850–4; *tr.* Gra.

THORNE, John (*tr.* Cape) *S.* Jaggersfontein, 1891–2.

TWELLS, Rt. Rev. Edward, D.D. St. Pet. Coll., Cam.; *o.* D. 1853, P. 1854, Rip. *Cons.* Bp. of Orange River, Feb. 2, 1863, in Westminster Abbey. *S.* Bloemfontein, 1863–9. *Res.* Aug. 2, 1869.‡

WEBB, Rt. Rev. Allan Becher, D.D. C.C. Coll., Ox.; *o.* D. 1863, P. 1864, Ox. *Cons.* second Bp. of the O.F.S. under title of "Bloemfontein" in St. Andrew's Cath., Inverness, St. Andrew's Day 1870. *S.* Bloemfontein, 1871–81 (Bpric. Endt. then completed); *tr.* Grahamstown Bpric. 1883.

WIDDICOMBE John (Canon) (*tr.* Cape) *S.* Thaba Nchu, 1875–6; *tr.* Basu.

† Orange River Colony since 1900.
‡ Died May 4, 1898, at Clifton, Bristol, aged 70.

THE TRANSVAAL (1864-92)—31 Missionaries and 24 Central Stations.
[*See* Chapter L., pp. 354-8.]

(Diocese of PRETORIA, founded 1878.)

ADAMS, Henry; *o.* D. 1880, P. 1883, Pre. *S.* Lydenberg, 1881-6; De Kaap Valley, Barberton, &c., 1886-7.

AUSTIN, Daniel Delf; (*tr.* Gra.) *S.* Klerksdorp, 1888-9. *Res.*

BAILEY, Robert Charles, M.A. St. Alb. Hall, Ox.; *o.* D. 1875, P. 1876, Bath. *S.* Middleburg, 1888-91. *Res.*

BECK, Alfred Wallis; *o.* D. 1886, Pre. *S.* Bloemhof, 1886; Christiana, 1887; St. Cuthbert's, 1888-9. *Res.*

BOUSFIELD, Rt. Rev. Henry Brougham, D.D. Cai. Coll., Cam.; *o.* D. 1855, P. 1856, Win.; *cons.* first Bishop of Pretoria Feb. 2, 1878, in St. Paul's Cath. *S.* Pretoria, 1879-92.

BROWNE, Langford Sotheby Robert; *b.* Douglas, I. of Man, Feb. 10, 1841; *ed.* T.C.D.; *o.* D. 1867, P. 1868, Gra. *S.* Barberton, 1889-90.

CLULEE, Charles (*tr.* Cape) *S.* (1) Potchefstroom and (2) Pretoria, part of, 1866; (2) Pre. 1882-3; (1) Pot. 1884-6; Molote, 1887-92. Died 1892.

DARRAGH, John Thomas, B.A. T.C.D.; *b.* Dec. 8, 1854, Castlefurn, Ire.; *o.* D. 1880 Mea, P. 1881 Blo. *S.* Johannesburg &c. 1887-9.

DOWLING, Frank; *o.* D. 1882, P. 1887, Pre. *S.* Pilgrim's Rest, 1883-5; Pretoria, 1886-7; Heidelberg, 1888.

EDWARDS, Henry Victor, B.A. Keb. Coll., Ox.; *o.* D. 1889, Pre. *S.* Thorndale, 1890-1. *Res.*

ELLINGHAM, Cornelius Martin (*tr.* N.F.L.) *S.* Kaap Gold Fields, 1882; *tr.* Gra.

FITZPATRICK, Bernard Gowran (*tr.* Natal) *S.* Boksburg, 1891-2.

GREENSTOCK, William (*tr.* Gra.) Travelling, 1875-6; *tr.* Natal

LANGE, C. R. *S.* Pretoria and Potchefstroom, 1881. Died.

LAW, Arthur James, B.A. Jes. Coll., Cam.; *b.* Mar. 21, 1844; *o.* D. 1867, P. 1869, Chi. *S.* Pretoria, 1878-80. *Res.* ill.

LINDAM, John Alexander; *b.* May 27, 1854, Westminster; *ed.* S.A.C.; *o.* D. 1880, P. 1884 Cape. *S.* Thorndale, 1891-2.

MABER, Chasty; *ed.* St. Bees Coll.; *o.* D. 1856, P. 1857, York. *S.* Ermelo, 1884-5; Pretoria, 1886-7; Rustenburg,¶ 1888-92.

ORGAN, Henry James (*tr.* Gra.) *S.* Krugersdorp, 1890-2.

RICHARDSON, James Pilkington (son of W. R.); *o.* D. 1874 Zulu., P. 1880 Pre. *S.* Rustenburg, 1874-81; Zeerust, 1882-7.

RICHARDSON, W. (an ex-Wesleyan Minister); *o.* 1865; the first resident Anglican clergyman in Transvaal. *S.* Potchefstroom, 1873-82 (¶1882). Died 1882.

ROBERTS, Alfred; *ed.* S.A.C.; *o.* D. 1878, P. 1879, Pre. *S.* Pretoria, 1881, 1884-6.

SADLER, Henry, B.A. Ch. Coll., Cam.; *o.* D. 1853, P. 1854, Gibr. *S.* Zeerust, 1874-80; Wakkerstroom, 1880-92.

SHARLEY, George; *ed.* Lon. Coll. Div.; *o.* D. 1868, P. 1869, Nor. *S.* Pretoria, 1873-4.

SIDWELL, Henry Bindley, B.A. Cape Univ.; *o.* D. 1889, Pre. *S.* Middleburg, 1892.

SIGGERS, William Scatcher; *b.* May 6, 1860; *ed.* S.A.C. *S.* Pretoria, 1883.

SPRATT, Charles Muskett; *ed.* S.A.C.; *o.* D. 1878, Pre. *S.* Standerton, 1880; Potchefstroom, 1881. Died Dec. 1881 from hardships during the Transvaal War.

STEWART, Robert (*tr.* Kaff.) *S.* Christiana, 1888-9; Klerksdorp, 1891-2.

TEMPLE, Alexander (*tr.* Gra.) S. Potchefstroom, 1879-80; Zeerust, 1888-92; Molote, 1892.

THORNE, John (an ex-Wesleyan Minister); *ed.* S. African Coll., Cape; *o.* D. 1874 Zulu., P. 1879 Pre. *S.* Lydenberg, 1874-80; *tr.* Cape

WEBSTER, G. D.; *ed.* S.A.C.; *o.* D. Pre. 1882. *S.* Pretoria, 1882-4. Died 1884.

WOOD, Charles Page (*tr.* Natal) *S.* Potchefstroom, 1882-5; Christiana, 1891-2.

BECHUANALAND (1873-92)—4 Missionaries and 4 Central Stations.
[*See* Chapter LI., pp. 359-61.]

BALFOUR, Francis Richard Townley, M.A. (*tr.* Basu.) *S.* Elebe, 1889-90; *tr.* Mashona.

BEVAN, William Henry Rawlinson, M.A. Trin. Coll., Cam.; *o.* D. 1864, P. 1865, Lin. *S.* Phokoane, 1876-92 (Canon of Bloemfontein, 1893); *see also* Griq. W. p. 893.

CRISP, Ven. W. (*tr.* O.F.S.) Visiting St. John's &c., 1873, 1875; Phokoane, 1875-7; *tr.* O.F.S.

SEDGWICK, William Walmsley, B.A. Ch. Coll., Cam.; *o.* D. 1882 Dov., P. 1883 Can. *S.* Vryburg, 1892.

MASHONALAND (1890–92)—6 Missionaries and 4 Central Stations. [*See* Chapter LIII., pp. 363–6.]

(Diocese of MASHONALAND, founded 1891.)

BALFOUR, Francis Richard Townley, M.A. (*tr.* Bechu.) *S.* Fort Salisbury, 1890–2.

KNIGHT-BRUCE, Rt. Rev. George Wyndham Hamilton, D.D. Mer. Coll., Ox.; *o.* D. 1876, P. 1877, G'os.; *cons.* Bp. of Bloemfontein March 25, 1886, in Whitechapel Parish Church, Pioneering in Mashonaland 1888, and became first Bp. of Mashonaland 1891. *Res.* ill 1894.

SEWELL, John Rowland, M.A. Mer. Coll., Ox.; *o.* D. 1885, P. 1887, Rip. *S.* Umtali, 1891 2. *Res.*

SYLVESTER, A. D. *S.* Fort Victoria, 1892.

TRUSTED, Wilson, B.A. Dur.; *o.* D. 1883, P. 1885, Win. *S.* Fort Tuli, 1890. Died Oct. 23, 1890, of dysentery.

UPCHER, Ven. James Hay, M.A. Tr. Coll., Cam.; *b.* Jan. 17, 1854; *o.* D. 1877, P. 1878, Nor. *S.* Fort Salisbury, 1892.

CENTRAL AFRICA (1879–81)—2 Missionaries. [*See* Chapter LV., pp. 367–8.]

(Diocese of CENTRAL AFRICA, founded 1861.)

JOHNSON, William Percival, M.A. Univ. Coll., Ox.; *o.* D. 1877, P. 1878, C. **Af.** *S.* Masasi, 1879–80.

***SWEDI, John** (one of the first five boys presented by the Sultan of Zanzibar to Bp. Tozer); *o.* D. 1879, C. Af., being the first native deacon in the diocese. *S.* Masasi, 1879–81.

MAURITIUS, AND THE SEYCHELLES (1832–92). 19 Missionaries and 10 Central Stations. [*See* Chapter LVI., pp. 368–73.]

(Diocese of MAURITIUS, founded 1854.)

ADELINE, Jean Baptiste; *ed.* Bishopthorpe Coll., Mau.; *o.* D. 1888, Mau. *S.* Seychelles, 1891–2.

***ALPHONSE, A.** (a Telugu convert from heathenism in Mauritius); *ed.* by Rev. J. R. French; *o.* D. 1879, Mau. *S.* Port Louis, 1879–87. Died May 27, 1887.

***BAPTISTE, Jean** (a Tamil); *o.* D. 1866, Mau., the first native ordained in Church of England in Mauritius Diocese. *S.* Port Louis, 1866–70; Pamplemousses, 1872–84; Souillac, 1885–92. Retired, but killed by the hurricane April 1892.

***BLACKBURN, Charles Augustus** (Creole); *o.* D. 1873, P. 1877, Mau. *S.* Port Louis, 1873; Seychelles, 1877–81. *Res.* ill.

COYLE, S. G. (*tr.* Madras) *S.* Port Louis, 1860–1; *tr.* Madras

DE LA FONTAINE, F. G. *S.* Seychelles, 1843–53. *Res.*

***DESVEAUX, Alcide** (a Creole); *o.* D. 1878, Mau. *S.* Bambous, 1881–5. Died 1885.

***DEVAPIRIAM, Gnanapragasam David** (a Tamil, *tr.* Madras) *S.* Port Louis, 1890–2.

FRANKLIN, Charles Guest; *b.* April 24, 1835, Bangalore, India; *ed.* S.A.C. *S.* Port Louis, 1859–67. Died Feb. 11, 1867, of fever.

FRENCH, Ven. Robert James (Canon of Mauritius 1893, Archdn 1895.); *b.* March 18, 1836, London; *ed.* Battersea Coll.; (ex-lay Missy. in India, Principal of Sawyerpuram Seminary &c., 1857–69); *o.* D. 1871 Dov., P. 1872 Bp. Ryan. *S.* Port Louis, 1870–92.

HUXTABLE, Rt. Rev. Henry Constantine (*tr.* Madras) *S.* Port Louis, 1867–9. *Cons.* third Bp. of Mauritius Nov. 30, 1870. Died June 18, 1871, of dysentery and blood-poisoning.

***JOACHIM, John** (a Tamil); *o.* D. 1867, Mau. *S.* Port Louis, ¶ 1867–8. Died July 29, 1868, of fever.

MORTON, W. (*tr.* from India) the first Anglican Missy. to the Seychelles. *S.* Mahe, 1831, 1832–3; *tr.* to India

***PICKWOOD, Richard Henry**; *o.* D. 1884, Mau. *S.* Praslin, Seychelles, 1836–92.

SMITH, C. B.; *o.* D. 1865, Mau. *S.* Port Louis, Morne &c., 1865–6. *Res.* ill.

***STEPHEN, Murdy Muttoo**; *o.* D. 1884, Mau. *S.* Port Louis, 1884–7; Bambous, 1888–9; Moka, 1890–2.

TAYLOR, A. (from Madras); first S.P.G. Missy. in island of Mauritius; *o.* D. 1855, P. 1857, Mau. *S.* Port Louis, 1856–9; *tr.* Madras

***THOMAS, Manuel**; *o.* D. 1892, Mau. *S.* Moka 1892.

VAUDIN, Adolphe; *o.* D. 1857, P. 1859, Mau. *S.* Plains Wilhelms, 1858–62; Seychelles, 1862–4; ¶ Rosebelle, 1891–2.

MADAGASCAR (1864 92)—46 Missionaries and 20 Central Stations.
[*See* Chapter LVII., pp. 374–80.] (Diocese of MADAGASCAR, founded 1874.)

***ANDRIANADO, David John**; *o.* D. 1875 Madg. *S.* Fenoarivo, 1875–6; Tamatave, 1877–87. Died.

***ANDRIANAIVO, A.** *S.* Antananarivo, 1890–2.

***ANDRIANARIVONY, Roberta**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1888, Madg. *S.* Antananarivo, 1888–92.

***ANDRIANJAKOTO, Irenaeus**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1892, Madg. *S.* Ifontsy, 1892.

BAILEY, Tom; *b.* June 6, 1850, Westbury, Wilts; *ed.* S.A.C.; *o.* D. 1878 Madg., P. 1882 Ont. *S.* Tamatave, 1878–80.

BATCHELOR, Robert Twiddy; *b.* Aug. 7, 1848, Ootacamund, In.; *ed.* S.A.C.; *o.* D. 1872 Dov., P. 1873 Maur. *S.* (1) Tamatave, 1871–2; Antananarivo, 1873–5; (1) T., 1875–8. *Res.*

CHISWELL, Ven. Alfred, B.D. Lambeth; *b.* April 10, 1844, Chew Magna; *ed.* S.A.C.; *o.* D. 1867, P. 1869. *S.* (1) Tamatave &c., 1867–72; Antananarivo, 1872–8; (1) T., 1878–80; Furlo, 1880–2. *Res.* (Ardn. of Madagascar, 1875; B.D. Lambeth, 1883, in recognition of his Missionary labours in Madagascar and his share in translating the Prayer-book into Ma'agasy.

COLES, James; *b.* April 17, 1853, Ottery St. Mary; *ed.* Warm. Coll.; *o.* D. 1878, P. 1882, Madg. *S.* (1) Ambatoharanana, 1878; (2) Antananarivo, 1881–3; Tamatave, 1883–6; (2) A., 1891–2. (Sick-leave 1879 & 1887; in Queensl. 1890–1

CORY, Charles Page, B.A. St. John's Coll., Cam.; *b.* June 16, 1854, Carlisle; *o.* D. 1883 Can., P. 1885 Madg. *S.* Ambatoharanana, 1884–90. *Res.*

CROTTY, Edward Cassian; *b.* March 7, 1842, Manchester; *o.* D. 1877, P. 1879, Madg. *S.* Antananarivo, 1877–9.

***DENIS, R.**; *o.* D. Madg., 1892. *S.* Ramainandro, 1892.

FULLER F. J.; *o.* Madg., D. 1892, P. 1894. *S.* Ambatoharanana, 1892.

GREGORY, Francis Ambrose, M.A. C.C. Coll., Ox.; *o.* D. 1873 Wor., P. 1874 Win. *S.* Antananarivo, 1874–8; Ambatoharanana, 1878–92.

HEWLETT, Arnold Melvill, M.A. Qu. Coll., Ox.; *b.* Nov. 8, 1850, Watford, Herts; *o.* D. 1874, P. 1875, Ex. *S.* Antananarivo, 1882–7; Tamatave, 1887, 1889–92. Died Jan. 16, 1893, of fever at Salazie, Island of Bourbon.

HEY, William, one of the first two S.P.G. Missies. to Madagascar; *b.* Dec. 18, 1840, Bradford; *ed.* S.A.C.; *o.* D. 1864, P. 1865, Maur. *S.* Tamatave, 1864–7. Died Nov. 27, 1867, at sea on way to England on sick-leave, and buried at Aden.

HOLDING, John, B.A. 1883, and M.A. 1886, Qu. Coll. Cam.; *b.* Sept. 12, 1839, Ormskirk; one of the first two S.P.G. Missies. to Madagascar; *o.* D. 1864, P. 1865, Maur. *S.* Tamatave, Foule Point, &c., 1864–9; sick leave, 1867–8. *Res.* ill 1869.

***IKEMAKA, Jakoba**; *o.* D. 1891, Madg. *S.* Mahasoa, 1891–2.

***ISRAEL, Malayappa Dorasawmy (a Tamil)**; *ed.* S.P.G. Coll., Madras; *o.* D. Madg. 1892. *S.* Tamatave, 1892.

JAMES, Llewellyn; *b.* May 16, 1868, Newport, Es.; *ed.* Warm. Coll.; *o.* D. 1892, Madg. *S.* Fenoarivo, 1892–3. Died April 27, 1893, of fever, at Fenoarivo.

JONES, Herbert Adney Wollaston; *b.* 1849, Presteign; *ed.* K.C., Lon.; *o.* D. 1873, P. 1874, Bath. *S.* Antananarivo, 1880–1; Andovoranto, 1881–91. *Res.* 1892.

KESTELL-CORNISH, George Kestell, M.A. Keb. Coll., Ox. (son of Bp. K.-C.); *o.* D. 1880, P. 1881. Lin. *S.* Antananarivo, 1883–91; Mahonoro, 1892.

KESTELL-CORNISH, Rt. Rev. Robert Kestell, D.D. C.C. Coll., Ox.; *o.* D. 1847, P. 1849, Chi.; *cons.* first Anglican Bp. in Madagascar, Feb. 2, 1874, in St. John's, Edinburgh. *S.* Antananarivo, 1874–92.

LITTLE, Henry William; *b.* Jan. 23, 1848, Barnham Broom; *ed.* S.A.C.; *o.* D. 1874 Win., P. 1875 Madg. *S.* Andovoranto, 1874–8.

McMAHON, Edward Oliver; *b.* Jan. 15, 1860, Brighton; *ed.* Warm. Coll.; *o.* D. 1883, P. 1884, Madg. *S.* Antananarivo, 1883–5; Isaha, 1885–7; Ramainandro, 1888–90, 1892; (Betsiriry Mission (pioneering), 1891–2.

PERCIVAL, George, Ph.D.R., M.A., Rostock Univ.; *b.* April 1, 1832, Cheshire; *o.* D. 1865, P. 1866, Lic. *S.* Tamatave, 1872–5. Died of fever, April 1875, while journeying.

***RABE, Molaly**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1888, Madg. *S.* Ambatoharanana, 1887–9; Amboatany, 1890–2.

***RABENINARY, Bernand**; *o.* D. 1892, Madg. *S.* Ambatoharanana, 1892.

***RABETOKOTANY, J.**; *o.* D. 1882, Madg. *S.* Ramainandro, 1882–3.

***RABOANARY, Rogers**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1889, Madg. *S.* Ramainandro, 1889–92.

***RAFILIBERA, Ignatius Philibert**; *o.* D. 1878, P. 1883, Madg.; the first native Malagasy Priest. *S.* Antananarivo, 1878–81; Ambatoharanana, 1882–7. Died, 1887, of fever.

***RAINIVELOSONA, Andrianjaka**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1892, Madg. *S.* Fenoarivo, 1892.

***RAINIVOAJA, Abednego**, the first Malagasy Deacon; *o.* Trinity Sunday 1875, Madg. *S.* Antananarivo, 1875–81.

***RAJAONARY, —**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1888, Madg. *S.* Foule Point, 1888–90. Died.

***RAKOTAVO, Andrew Crispin**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1888, Madg. *S.* Tamatave, 1888–9; Antananarivo, 1891–2.

***RAKOTOVAO, F. A.**; *o.* D. 1892, Madg. *S.* Ambohimanga, 1892.

***RAKOTOVAO, R.**; *o.* D. 1892, Madg. *S.* Holy Trinity, Antananarivo, 1892.

***RAKOTOVAO, Florent**; *o.* D. 1890, Madg. *S.* Mananjara, 1890; Mahonoro, 1891–2.

***RAMONTA, Samuel**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1889, Madg. *S.* (? 1889-90); Ramainandro, 1891-2.

***RASITERA, Simeona**; *o.* D. 1879, Madg. *S.* Antananarivo, 1879-80; Vohimare, 1881.

***RATEFY, Hezekiah B.**; *o.* D. 1877, Madg. *S.* Imerina, 1881; Ankadifotsy, 1882-4; Antananarivo, 1885-9; Ambatoharanana, 1888-9; Ambanidia, 1890-2.

***RAVELONANOSY, Philip**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1888, Madg. *S.* Vatomandry, 1888-90. Died 1890.

***RAZANAMINO, —.**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1890, Madg. *S.* Ambatoharanana, 1890-2.

***SHIRLEY, John**, a Betsimisaraka redeemed from slavery by the Bishop and friends for $150; *ed.* by Ardn. Chiswell and at St. Paul's Coll., Madg.; *o.* D. 1888, Madg. *S.* Ambodiharina, 1888-92.

SMITH, Alfred; *b.* Nov. 26, 1851, Elmdon; *ed.* St. Mark's Coll., Chel.; *o.* D. 1876, P. 1877, Madg. *S.* (1) Antananarivo, 1876-80; Tamatave, 1881-2; (1) A., 1884; Andovoranto, 1885-6; Mahonoro, 1887-92; Mananjara, 1892.

SMITH, George Herbert, M.A. Qu. Coll., Ox.; *b.* Aug. 31, 1851, B'pthorpe, York; *o.* D. 1878, P. 1879, St. Alb. *S.* Ambatoharanana, 1879-84; Mahonoro, 1884-5. (*Res.* 1886, returned 1891.) Betsiriry Mission (pioneering), 1891-2.

WOODWARD, George Joseph; *b.* July 4, 1846, Loughborough, Lei.; *ed.* Lich. Coll.; *o.* D. 1873, P. 1874, Pet. *S.* Sambava, 1876-8. *Res.*

NORTHERN AFRICA (1861-6, 1887-91)—4 Missionaries (Chaplains) and 3 Central Stations. [*See* Chapter LVIII., pp. 380-1.]

FAGAN, C. C. T., M.A. *S.* Tangier, 1887-8.

LAVENDER, Charles Ernest; *o.* D. 1889, P. 1890, St. Alb. *S.* Tangier, 1890-1.

WASHINGTON, George, M.A., St. John's Coll., Cam.; *o.* D. 1858, P. 1859, Lon. *S.* Cairo, 1861-4 (and see Europe List,)

WRIGHT, B. S. *S.* Cairo, 1865-6.

IV. AUSTRALASIA, 1793-1892.

463 Missionaries and 355 Central Stations, now included in 22 Dioceses as set forth below, &c.:—

NEW SOUTH WALES (1793-1892)—112 Missionaries and 94 Central Stations. [*See* Chapter LX., pp. 386-403.]

Dioceses of SYDNEY (formerly Australia), founded 1836; NEWCASTLE, 1847; GOULBURN, 1863; GRAFTON AND ARMIDALE, 1867; BATHURST, 1869; RIVERINA, 1883.

AGNEW, Philip Peters; *o.* D. 1847, Aus. *S.* Sydney &c., 1860-4.

ALLWOOD, Robert, B.A. (*tr.* Vict.) *S.* Sydney, 1842-6, 1855-9.

ANDERSON, William; *ed.* Lon. Coll. of Div.; *o.* D. 1875, P. 1876. *S.* Tarago, 1878-81.

BARNIER, James, B.A. T.C.D.; *b.* 1821, Dublin; *o.* D. 1845, P. 1847, Dub. *S.* Kiama, 1849-54.

BEAMISH, Peter Teulon, D.D. T.C.D.; *b.* Co. Cork; *o.* D. 1847 Aus., P. 1850 Melb. *S.* Singleton, 1847-8; Dapto, 1848-9; Sydney, 1849; *tr.* Vict.

BETTS, James Cloudesley; *ed.* S.A.C.; *o.* D. 1871 Can., P. 1872 Goul. *S.* Binda, 1872-6; Bombala, 1877-9.

BLOMFIELD, John Roe; *o.* D. 1851, P. 1852, Newc. *S.* Morpeth, 1853-9; Raymond, 1862-8.

BODENHAM, Thomas Wall; *o.* D. 1841, Aus. *S.* Sydney, 1841-3, 1850-1. Died Sept. 20, 1851.

BOLTON, Robert Thorley, M.A. (? *S.* 1839), Wittingham, 1840-1; Hexham, 1842-7; Wollombi, 1849-52.

BOODLE, Richard George; M.A. Or. Coll., Ox.; *o.* D. 1839, P. 1840, Bath. *S.* Newcastle district, 1847; Muswell Brook, 1848-59.

BRIGSTOCKE, Charles Frederick. *S.* (? 1838-9); Yass, 1840-7, 1850-9. Died 1859.

BROWNING, M. B. *S.* Albury, 1865.

BYNG, C. J. *S.* Corowa, 1869.

CAMERON, F. *S.* Balmain, 1850-4.

CAMERON, John, M.A. King's Coll., Aberd. *S.* Patrick's Plains, 1842-3.

CAMPBELL, Joseph C. *S.* Araluen, 1874; Cookwell, 1876.

CARR, W. *S.* Williams River, 1861.

CARTER, James; *b.* 1828, Whitechapel; *ed.* S.A.C. *S.* Paramatta, 1853-4.

CARY, Henry. *S.* Alexandria, 1850.

CLAMPETT, Joseph. *S.* Binda, 1877.

CLARKE, William Branwhite, M.A. *S.* Castle Hill and Dural, 1839-44; St. Leona, 1845.

CLAUGHTON, Hugh Calvely. *S.* Wollombi, 1862-3.

COCKS, William. *S.* Murramburrah, 1876-81.

CUTCLIFFE, C. *S.* Yass, 1865.

DICKEN, Edmund A. (Station not stated) 1838-9. *Res.*

DIXON, John; *o.* D. 1871, P. 1873, Newc. *S.* Wickham, 1879-81.

DODD, T. L. *S.* Hexham, 1861.

DOUGLAS, Arthur. *S.* Brisbane Water, 1847-50.

DOVE, William W. *S.* Jerry's Plains &c., 1862–8.
DRUITT, Ven. Thomas. *S.* Cooma, 1858–81; (became Archn. of Maneroo 1885).

DUFFUS, John, M.A. *S.* Liverpool, 1838–47.
DUNLOP, H. *S.* Binda, 1880–1.
EARL, Robert T. *S.* Murrumbidjee and Hay, 1866–8; Gunning, 1868–70; Araluen, 1871–3; Bombala, 1876.
EDMONDSTON, James. ? *S.* 1838–9. Sydney (Prisons), 1840–5.
ELDER, John. *S.* Sydney (Prisons), 1841–3.
EVANS, Jonathan; *o.* D. 1873 Goul., P. 1877 Tas. *S.* Albury Bush district, 1875–6.
FORREST, Robert (*tr.* Vict.) *S.* Campbell Town, 1842–3; Camden, 1844–7.
FOX, Samuel; *b.* 1830, Handley; *o.* D. 1853 Ely, P. 1854 Lic. *S.* Wagguwaggu, 1865.
GLENNIE, Alfred. *S.* Brisbane Water, 1862–4; Lochinvar, 1865–70.
GREAVES, John Albert, M.A. Linc. Coll., Ox.; *o.* D. 1852, P. 1853, Pet. *S.* Wollombi, 1863–6. *Res.*
GRYLLS, John Couch (*tr.* Vict.) *S.* Sydney, 1843–54. Died.
HARPUR, S. S. *S.* Deniliquin, 1866–7; ? 1868; Wagga, 1869–72.
HAWKINS, William C.; *o.* P. 1861, Newc. *S.* Manning River, 1862–78.
HILLYAR, William Josias Mends, B.A. Bras. Coll., Ox.; *o.* D. 1850, P. 1851, Syd. *S.* Paddington &c., 1850–3; ? 1854.
HOLT, Samuel Bealey (*tr.* Vict.) *S.* Gundagai, 1874–9.
HORTON, Thomas; *o.* D. 1844, Aus. *S.* Castle Hill, 1846–7.
HOWELL, Oswald J. [*see* p. 858]; *b.* 1810, England; *o.* D. 1836 N.S., P. N.F.L. *S.* Sydney, 1852–3.
HUBAND-SMITH, Edmund; *ed.* T.C.D.; *o.* D. 1860, P. 1861, Lic. *S.* Williams River, 1871–5.
HULBERT, Daniel Paul Meek, M.A. St. John's Coll., Cam.; *o.* D. 1840 Lon., P. 1841 Ox. *S.* Gunning, 1865.

IRWIN, H. O. *S.* Newcastle district, 1847–9; Singleton, 1850; *tr.* Qu.
JOHNSTONE, G. H. *S.* Gosford, 1880.
JONES, D. E. *S.* Moruya, 1865–6.
KEMP, Charles Campbell, Qu. Coll., Cam. *S.* Pitt Town, 1841–3; Sydney, 1844–6.
KEMP, F. E. *S.* Macdonald River, 1853–9.
LISLE, William; *o.* 1842, Syd. *S.* Yass, 1842; River Murray, 1844; Lachland and Wellington, 1845–7.
L'OSTE, Charles Frederick. *S.* Balranald, 1866–8.
LUND, William. *S.* Gosford, 1879.
McCONNELL, John; *o.* D. 1842, Antigua. *S.* Clarence River (with Maclear 1845 &c.), 1843–50.
MAKINSON, Thomas C., B.A. (ex-Curate in Manchester). *S.* (? 1837), Mulgoa 1838–48. Seceded to Church of Rome.

NASH, John James, M.A. T.C.D.; *o.* D. 1841, P. 1849. *S.* Darzoy, 1876–9.
NAYLOR, Thomas Beagby, M.A. (*tr.* Norf. Is.) *S.* Carcoar, 1848; Sydney, 1848–9. Died Oct. 22, 1849, on voyage to England.
NEWMAN, C. B. *S.* Jerry's Plains, 1869; Brisbane Water, 1876–8; Wollombi, 1878–81.
O'REILLY, T. O. *S.* Port Macquarie, 1861.
PERCIVAL, Samuel (*tr.* Madras) *S.* Bombala, 1866–75. *Res.*
PROCTER, Edmund Brooker; *b.* 1827, Devonport; *o.* D. 1851, Ex. *S.* Turon, 1852–4; Bungonia, 1865.
PRYCE, Edward Gifford, B.A. T.C.D.; *b.* Lancashire; *o.* D. 1837 Cork, P. 1837 Derry. *S.* Hawkesbury River (Nelson's Reach &c.), 1839–43; Maneroo, 1844–55; *tr.* Vict.
RAYNOR, George, B.A. Clare Hall; *b.* 1820, Cropwell-Butler. *S.* Newcastle Diocese, 1850–1.
ROGERS, Edward. *S.* (? 1837) Brisbane Water, 1838–45; Gosford, 1846–7; Camden, 1849–59; Sydney, 1860–80. Died 1880.
RUSSELL, F. J. C., M.A. T.C.D.; *b.* Dublin; *o.* Aus. *S.* Alexandria, 1848; Sydney, 1849.
SCONCE, Robert Knox, B.A. B.N. Coll., Ox.; went from England as a layman; *o.* Bp. Aus., but not selected or sent by the Society. *S.* Penrith, 1842–3; Sydney, 1844–8; seceded to Church of Rome
SHARPE, Thomas. *S.* Bathurst, 1844–6.
SHAW, Bowyer Edward, B.A. Lin. Coll., Ox. *S.* Newcastle, 1861; Wollombi, 1869–78.
SHAW, John, B.A. St. John's Coll., Cam. *S.* Brisbane Water, 1869.
SIMM, Samuel; *o.* D. 1849, P. 1850. *S.* Raymond, 1869–73; do. Terrace, 1875–81.
SIMPSON, William West, M.A. *S.* Sydney, 1840–1; Prospect, 1842–3; Hawkesbury River, 1844–6.
SMITH, Edward, B.A. Mag. Hall, Ox.; *o.* D. 1837 Lon., P. 1839 Aus. *S.* Queanbeyan, 1838–59; Campbeltown, 1860–74; Manly, 1875–6; Prospect, 1877–92. Died Dec. 12, 1892.
SMITH, John Jennings, M.A. *S.* (? 1839) Paterson, 1810–5.
SOARES, G. *S.* Wentworth, 1876–9.
SOWERBY, William. *S.* Goulburn, 1837–66, 1869–70; Araluen, 1871–4.
SPARLING, Hart Davis D., B.A. *S.* Sydney &c., 1838–9; Appin, 1840–61; *tr.* N.Z.
SPENCER, Charles. *S.* (? 1838–9) Raymond Terrace, 1840–5.
SPENCER, G. *S.* Adelong, 1875–6; Tumut, 1877–81.
STACK, William, B.A. (Canon). *S.* West Maitland, 1837–48; Campbeltown, 1849–55; Balmain, 1856–71. Killed by the upsetting of a coach in summer of 1871.
STEELE, Thomas, LL.D. *S.* Cook's River, 1837–45; Newtown, 1846–54; Petersham (Cook's R.), 1855–9.
STEPHEN, Alfred H. *S.* Sydney &c., 1855–9.
STILES, Henry Tarlton, M.A. *S.* Windsor and Richmond, 1841–3.
STONE, William. *S.* (? 1847–8); Sutton Forest, 1849–54.
SWAN, Henry, B.A. St. John's Coll., Cam.; *b.* 1821; *o.* P. 1845, Nor. *S.* Newcastle, 1850–1.
SWINDELLS, James; *o.* D. 1875 Bal., P. 1878 Goul. *S.* Balranald, 1880–1.
SYNGE, Edward. Travelling Missionary, 1856–64; *S.* Sydney, 1865.
TAYLOR, H. E. *S.* Tarago, 1876.
THACKERAY, James Roberts. ? *S.* 1862–3; West Maitland, 1864–8.
THOMSON, H. E. *S.* Hay, 1876.
TOMS, William, B.A. Wor. Coll., Ox.; *o.* D. 1840, P. 1841, Lin. *S.* Newcastle, 1850–1; Williams River, 1853–9.
TROUGHTON, John. *S.* Sydney, 1842–3. Drowned in 1860 in crossing a river.
TURNER, George Edward. *S.* Hunter's Hill, 1838–68 (Campbeltown, 1844).
TYRRELL, Lovick, B.A. St. John's Coll., Ox.; *o.* D. 1855, P. 1856, Newc. *S.* Lochinvar, 1861–3.
UPJOHN, John William; *o.* D. 1877, P. 1878, Newc. *S.* Dunzog, 1880–1.
VIDAL, George, B.A. Tr. Coll., Cam.; *o.* D. 1840, Aus. *S.* Sutton Forest, 1840–3; Campbell Town, 1844–8.
VIDAL, John. *S.* Sydney Diocese, 1846–7.
WALKER, James, M.A. (*tr.* Tasm.) *S.* Marsfield, 1844–7.
WALLACE, John; *ed.* Univ. Coll., Dur.; *o.* D. 1849, P. 1851, Newc. *S.* Ipswich, 1853–5.

WALPOLE, Joseph Kidd (*tr.* Madras) *S.* Bathurst, 1837–41; Ashfield and Concord, 1842–5; Sydney, 1846–8 [p. 392].

WALSH, C. *S.* Lochinvar, 1871–81.

WALSH, William Horatio. *S.* Sydney, 1838–54. Voluntarily relinquished grant.

WARE, J. Maitland. *S.* Corowa, 1865–8; Deniliquin, 1868–9, 1871, 1876.

WATSON, B. Lucas. *S.* (? 1841–3) Penrith, 1844–7, 1849.

WHINFIELD, J. F. R. *S.* Wollombi, 1853–61.

WILLIAMS, E. *S.* Liverpool Plains, 1853–9.

WILLIAMS, J. H. *S.* Jejezeric, 1877; Binda, 1878–9; Gundagai, 1880–1.

WOODD, George Napoleon, B.A. Wad. Coll., Ox.; *o.* D. 1834, P. 1835, Lon. *S.* Sydney, 1837–40; Bungonia, 1840–50; Prospect and Seven Hills, 1850–5; Denham Court, 1856–84; Watson's Bay, 1884–92. Died Sept. 7, 1893.

WOODWARD, Charles, LL.B. *S.* Bathurst, 1839–41; Kelso, 1842–4; Port Macquarie, 1844–5.

VICTORIA (1838–81)—115 Missionaries and 84 Central Stations.

[*See* Chapter LXI., pp. 404–10.]

(Dioceses of MELBOURNE, founded 1847; and BALLARAT, 1875.)

ALLANBY, Ven. Christopher Gibson; *ed.* Moore Coll., Syd.; *o.* D. 1862, P. 1864, Melb. *S.* Little Bendigo, 1876–81 (became Ardn. of Wimmera 1885).

ALLNUTT, Ven. John Charles Parrott; *ed.* St. Aidan's Coll., Birk.; *o.* D. 1864, P. 1869, Melb.; (Ardn. of Loddon 1885). *S.* Portland, 1872–9; Murkssa, 1880–1.

ALLWOOD, Robert, B.A. G. and C. Coll., Cam.; *o.* D. 1826 Bath, P. 1827 Glos. *S.* Port Philip, 1840–1; *tr.* N.S.W.

ARMSTONG, G. J. *S.* Ruthenglen and Chiltern, 1874–7.

ASHE, M. H. *S.* Mount Blackwood, 1866–73; Bairndale, 1874–6.

BALL, John Aubrey; *ed.* Moore Coll., Syd.; *o.* D. 1875 Bal., P. 1887 Melb. *S.* Bright, 1877.

BARLOW, John. *S.* (? 1855–8) Castlemaine, 1857–9.

BARLOW, Robert Borrowes. (Station not stated) 1856–8.

BARREN, Henry Herbert; *ed.* Univ. Madras; *o.* D. 1877, P. 1878, Bal. *S.* Kingston, 1880–1.

BARTON, G. *S.* Kyneton, 1855–6.

BEAMISH, Ven. Peter Teulon, D.D. T.C.D. (*tr.* N.S.W.) *S.* Warrnambool and Woodford, 1851; (became Ardn. of Warrnambool 1878).

BEAN, W.; *o.* D. 1848, Melb. *S.* Williamstown, 1848–9; Gipps Land, 1850–4.

BENNETT, W. R. L. *S.* Beechworth, 1857–9.

BETTS, Henry Alfred; *ed.* Moore Coll., Syd.; *o.* D. 1877, P. 1878, Melb. *S.* Gipps Land, 1880–1.

BLACK, J. K. *S.* Melbourne, 1862–4.

BLOMEFIELD, Samuel Edward, B.A. Ch. Coll., Cam.; *o.* D. 1849, P. 1850, Melb. *S.* Melbourne, 1850.

BOOTH, Caleb; *o.* D. 1856, P. 1859, Melb. *S.* Wangaratta, 1865.

BRAIM, Dr.; *o.* D. 1848, Melb. *S.* Belfast, 1850–1.

BRENNAN, J. D. *S.* Goldfields, 1855–8; Sandhurst, 1859; Maryborough, 1865.

BRICKWOOD, W. *S.* Brighton, 1850–1.

BURKE, R. E. *S.* East Gipps Land (Bairnsdale &c.), 1877–8.

CAHILL, Michael Francis; *o.* D. 1870, P. 1871, Melb. *S.* Woodspoint, 1874.

CHALMERS, Rt. Rev. William (*tr.* Borneo) *S.* Inglewood, 1862–4; Kyneton, 1870–6; Geelong, 1878–81 (¶ 1862–4, 1878–81); (*cons.* Bishop of Goulburn in Goulburn Cathedral Nov. 1, 1892).

CHASE, Septimus Lloyd, M.A. Em. Coll., Cam. *S.* Melbourne, 1850–1; Swan Hill, 1869.

CHEYNE, John. *S.* Burn Bank, 1851–2; Mt. Alexander, 1853–4; Castlemaine, 1855–8; Tarrangower, 1859.

COLLINS, E. *S.* Geelong, 1851.

COLLINS, Robert Reeves, B.A. T.C.D.; *o.* P. 1860, Cork. *S.* Harrow, 1865.

COOPER, William H. (ex-officer British Army); *o.* D. 1860, P. 1861, Cashel. *S.* Woodpoint, 1865; Itinerant, 1866–8; *tr.* N.Z.

CRAWFORD, A. (Station not stated) 1857–8.

CRESSWELL, Arthur William, M.A. Melb. Univ.; *ed.* also Moore Coll., Syd.; *o.* D. 1864 Syd., P. 1866 Melb. *S.* Morse's Creek, 1866–8.

CROSS, George Frederick; *ed.* S.A.C.; *o.* D. 1870, P. 1871, Melb. *S.* Yackandandah, 1874.

CROXTON, William Richard; *o.* D. 1853, P. 1885, Melb. *S.* Sandhurst, 1860–5.

CUMMINS, Robert Turner, M.A. K.C.L.; *o.* D. 1849, P. 1850, Can. *S.* Gisborne, 1857–61.

DARLING, James. *S.* Melbourne, 1855–8.

DESPARD, George Pakenham, B.A. K.C.W. and Mag. Coll., Cam.; *o.* D. and P. 1837. *S.* Dunolly, 1865.

DOWELL, Thomas. *S.* Yackandandah, 1859–64.

DROUGHT, Charles Edward, B.A. Trin. Coll., Cam.; *o.* D. 1871, P. 1872, Wor. *S.* Kerang, 1879.

FIRTH, John; *o.* D. 1862, P. 1866, Melb. *S.* Kensington, 1869.

FORREST, R. *S.* Port Philip, 1840–1; *tr.* N.S.W.

FREEMAN, John; *o.* D. 1856, P. 1858, Melb. *S.* Benalla, 1862–5.

GARLICK, Thomas Boothroyd; *o.* P. 1860, Melb. *S.* Avoca, 1860–1; Gisborne, 1865.

GEER, George Thomas; *ed.* Moore Coll., Syd.; *o.* D. 1877, P. 1879, Bal. *S.* Murtoa, 1881.

GILBERTSON, James. *S.* Chewton, 1860–1; Tallarook, 1865; *tr.* Qu.

GLOVER, James (*tr.* Borneo) *S.* Snapper Point, 1865.

GRAHAM, Horace; *o.* D. 1878, N.Z. *S.* Kerang, 1881.

GREGORY, John Herbert. *S.* Bendigo, 1853–4; Sandhurst, 1855–6.

GRYLLS, John Couch, the first S.P.G. Missy. to Colony of Victoria. *S.* Melbourne, 1838–40; Portland, 1842; *tr.* to N.S.W.

HALES, F. *S.* Gipps Land, 1847–9; Heidelberg, 1850–1.

HALL, W., M.A. and Sen. Fell. Clare Coll. Cam.; *o.* D. 1836 Ely, P. 1840 Ches. *S.* Ballan &c., 1850; Kingower, 1869–72. *Res.* ill.

HAYWARD, R. *S.* Sandhurst, &c., 1862–4.

HERON, T. *S.* Hamilton Grange, 1857–8.

HOLME, Thomas; *ed.* Moore Coll., Syd.; *o.* D. 1870, P. 1871. *S.* Daylesford, 1875–6.

HOLT, Samuel Bealey; *o.* D. 1866, P. 1868, Melb. *S.* Bright, 1874; *tr.* N.S.W.

HOMAN, Philip, M.A. T.C.D.; *b.* Co. Donegal. *S.* Ararat Goldfields, 1856–61.

HOSE, William Clarke; *ed.* Moore Coll., Syd.; *o.* D. 1865, P. 1866, Melb. *S.* Tarraville, 1871–5, 1877–9; Gipps Land, 1880.

HOWARD, William London Corbet. *S.* Beechworth, 1860–5.

HOWELL, William Philip; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Bal. *S.* Stawell, 1880–1.

HUTCHINSON, W. *S.* Barrabool, 1869-71.
JENNINGS, W. *S.* Helmore, 1881.
KELLY, George William; *ed.* Moore Coll., Syd.; *o.* D. 1867, P. 1871, Melb. *S.* Moyston, 1869; Rosedale, 1876-7.
LEWIS, J. *S.* Portland, 1880.
MACARTNEY, Very Rev. Hussey Burgh, D.D. T.C.D.; *b.* Dublin; *o.* D. 1822 Lin., P. 1823 Mea.; (Dean of Melbourne 1851, Archdeacon of Geelong, 1848-51; do. of Melbourne, 1857-68; and of both, 1869-87). *S.* Geelong, 1847-8, 1851; (Heidelburg, &c., 1849; *? S.* 1850). Died Oct. 1894.
McCAUSLAND, Anderson John; *ed.* St. Bees Coll.; *o.* D. 1849, P. 1850, Rip. *S.* Emerald Hill, 1855-6.
McJENNETT, William. (Station not stated 1856-8) *S.* Avoca &c., 1859.
MAHALM, Robert; *ed.* Moore Coll., Syd.; *o.* D. 1866, P. 1867, Melb. *S.* Woodspoint Gold district, 1866-8.
MARTIN, C. J. (*tr.* S. Aust.) *S.* Melbourne out-districts, 1862-4.
MAY, John Edward Francis, M.A. Jes. Coll., Cam.; *o.* D. 1878, P. 1879, Melb. *S.* Ballan, 1880-1.
MERRY, W. *S.* Melbourne, 1850; Geelong, 1851.
NEWHAM, Daniel, M.A.; *o.* P. 1848, Melb. *S.* Melbourne, 1847-51.
NOTT, W. G. *S.* Port Phillip (travelling), 1841-2.
PITFIELD, James; *ed.* Moore Coll., Syd.; *o.* D. 1877, P. 1878, Bal. *S.* Brownhills, 1879-80.
POLLARD, George. *S.* Creswick and Clunes, 1860-1.
POSTLETHWAITE, R. *S.* Learmouth, 1860-1.
POTTER, John. *S.* Ballarat, 1857-64.
POYNDER, Robert; *ed.* Moore Coll., Syd.; *o.* D. 1866, P. 1867, Melb. *S.* Swan Hill, 1868-9.
PRYCE, Edward Gifford, B.A.; (*tr.* N.S.W.) *S.* Daylesford, 1861-4.
QUINTON, T. *S.* Mornington, 1877.
RODDA, Edwin; *ed.* Moore Coll., Syd.; *o.* D. 1874 Syd., P. 1875 Bal. *S.* Bright, 1877.
RUSSELL, Garret John. (Station not mentioned 1856-8) *S.* Buninyong, 1859-61; do. Gold district, 1866-8 (travelling 1862-4).
SABINE, J. C. *S.* Bacchus Marsh, 1865; Woodspoint, 1869-71.
SANDIFORD, Samuel; *ed.* Lon. Coll. Div.; *o.* D. 1872, P. 1873, Lic. *S.* Gippsland Forest, 1879-81.
SEARLE, C. (Station not stated 1856-8) *S.* Maldon, 1862-4.
SEDDON, David; *b.* 1812, Staffordshire; *ed.* C.M.S. Coll., Isl.; *o.* D. 1838 Jam., P. 1840 Ches. *S.* St. Kilda, 1852-4.
SERJEANT, Ven. Thomas Woolcock, B.A. Ex. Coll., Ox.; *o.* D. 1849, P. 1851, Ox. *S.* Learmouth, 1865; (Ardn. of Beechworth & Sale 1870).
SHELDON, John (*tr.* S. Aust.) *S.* Benalla, 1869-70.
SIMMONS, P. K. *S.* Sale, 1855-6.
SINGLETON, William. *S.* Kilmore, 1850-2; 1861-4.
SMITH, A. H. (Station not stated 1856-8.)
SMITH, Frederick; *o.* D. 1857, P. 1861, Melb. *S.* White Hills, 1860-4; Mt. Blackwood, 1874-5.
SMITH, P. J. *S.* Kyneton, 1869-70; Gippsland Forest, 1878.
STAIR, John Betteridge; *o.* D. 1857, P. 1861, Melb. *S.* Broadmeadows, 1859-64; St. Arnaud (Gold district &c.), 1866-81.
STEPHENS, R. *S.* Maldon &c., 1860-1.
STONE, James; *o.* D. 1857, P. 1862, Melb. *S.* Buninyong, 1862-5.
STRETCH, John Cliff Theodore, B.A. Mag. Hall, Ox. *S.* Tarraville, 1862-4.
STRONG, A. *S.* Mt. Macedon, 1850.
STYLES, R. *S.* Port Phillip, 1841.
SULLIVAN, James, B.A. T.C.D.; *b.* 1816, Armagh; *o.* D. 1844, P. 1845, Armagh. *S.* St. Kilda, 1850-2; Kyneton, 1853-4.
SWINBURN, William; *ed.* S.A.C.; *o.* D. 1880, P. 1881, Bal. *S.* Warrnambool, 1880-1.
TANNER, E.; *o.* D. 1850, Melb. *S.* Pentridge, 1851.
THOMAS, Cadwaladr Peirce; *o.* D. 1875 Syd., P. 1877 Melb. *S.* Chiltern, 1877.
THOMPSON, Adam Compton (*tr.* India) *S.* Melbourne, 1840-7.
TOOMATH, Andrew; *o.* D. 1867, P. 1869, Melb. *S.* Alexandra, 1869; Kilmore, 1875-6.
TUCKER, Horace Finn; *ed.* Moore Coll., Syd.; *o.* D. 1873 Melb., P. 1874 Tas. *S.* The Campaspe district, 1878-80.
TURNBULL, A. *S.* Blackwood, 1877.
VANCE, George Oakley, D.D. Linc. Coll., Ox.; *o.* D. 1853, P. 1854, Ad. *S.* Kyneton, 1865-9.
VIDAL, F. *S.* Port Phillip, 1841.
WALKER, B. J. *S.* Gisburne, 1861-5.
WALKER, Samuel; *ed.* St. Bees; *o.* D. 1862, P. 1863. *S.* Smythesdale, 1865.
WATSON, George A. *S.* Sale, 1876.
WATSON, Henry Croker Marriott; ed. Moore Coll., Syd.; *o.* D. 1860, P. 1862, Melb. *S.* Ballarat out-districts, 1862-4; Taradale and Malmesbury, 1865; Kilmore, 1872.

WATSON, James Marriott; *ed.* Moore Coll., Syd.; *o.* D. 1868, P. 1869, Melb. *S.* Horsham, 1876-9.
WILSON, James Yelverton. *S.* Port Phillip, 1839-40; Melbourne, 1841-3; Portland &c., 1844-50.
WOLLASTON, Henry Newton; *o.* D. P. 1862, Melb. *S.* Learmouth and Miner's Rest, 1861.
YEATMAN, Edward Kelson, M.A. Wad. Coll., Ox.; *o.* D. 1852 Pet., P. 1856 Newc. *S.* Carnarvon, 1879-1.
YELLAND, Charles May; *ed.* Moore Coll., Syd.; *o.* D. 1873, P. 1875, Tas. *S.* Bright, 1875.

QUEENSLAND (1840-92)—58 Missionaries and 13 Central Stations.

[*See* Chapter LXII., pp. 411-15.]

(Dioceses of BRISBANE, founded 1859; NORTH QUEENSLAND, 1878; ROCKHAMPTON, 1892.)

ADAMS, J.; *ed.* Moore Coll., Syd.; *o.* D. 1870, P. 1871, Syd. *S.* Townsville &c., 1870-2. *Res.* ill.
ALKIN, Thomas Verrier, M.A. Qu. Coll., Cam.; *o.* D. 1868, P. 1869, Bris. *S.* Gayndah, 1869-71; Allora, 1872-3.
ALLNUTT, George Herbert; *ed.* Moore Coll., Syd.; *o.* D. P. 1876, Syd. *S.* Charters Towers, 1876-8.
LMOS, Charles Edward; *o.* D. 1879 N.Q., P. 1880 Bris. *S.* Bowen, 1879-81; Herbert and Burdekin, 1882.
BLACK, James Kirkpatrick, D.D. T.C.D.; *o.* D. 1855, P. 1856, Man. *S.* Bowen, 1859-72; Brisbane, 1873-7.
BOLLING, T. J. (Station not reported, 1867-8.)
BRAKENRIDGE, John, M.A. Ch. Coll., Cam.; *b.* Nov. 29, 1832, Burton, near Wakefield; *o.* D. 1857, P. 1859, Dur. *S.* Burnet, 1863; Rockhampton, 1864.
CAMPBELL, Henry Jephson; *d.* St. John's Coll., Cam.; *o.* D. 1867, P. 1868, Bris. *S.* Roma, 1867-70; Gympie, 1871-4; Allora, 1875-7.

CLAUGHTON, H. C. *S.* Maryborough, 1867–8.
CLAYTON, Charles James. *S.* Drayton, 1866–9; Warwick, 1870; Allora, 1871.
CLAYTON, J. E. *S.* Bundaberg, 1892–4.

COLES, James (*tr.* Madg.) *S.* Bundaberg, 1890–1; *tr.* Madg.
DANVERS, George Giberne; *b.* Aug. 9, 1841, Bombay; *ed.* S.A.C.; *o.* D. 1864, P. 1867, Bris. *S.* Warwick, 1867–8; Maryborough, 1868–9.
DESBOIS, D. *S.* Logan, 1872–3.
DONE, John; *ed.* Moore Coll., Syd.; *o.* D. 1872, P. 1873, Syd. *S.* Townsville &c., 1873–6 (and Millchester 1874, and Ravenswood 1875).
DUNNING, William Henry; *ed.* Christ's Coll., Tas.; *o.* D. P., 1863, Bris. *S.* Upper Dawson, 1863–6.
EDWARDS, Alfred; *ed.* Moore Coll., Syd.; *o.* D. 1880, P. 1881, N.Q. *S.* Herbert River, 1880, 1883 (Ravenswood, 1881–2).
EVA, Richard Roberts, Th.A. K.C.L.; *o.* D. 1871, P. 1873, Ches. *S.* Cooktown, 1875–8.
GILBERTSON, James (*tr.* Vict.) *S.* Logan, 1874–7; Burleigh, 1878–80; Logan, 1881.
GLENNIE, Ven. Benjamin, B.A. Ch. Coll., Cam.; *o.* D. 1848, P. 1849, Newc.; (Archd. of Bris. 1863–86). *S.* Darling Downs, 1853–60; Allac, 1867; Drayton, 1872–7.
GREGOR, John (ex-Presbyterian Min.); *o.* 1842, Aus. *S.* Brisbane district, 1843–50.
GROSVENOR, Frederic John, M.A. Ox.; *o.* D. 1860, P. 1861, Lin. Travelling 1862–5. *Res.*
HARRISON, Alfred, B.A. Jes. Coll., Cam.; *b.* Oct. 17, 1853, Bodenham; *o.* D. 1882, Lon. *S.* Port Douglas, 1883.
HARTE, W. T. *S.* Toowomba, 1866–70; South Brisbane, 1871–3.
HASSALL, James Samuel; *ed.* Syd. Th. Coll.; *o.* D. 1848, P. 1849, Syd. *S.* Leyburn, 1874; Ipswich, 1875–7; Itinerant, 1878–9; Oxley, 1880–1.
HEATH, Herbert; *ed.* Moore Coll., Syd.; *o.* D. 1876, P. 1877, Syd. *S.* Bowen, 1877–8.
HILL, H. J. O. E. *S.* Geraldton &c., 1889.
HOARE, J. W. D. *S.* South Brisbane, 1866–7.
HOSKEN, Richard; *o.* D. 1878, P. 1879, N.Q. *S.* Cooktown, 1878–82; Ravenswood, 1883.
HUGILL, William Joseph; *ed.* Moore Coll., Syd.; *o.* D. 1873, P. 1874, Bris. *S.* Leyburn, 1875–7; Stanthorpe, 1878–81.
IRWIN, H. O. (*tr.* N.S.W.) *S.* Brisbane, 1851–60.
JAGG, Frederick Charles (*tr.* N.F.L.) *S.* Somerset, 1867–8. *Res.*
JONES, Joshua; *ed.* S.A.C.; *o.* D. 1867, P. 1868, Bris. *S.* Warwick, 1867–8; *tr.* N.Z.
JONES, Thomas; *b.* July 30, 1836, Preston; *o.* D. 1859, Sal. *S.* Wickham, 1867–8; Brisbane (Gaol), 1868–70.
KILDAHL, C. William; *ed.* S.A.C.; *o.* D. 1869, Can., P. Syd. *S.* Townsville, 1872–5; (Ravenswood &c., 1872–3). *Res.* ill.
LOVE, James. *S.* Toowomba, 1872–3.
McCLEVERTY, James; *o.* D. 1870, P. 1871, Brisb. *S.* Gundiwindi, 1871–3; Drayton, 1878–81.
MATTHEWS, James; *ed.* S.A.C.; *o.* D. 1861, P. 1863, Brisb. *S.* Brisbane (Gaol &c.), 1868–9.
MOBERLY, Edmund George; *b.* Jan 2, 1834, Clapham, Sur.; *o.* D. 1859 Lon., P. 1862 Bris. *S.* Gympie, 1878–9.
MORSE, John, M.A.; the first S.P.G. Missy. to Queensland. *S.* Brisbane, 1839–41; Scone, 1842–5.
MOSLEY, Albert Cornelius; *ed.* Moore Coll., Syd.; *o.* D. 1880, P. 1881, N.Q. *S.* Port Douglas, 1880–2; Cooktown, 1883.
NEVILLE, E. B. *S.* Toowomba, 1867–8; Drayton, 1869–71.
OSBORNE, Edward Castell; *ed.* S.A.C.; *o.* D.P. 1878, Brisb. *S.* Warwick, 1878–81.
POOLE, Henry John, B.A. Pem. Coll., Ox.; *b.* July 5, 1830, Oxford; *o.* D. 1854, P. 1855, Lon. *S.* Maryborough, 1863–4; Wide Bay, 1865–6. *Res.* ill. Died Aug. 1893, in Victoria Colony (?) at Wanguratta.
PUTTOCK, William; *o.* D. 1878, P. 1879, N.Q. *S.* Ravenswood, 1879–80.
RAMM, Thomas William; *ed.* K.C.L.; *o.* D. 1878, P. 1879, N.Q. *S.* Charters Towers, 1879–81.
ROSS, James Auchinleck; *o.* D. 1878 Lon., P. 1879 N.Q. *S.* Bowen, 1879.
SPOONER, John; *ed.* Moore Coll., Syd.; *o.* D. 1873, P. 1874, Syd. *S.* Bowen, 1874–6. *Res.* ill.
STANTON, Rt. Rev. George Henry, D.D. Hert. Coll., Ox.; *o.* D. 1858, P. 1859, Win. *Cons.* first Bp. of North Queensland June 24, 1878, in St. Paul's Cath. *S.* Townsville, 1879–82; *tr.* to Bpric. of Newcastle, N.S.W., 1891.

TANNER, E. *S.* Mackay, 1868–71.
TAYLOR, Thomas, B.A. St. Cath. Coll., Cam. *S.* Herbert River, 1884–5.
TRIPP, Francis. *S.* Clermont, 1874.
TUCKER, William Frederic, B.A. St. John's Coll., Cam.; *b.* Jan. 3, 1856, Peckham. *S.* Bowen, 1881–7.
TURNER, William Abel; *ed.* S.A.C.; *o.* D. 1884, P. 1885, N.Q. *S.* Port Douglas, 1884–6; Normanton, 1887; Croydon, 1887–8.
WARNER, Thomas Davenport; *ed.* Trin. Hall, Cam.; *o.* D. 1874, P. 1875, Bris. *S.* Roma, 1874–9. *Res.*
WARR, J. W.; *o.* D. 1873, Bris. *S.* Gladstone, 1873–5.
WHITE, Gilbert, B.A. Or. Coll., Ox.; *o.* D. 1883, P. 1884, Tru. *S.* (? 1885) Herberton, 1887–8.
WILSON, John Tryon; *ed.* S.A.C. *S.* Herberton, 1882; Ross Island, 1887; Bowen, 1888; Burdekin, 1889.

SOUTH AUSTRALIA (1836-65) with the *NORTHERN TERRITORY* (1874, 1886–8) 34 Missionaries and 27 Central Stations. [*See* Chapter LXIII., pp. 415–24.]

(Diocese of ADELAIDE, founded 1847.)

ALLOM, R. S. P.; *o.* D. 1849, Ad. *S.* Kensington, 1850–2.
BAGSHAW, John Charles, M.A. B.N. Coll., Ox.; *b.* June 18, 1818, Mossley; *o.* D. 1845, P. 1846, Ches. *S.* (? 1847); Burra Burra, 1848–9; Penwortham, 1850–2; Adelaide, 1853–5. *Res.* (*tr.* N.Z.
BAYFIELD, Edward; *b.* 1811, Walworth; (ex-Preacher in Lady Huntington's connexion;) *o.* D. 1847, P. 1848, Wor. *S.* Port Adelaide, 1849–57. Died Aug. or Sept. 1857 of apoplexy.
BOAKE, Joseph Anthony, B.A. T.C.D.; *b.* Dublin. *S.* Salisbury, 1858–61; Talunga, 1862–5.
BURNETT, A. B., B.A. St. John's Coll., Cam.; *o.* D. 1845, P. 1846, Sal. *S.* Willunga, 1848–55. *Res.* ill.
BURNETT, Edward H. *S.* Mitcham, 1853–5.
COOMBS, William Henry; *b.* 1816, Marlborough; *ed.* St. Bees Coll.; *o.* D. 1846 Lon., P. 1848 Ad. *S.* Gawler, 1846–54.
CRAIG, Basil Tudor, M.A. Mag. Hall, Ox.; *b.* Dec. 1833, Leeds; *o.* D. 1856, P. 1857, Roch. Travelling 1862–5.

FARRELL, Very Rev. James, the 1st S.P.G. Missy. to S. Australia (Dean of Adelaide 1849). *S.* Adelaide, 1840–4, 1853–4.

FULFORD, John; *o.* D. 1848, Ad. *S.* Woodside, 1853–4.

HALE, Rt. Rev. Matthew Blagden, M.A. Trin. Coll., Cam.; *b.* 1811, Alderley, Glos.; *o.* D. 1836, P. 1837, Glos.; (Ardn. of Adelaide, 1847–57). *S.* (? 1847) (1) Port Lincoln, 1848; Kensington, 1849; Adelaide, 1850; Boston Island, 1850; Poonindie, 1851–6. *Res.* First Bp. of Perth, 1857–75, *cons.* July 25, 1857, at Lambeth; Bp. of Brisbane, 1875–85.

HAMMOND, Octavius. *S.* Poonindie (Pt. Lincoln), 1857–65.

HAWKINS, Charles Wriothesley (*tr.* Bor.) the first S.P.G. Missy. to the "Northern Territory." *S.* Palmerston (Pt. Darwin), 1874. *Res.* ill.

IBBETSON, Denzil John Holt; *b.* Nov. 1823, Beckenham; *o.* D. 1853, Lon. *S.* Burra &c., 1855–8.

JACKSON, John Stuart, M.A. (*tr.* India) *S.* Norwood and Hindmarsh, 1859–65.

JENKINS, Edmund Augustus; *o.* D. 1851, P. 1853, Ad. *S.* Adelaide, 1853–4.

MARRYAT, Ven. Charles, M.A. Qu. Coll., Ox.; *o.* D. 1850, P. 1851, Can. *S.* Hindmarsh, 1853–4 (Ardn. of Adelaide 1868–87; Dean of Adelaide, 1887–92, &c.).

MARTIN, Charles John; *ed.* S.A.C.; *o.* D. 1857, P. 1858, Ad. Itinerant, 1858–60 (Northern Mission &c.); Mount Pleasant, 1860–1. *Res.*; *tr.* Vict.

MILLER, Edmund King; *b.* 1820, Lon; *o.* D. 1848, P. 1855, Ad. *S.* MacGill, 1853–4.

MURRAY, William, B.A. T.C.D.; *b.* Sept. 20, 1818, Londonderry; *o.* D. 1849, P. 1850, Lic. *S.* Barossa, 1859–65.

NEWENHAM, George Cobbe; *o.* D. 1846 Tas., P. 1849 Ad. *S.* Port Adelaide, 1846–9; Mt. Barker, 1850–2.

PLATT, Frederic; *b.* 1824, Barrackpore, India; *o.* D. 1850, Ad. *S.* MacGill, 1850–2; Walkerville, 1853–8. Licence cancelled by his Bishop.

POLLITT, James. *S.* Mt. Barker, 1846–9; Burra Burra, 1859–6; Adelaide, 1857–8.

REID, Richardson; *o.* D. 1858, P. 1860, Ad. *S.* Robe Town, 1861–5.

SABINE, Thomas; *ed.* St. Bees Coll.; *o.* D. 1843, P. 1844. Ches. *S.* Kapunda, 1859–65.

SCHOALES, John Whitelaw, M.A. T.C.D.; *b.* 1820, Dublin; *o.* D. 1845, P. 1846, Meath. *S.* Adelaide, St. John's, 1850–2; Sturt, 1853–4.

SHELDON, John; *ed.* S.A.C.; *o.* D. 1856, P. 1857, Ad. *S.* Salisbury, 1856–8; (*tr.* Vict.)

STRICKLAND, F. P.; *o.* D. 1856, Ad. *S.* Riverton (Kapunda &c.), 1856–60.

TITHERINGTON, J. B.; *o.* P. 1855, Ad. *S.* Glenelg, 1853–4; Hindmarsh, 1861–5.

WARD, Tom; *o.* D. 1883, P. 1884, Ad. *S.* Palmerston (Port Darwin, N.T.), 1886–8. *Res.*

WATSON, John; *b.* 1816, Durham; *o.* D. 1845, P. 1847, Bar.; (Emigrant Chaplain on voyage to Adelaide, 1849). *S.* Walkerville, 1849–52; Kensington, 1853–4; Port Elliott, 1855–8.

WILSON, Theodore P. *S.* McGill, Woodford, 1847–9; Walkerville, 1849; Kensington, 1850; Adelaide, 1851–2.

WOOD, William; *b.* 1815. *S.* Penwortham, 1853–4.

WOODCOCK, W. J. *S.* Adelaide, 1846–58.

WESTERN AUSTRALIA (1841–64, 1876–92)—34 Missionaries and 23 Central Stations. [*See* Chapter LXIV., pp. 424–8.]

(Diocese of PERTH, founded 1857.)

ADAMS, Reginald Arthur, B.A. Pem. Coll., Cam.; *o.* 1869 Dur., P. 1891 Per. *S.* Roebourne and Cossack, 1890–2. *Res.*

ALLEN, James; *o.* D. 1868, P. 1869, Iowa, U.S. *S.* Serpentine district, 1882–7.

BOSTOCK, George J. *S.* Northam, 1862–4 [p. 427].

BRAND, J., B.A. T.C.D.; *o.* D. 1880, P. 1881, Lin. *S.* Blackwood, 1890–1.

BROWN, Stephen; *ed.* Qu. Coll., Ox.; *o.* D. 1854, P. 1855, St. Dav. *S.* Northam, 1877–84.

CLAIRS, Edward Spittlehouse; *o.* D. 1882, P. 1883, Rip. *S.* Dongarra, 1887.

COGHLAN, F. *S.* Perth, 1879.

ELLIOTT, Robert, A.K.C.L.; *b.* Dec. 3, 1856, Lon.; *o.* D. 1887, P. 1890, Lon. *S.* Gascoyne, 1890–2. *Res.*

FRIEL, Thomas Henry; *o.* D. 1862, P. 1863, Ches. *S.* Dongarra, 1879.

GARLAND, David John; *o.* D. 1889, Graf. *S.* Southern Cross, 1892.

GILLETT, Frederick Charles; *o.* D. 1891, Per. *S.* Yilgram Gold Fields, 1891–2; Mourambine &c., 1892.

GRIBBLE, John Brown; *b.* Sep. 1, 1847, Redruth; *o.* D. 1881, P. 1883, Goul. *S.* The Gascoyne, Carnarvon, &c., 1885–7. *Res.* Died June 3, 1893, of fever and consumption, at Marrickville, N. S. Wales.

GROSER, Charles Eaton, B.D. (U.S.) (*tr.* Hawaii) *S.* Roebourne, 1886–7; Beverley, 1888.

HAYTON, William, M.A. Hat. Hall, Dur.; *o.* D. 1861, P. 1862, Lic. *S.* Roebourne, 1879–81.

HORSFALL, William (*tr.* Borneo) *S.* Roebourne, 1892.

KING, Bryan Meyrick; *o.* D. 1878, P. 1879, Per. *S.* Roebourne, 1881.

KING, George, the first S.P.G. Missy. to W. Australia. *S.* Freemantle (with Mandurah and Pinjarrah &c.), 1841–9. *Res.* ill.

LAWRENCE, H. *S.* Dongarra, 1883–4.

MARSHALL, William Frederick; *o.* D. 1869, P. 1871, Ad. *S.* Williams district, 1890–1; St. Helena do., 1892.

MASON, Henry; *ed.* St. Bees.; *o.* D. 1878, P. 1879, York. *S.* Serpentine, 1892.

MEADE, W. S. *S.* King George's Sound, 1860.

NETHERCOTT, Hugh; *b.* June 9, 1852, Glasgow; *ed.* Bp.'s Coll., Calcutta, &c.; *o.* D. 1877, P. 1879, Jam. *S.* Gascoyne, 1890.

NICOLAY, Charles Greafe; *o.* D. 1837 Ex., P. 1839 Lon. *S.* Perth, 1880–2.

ORCHARD, James; *o.* D. 1878 Ches., P. 1879 Ad. *S.* Katanning, 1892.

PARKER, E. F. *S.* Roebourne, 1883–4.
PHILLIPS, Thomas, M.A. T.C.D., F.R.C.S.; *o.* D. Bp. Perry, P. Niger 1882. *S.* Roebourne, 1888–90.

PIDCOCK, William Hugh, B.A. C.C. Coll., Cam.; *o.* D. 1863, P. 1864, Win. *S.* Newcastle, 1877–9; Toodjay, 1880–1.
POWNALL, Very Rev. George Purves, B.A. Trin. Coll., Cam.; *o.* D. 1846 Nor., P. 1847 Pet.; (Dean of Perth 1858–61). *S.* York,¶ 1853–5; Perth,¶ 1856–64.

PRICE, James Stuart, B.A. T.C.D.; *o.* D. 1855, P. 1856, Down. *S.* Pinjarrah &c., 1862–4 [p. 427].
THORBURN, William John; *ed.* King's Coll., Lon., &c.; *b.* Feb. 22, 1856, Lon.; *o.* D. 1879, P. 1881, Pet. *S.* Gascoyne, 1888–90. *Res.*

THORNHILL, Henry B. *S.* Northam &c., 1860–2.
WILLIAMS, W. Dacres; *o.* D. 1852, P. 1855, Ad. *S.* (? 1854) Guilford, 1857–9.
WITHERS, Joseph; *o.* D. 1859, P. 1860, Nor. *S.* Williams River, 1879–89. *Res.*
WOOLLASTON, Ven. J. R. (Ardn. of Albany 1849). *S.* Albany, 1849–56. Died May 3, 1856 from overwork.

TASMANIA (1835–59)—17 Missionaries and 17 Central Stations.

[*See* Chapter LXV., pp. 428–33.]

(Diocese of TASMANIA, founded 1842.)

BATEMAN, Gregory, M.A. Trin. Coll., Cam.; *o.* D. 1836 Lin., P. 1837 Lic. *S.* Oatlands and Jericho, 1838–44. Licence revoked by his Bp.
BURROWES, John, B.A. T.C.D. *S.* Pontville or Brighton, 1841–7.
DIXON, John; *b.* 1815, St. Vincent, W.I.; *o.* D. 1843, P. 1844, Ant. *S.* Jerusalem, 1855–6.
DURHAM, E. P., B.A. T.C.D. *S.* Tasman's Peninsula, 1843–7.
FORSTER, Thomas Hay. Itinerant, 1845; Longford, 1846–7. *Res.*
FRY, Henry P., D.D. T.C.D.; *b.* Tipperary. *S.* Hobart Town, 1838–56.
GIBBON, W. L. (*tr.* Bermuda) *S.* Hobart Town, 1839–40; Launceston, 1841–6.
GRIGG, T. N., M.A. Cam. *S.* Circular Head, 1841–2.
LOCKTON, Philip, M.A. Hert. Coll., Ox.; *o.* D. 1845, P. 1847, Lon. *S.* Windermere, 1853–4.
MACINTYRE, John (*tr.* Up. Can.) *S.* Deloraine,¶ 1854–60.
MAYSON, Joseph. *S.* Hobart Town, 1838–40; Swansea, 1841–56.
POCOCK, Q. P.; *o.* D. 1852, Tas. *S.* Emu Bay, 1854–8.
RICHARDSON, William, B.A. T.C.D.; *b.* Co. Cavan. *S.* Avoca, 1841–56.
SPURR, Thomas. *S.* Clarence Plains, 1840–3. *Res.* ϕ
WALKER, James, M.A.; *S.* Georgetown, 1841–2; *tr.* N.S.W.
WIGMORE, Thomas. *S.* (? 1840–1) Rothwell, 1842–4. Licence withdrawn by his Bishop.
WILKINSON, George. *S.* (? 1841–2) Evendale 1843–52. *Res.*

NEW ZEALAND (1840–80)—67 Missionaries and 50 Central Stations.

[*See* Chapter LXVI., pp. 433–43.]

(Dioceses of AUCKLAND (formerly New Zealand), founded 1841; CHRISTCHURCH, 1856; WELLINGTON, 1858; NELSON, 1858; WAIAPU, 1858; DUNEDIN, 1866.)

ABRAHAM, Rt. Rev. Charles John, D.D. and Fellow King's Coll., Cam.; *o.* D. 1838, P. 1839. *S.* Auckland (St. John's Coll. and district), 1852–7. *Res.* and became Bp. of Wellington 1858–70 (*cons.* Sept. 29, 1858, in Lambeth Church), and Coadjutor Bp. of Lichfield 1870–8.

ABRAHAM, Thomas; *b.* May 19, 1842, Berkeley, Som.; *ed.* S.A.C. *S.* Upper Hutt, 1865–7.

***AHU, Riwai-te** (a Maori). *S.* Otaki, 1866–7. Died 1867.
BAGSHAW, J. C., M.A. (*tr.* S. Aus.) *S.* Motuchu, 1862–4.
BALLACHEY, William; *o.* D. 1872, P. 1876, Wel. *S.* Karori, 1874–5, 1878–9.
BLACKBURN, Samuel, B.A. Ch. Coll., Cam.; *b.* June 26, 1821, Attercliffe; *o.* D. 1847 Ox., P. 1848 York. *S.* The Tamaki (St. John's Coll.), 1859–64.
BLUETT, William James Geffrard, B.A. Mag. Hall, Ox.; *b.* Aug. 30, 1834, Port Bail (France); *o.* D. 1859, P. 1861, Glos. *S.* Christchurch Diocese, 1865–6.
BROWN, Henry Handley, M.A. C.C. Coll., Ox. *S.* Taranaki, 1863–70; Omata, 1871–9. Died Sep. 7, 1893, at New Plymouth, N.Z., in 80th year of age.
BUTT, George. *S.* Wellington, 1841–2; Port Nicholson, 1843–4. *Res.*
BUTT, Ven. Henry Francis, M.R.C.S.; *o.* D. P. 1843, N.Z. *S.* Nelson, 1844–61; Wairau, 1862–3; (Ardn. of Marlborough, Nelson, 1869).
CARTER, R. *S.* Otahuhu, 1858–62.
CHURTON, John Frederick, the first S.P.G Missy. to N.Z. *S.* Britannia or Wellington, 1840–1; Auckland, 1841–52.
CLEMENTSON, Alfred, B.A. Em. Coll., Cam.; *b.* Nov. 15, 1837, Coton, Lei.; *o.* D. 1862, P. 1863, Lin. *S.* in Christchurch Diocese, 1865–6.
COLE, Robert, M.A. Qu. Coll., Ox.; *o.* D. 1840, P. 1841, Lon. *S.* Wellington, 1842–57.
COOPER, William Henry (*tr.* Vict.) Travelling and organising in Christchurch Diocese, 1870–2; *tr.* Canada
COTTON, William Charles. *S.* The Waimate, Bay of Islands, 1842–3.

CROSS, Edward Samuel, Th.A., K.C.L.; *b.* 1833, Ipswich; *o.* D. 1867, P. 1868, Roc. *S.* Reefton, 1875–6; Westport, 1877–9.

DASENT, A. *S.* Waikonaiti, 1874.

DESBOIS, Dan; *b.* 1836, London; *ed.* S.A.C. *S.* Wairarapa, 1865–6; Trentham, Upper Hutt, 1868–70.

EDWARDS, Henry John, *ed.* K.C.L.; *o.* D. 1855 Lon., P. 1865 Melb. *S.* Roxburgh, 1877–9.

FANCOURT, Thomas; *b.* Jan. 22, 1840, Malvern; *ed.* S.A.C.; *o.* D. 1865, Well. *S.* Karori, 1865–7; Poirua, 1868–9.

FISHER, F.; *ed.* St. John's Coll., Auck.; *o.* D. 1847, N.Z. *S.* Tamaki, 1847–50.

FLAVELL, Thomas, Th.A. K.C.L.; *b.* Dec. 11, 1838, Kingsthorpe; *o.* D. 1868 Can., P. 1870 Nel. *S.* Charleston, 1872; Reefton, 1874; Ahaura, 1874–6.

GOULD, Frank; *ed.* St. John's Coll., Auck.; *o.* D. 1852, P. 1860, N.Z. *S.* Stockade, 1863–4.

GOVETT, Ven. Henry, B.A. Wor. Coll., Ox.; *o.* D. 1845, P. 1847, N.Z. (Archd. of Taranaki, 1848). *S.* Taranaki, 1847–68; New Plymouth, 1869–77.

HALCOMBE, H. C. J. *S.* Golden Bay, Collingwood, 1862–6.

HAMPTON, David Orr; *ed.* Ch. Ch. (N.Z.) Coll.; *o.* D. 1869, P. 1874, Ch. Ch. *S.* Home Mission, Banks' Peninsula, 1873–8.

HARVEY, Bache Wright, B.A. St. John's Coll., Cam.; *b.* Dec. 21, 1834, Grantham; *o.* D. 1861, P. 1866, Chi. *S.* Westport &c., 1867–9.

HERRING, John Edward; *ed.* S.A.C.; *o.* D. 1861, P. 1864, Wel. *S.* Upper Hutt, 1864; Lower do., 1866.

HEYWOOD, Edward Howard; *b.* 1823, Chester. *S.* North Shore, Auckland, 1863–4.

HOARE, James O'Bryen Dott Richard, M.A. Ch. Coll., Cam.; *o.* D. 1859 Wor., P. 1864 Roc. *S.* in Christchurch Diocese, 1865–6.

HOVELL, Very Rev. De Berdt (Dean of Waiapu 1889) (*tr.* India) *S.* Napier; ¶Organising Sec. S.P.G. for Diocese of Waiapu, 1883–8.

HUTTON, Thomas Biddulph; *ed.* St. John's Coll., Auck.; *o.* D. 1847, P. 1853, N.Z. *S.* Auckland suburbs, 1847–9; Wellington &c., 1850–9.

JOHNSTONE, G. H. *S.* Otahuhu, 1863–4.

JONES, Joshua (*tr.* Aus.) *S.* Clyde &c., 1873; Queenstown, 1877–8.

KEMPTHORNE, John Pratt; *o.* D. 1873 Can., P. 1865 Nel. *S.* Reefton, 1878–9.

KINGDON, G. T. B. *S.* Remuera, 1858–64.

KNELL, Amos; *b.* May 25, 1840, Sutton Valence; *ed.* S.A.C.; *o.* D. 1864, P. 1865, Nel. *S.* Otaki, 1865; Wairarapa, 1866–70; Greytown, 1871–8.

KNOWLES, Francis; *o.* D. 1857, P. 1859, Ch. Ch. *S.* Balclutha, 1876–9. *Res.*

LEWIS, W. O. R. *S.* West Port, 1870; Porirua Road, 1871–2.

LLOYD, F. J. *S.* The Tamuki (St. John's Coll.), 1853–64.

LUSH, Vicesimus. *S.* Auckland, 1852–64; Lower Waikato, 1865–6.

MACLEAN, C. L. *S.* Nelson, 1862–4.

MARTIN, C. J. *S.* Caversham, 1875–6. *Res.*

***MUTU, George Peter;** *o.* D. 1872, Ch. Ch. *S.* Maori Missions, Christchurch Diocese, 1872–9.

NEWTH, James Aldridge, M.A. Hat. H., Dur.; *o.* D. 1871, P. 1872, Car. *S.* Porirua Road, 1875–8; North Palmerston, 1879.

NICHOLLS, Charles H. S. *S.* Whanganui, 1860–4; Upper Hutt, 1871–9.

OTWAY, Ezra Robert; *o.* D. 1870, P. 1874, Auck. Itinerant Mission, Auckland Diocese, 1871–6.

PENNY, Edward Gorton, M.A. Ch. Coll., Cam.; *o.* D. 1847, P. 1848. *S.* Caversham, 1873.

POOLE, Samuel, M.A. Pem. Coll., Ox.; *o.* D. 1849, P. 1850, Lon. *S.* Waimea, 1862–4.

PRITT, Lonsdale. *S.* Kohimarama (Melanesian College), 1865–7. *Res.* ill.

PURCHAS, A. G.; *ed.* St. John's Coll., Auck.; *o.* D. 1847, N.Z. *S.* Onehanga Harbour, 1847–51; Onehanga, 1858–64.

RUTHERFURD, Henry; *o.* D. 1873, P. 1876, Nel. *S.* Reefton, 1877.

ST. HILL, H. W.; *ed.* Bp.'s Coll., Calcutta. *S.* Napier, 1860–5; Kaiwarawara, 1866–70.

SOUTAR, Alexander Chalmer, M.A. Glas. Univ.; *o.* D. P. 1870, Nel. *S.* West Port, 1871–4; Opotiki, 1875–9.

SPARLING, Hart Davis D., B.A. (*tr.* N.S.W.) *S.* Warkworth &c., 1878–9.

STACK, James H. *S.* Maori Missions, Christchurch Diocese (centre Kaiapoi), 1864–79.

STANLEY, Thomas Lichfield; *o.* D. 1870, P. 1871, Christchurch. *S.* Blueskin, 1877–9.

THATCHER, Frederick; *o.* D. 1848, P. 1853, N.Z. *S.* Auckland, 1849–57.

THORPE, Richard Joshua, M.A. T.C.D.; *o.* D. 1861, P. 1862, Mea. *S.* Westport, 1868.

TOWGOOD, Arthur, B.A. St. John's Coll., Ox.; *o.* D. 1864 Sal., P. 1873 Wel. *S.* Rangitika, 1870–1.

TUDOR, Thomas Lloyd; *ed.* St. John's Coll., Auck.; *o.* D. P. 1850, N.Z. *S.* Nelson, 1851–61; Aborigines Mission (Nelson Diocese), 1865; Picton, 1866–71; Porirua Road, 1872–4.

TURTON, H. M. *S.* Nelson, 1862–4.

WALSH, Philip; *ed.* St. John's Coll., Auck.; *o.* D. 1874, P. 1876, Auck. *S.* Waitara, 1877–9.

WHITE, James. *S.* Blenheim, 1865–7.

WHYTEHEAD, Thomas, M.A. Fell. St. John's Coll., Cam. *S.* The Waimate, ¶1842–3. Died [*see* his bequests, p. 436].

WITHEY, Charles Frederick; *o.* D. 1873, P. 1874, Dun. *S.* Balclutha, 1874–6.

MELANESIA, 1849–85 (with *Norfolk Island*, 1796–1824, 1841–92; and *Pitcairn Island*, 1853–6)—10 Missionaries and 8 Central Stations. [*See* Chapter LXVII., pp. 444–52; and (for *Norfolk Island*) Chapters LX., pp. 386–94, and LXIX., pp. 454–6; and (for *Pitcairn Island*) Chapter LXVIII., pp. 452–4.

(Diocese of MELANESIA, founded 1861.)

ATKIN, Joseph; *b.* N. Zealand; *o.* D. 1867, P. 1869, Mela. *S.* Norfolk Island and Solomon Islands, &c., 1867–71. A fellow-martyr with Bp. Patteson; wounded at Nukapu, Sept. 20, died Sept. 27, 1871.

BICE, Charles; *b.* July 8, 1844, St. Enoder; *ed.* S.A.C.; *o.* D. 1868, P. 1880, Mela. *S.* Lepers' Island (New Hebrides) &c., 1875–80; Banks Island, 1881 (and Norfolk Island part of the period 1877–81).

NAYLOR, Thomas Beasby, M.A. *S.* Norfolk Island (Prisons), 1841–3. *Res.* ill [p. 394]; *tr.* N.S.W.

NIHILL, W.; *ed.* St. John's Coll., N.Z.; *o.* N.Z. *S.* Nengone or Maré, 1852–5. Died there April 28, 1855, of dysentery.

NOBBS, George Hunn; *b.* 1799, Ireland; the first Missy. to Pitcairn Island. *S.* Pitcairn Island, 1853–6; Norfolk Island, 1856–84. Died Nov. 1884.

PALMER, John; *o.* D. 1863, P. 1867, Mela. *S.* Mota &c., 1865 73; Norfolk Island (and visiting Banks, Solomon Islands, &c.), 1874–82.

PRITT, L. [*See* N.Z. list]

***SARAWIA, George**; the first (native) Melanesian clergyman, a native of Venua, Lavs Island; *ed.* by S.P.G. aid at Kohimarama and N.I.; *o.* D. Dec. 21, 1868, Mela., P. 1873, Auck. *S.* Mota, 1868–81.

SCOTT, George; *b.* June 17, 1838, Scotland; *ed.* Glasgow and Edinburgh Univs.; (ex-Presbyterian;) *o.* D. 1880, Syd.; the first (and as yet only) S.P.G. Missionary to New Caledonia. *S.* Noumea, New Caledonia, 1881–4. *Res.*

THORMAN, Thomas Pelham Waters; *b.* June 9, 1859, Bromley-by-Bow; *o.* D. 1884 Jam., P. 1886 Mela. *S.* Norfolk Island, 1886–92.

FIJI (1880–92)—3 Missionaries and 3 Central Stations.

[*See* Chapter LXX., pp. 456–60.]

(Fiji is nominally under the jurisdiction of the Bishop of London.)

FLOYD, William (from Melbourne); the first Anglican Missy. to Fiji (1870). *S.* (S.P.G.) Levuka, 1885–92.

JONES, John Francis, B.A. Jesus Coll. Ox.; *b.* Aug. 17, 1855, Eglwysfach; *o.* D. 1884, P. 1885, Llan. *S.* Suva, 1886–92.

POOLE, Alfred; *o.* D. 1880 Mela, P. 1885 Graf. the first S.P.G. Missy. to Fiji. *S.* Rewa and Suva, 1880–4. *Res.*

HAWAIIAN ISLANDS (1862–92)—27 Missionaries and 5 Central Stations.

[*See* Chapter LXXI., pp. 460–4.]

(Diocese of Honolulu, founded 1861.)

BARNES, William Henry; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Hono. *S.* (1) Honolulu, 1886; Lahaina, &c. 1887–91; (1) H., 1892; *tr.* Can.

***BEW, Woo Yee (a Chinese)**; *o.* D. 1892, Hono. *S.* Honolulu, 1892–5.

BLUNDUN, Thomas; *b.* London; *ed.* S.A.C.; *o.* D. 1872, P. 1874, Hon. *S.* Lahaina, 1872–4; *tr.* B. C.

BRIDGER, John (*tr.* Guiana) *S.* Wailuku, 1876 7; *tr.* Europe

DAVIS, Samuel Henry: *b.* April 7, 1838, Eastcombe, Glos.; *ed.* Warm. Coll.; *o.* D. 1868 Edin., P. 1876 Hon. *S.* (1) South Kona, 1872–6; Lahaina, 1877–9; (1) S.K., 1880–92.

DUNCAN, Alexander, M.A. St. Andr. Univ.; *o.* D. 1877 Ex., P. 1883 Graf. *S.* Lahaina, 1886.

ELKINGTON, Joseph James; *o.* D. 1864, P. 1867, Hono. *S.* Kawai, 1865; Honolulu, 1866; Oahre, 1867–8. *Res.*

GALLAGHER, Peyton (from the U.S.). *S.* Honolulu, 1865–6. *Res.* ill.

GOWEN, Herbert Henry; *b.* May 29, 1864, Yarmouth; *ed.* S.A.C.; *o.* D. 1886, P. 1889, Hono. *S.* Honolulu, 1890–1; *tr.* B. Col.

GROSER, Charles Eaton, B.D. (*tr.* N. Scotia) *S.* Lahaina and Wailuku, 1880–4; *tr.* Perth

HARRIS, Very Rev. Thomas, M.A. Jesus Coll., Cam.; *b.* Jan. 10, 1841, Coventry; *o.* D. 1864, P. 1865, Rip.; (Dean of Honolulu, 1865). *S.* Honolulu, 1868–9.

IBBOTSON, Edmund; *b.* Nov. 13, 1831, Otham, Kent; *ed.* Cudd. Coll.; *o.* D. 1859 Ox., P. 1860 Dur.; one of the first two S.P.G. Missionaries to Hawaiian Is. *S.* Honolulu, 1862–6. *Res.*

***KAAUWAI, W. Hoapili** (ex-officer in Hawaiian Army); *o.* D., Hono. *S.* Lahaina, 1866–7.

KITCAT, Vincent Howard; *b.* Mar. 11, 1864, London; *ed.* S.A.C.; *o.* D. 1887, Hono. *S.* Lahaina and Wailuku, 1890–2.

MACKINTOSH, Alexander; *b.* Dec. 18, 1844, Leicester. *S.* Honolulu, 1870–90; do., ¶ 1891–2

MASON, Ven. George, M.A. Or. Coll., Ox.; *b.* 1830, Handley; *o.* D. 1853 Sal., P. 1855 Ex.; one of the first two S.P.G. Missionaries to Hawaiian Is.; (Ardn. 1866). *S.* Honolulu, 1862–3; Oahu, 1864; Lahaina, 1865–70; *tr.* to B. Col.

POST, R. B. (from New Jersey, U.S.). *S.* Honolulu, 1866.

SCOTT, William Richard, B.A. T.C.D.; *b.* Ap. 15, 1824, Plymouth; *o.* D. 1848, P. 1849, Man. *S.* Honolulu, 1862–3; Lahaina, 1863–4.

STALEY, Rt. Rev. Thomas Nettleship, D.D. Qu. Coll., Cam.; *o.* D. 1846, P. 1847, Lon. *Cons.* first Bishop of Honolulu, 1861, in Lambeth Palace Chapel. *S.* Honolulu, 1868–70. *Res.* 1870.

TURNER, C. R.; *ed.* St. Mark's Coll., Chel. *S.* Honolulu, 1867–9.

TURTON, Zouch Horace; *ed.* Mag. Hall, Ox.; *o.* D. 1877, P. 1878, Chi. *S.* Lahaina, 1882–3. *Res.*

WARREN, E. (a Canadian); *o.* California. *S.* Lahaina, 1867–9. *Res.*

WHALLEY, Herbert Francis Edward; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Hon. *S.* Lahaina and Wailuku, 1885–6. *Res.*

WHIPPLE, G. B. (from the U.S.). *S.* Wailuku, 1866–9. *Res.*

WILBUR, S. *S.* Wailuku, 1873–9.

WILLIAMSON, Charles George; *ed.* S.A.C. *o.* D. 1866, P. 1867, Hon. *S.* Kona, 1867–8.

WILLIS, Rt. Rev. Alfred, D.D. St. John's Coll., Ox.; *o.* D. 1859, P. 1860, Roch. *Cons.* (second) Bp. of Honolulu, Feb. 2, 1872, in Lambeth Pal. Chapel. *S.* Honolulu, 1872–92.

NEW GUINEA (1890–2)—2 Missionaries and 1 Central Station.
[*See* Chapter LXXII., pp. 464–5.]

KING, Copland, M.A. Sydney Univ.; *o.* D. 1886, P. 1887, Syd. *S.* Baunia, 1891-2 [p. 465].

MACLAREN, Albert Alexander, B.A. Dur.; *b.* Feb. 14, 1853, W. Cowes; *ed.* S.A.C.; *o.* D. 1878, P. 1879, Bris.; the first Anglican Missionary to New Guinea. 1890, pioneering. *S.* Baunia, 1891. Died of fever at sea, Dec. 27, 1891 [p. 465].

V. ASIA, 1820–92.

580 Missionaries (199 being Natives) and 206 Central Stations, included in 13 Dioceses as set forth below, &c.:—

(INDIA.)

BENGAL (1820–92)—104 Missionaries (35 Natives) and 22 Central Stations.
[*See* Chapter LXXV., pp. 473–500.]

(Dioceses of CALCUTTA, founded 1814; and CHOTA NAGPORE, 1890.

***ARTON, Paulus** (a Kol); *o.* D. 1880, P. 1885, Calc. *S.* Chota Nagpore, 1880–92.

BABAONAU, J. T.; *ed.* Bp.'s Coll., Howrah. *S.* Tollygunge, 1851–64.
***BAKSH, Elai.** *S.* Dinapore, 1875; Patna, 1876–7. Died ? 1878.
***BANERJEA, Aughore Nath,** B.A. Calc. Univ.; *ed.* Bp.'s Coll., Calc.; *o.* D. 1886, P. 1887, Calc. *S.* Calcutta (Bp.'s Coll.), 1887.

***BANERJEA, Krishna Mohun, D.L.** (Hon.) Calc. Univ.; a high-caste Brahmin and the first Bengali convert ordained in the Anglican Church; *ed.* partly at Bp.'s Coll., Howrah; *o.* 1839, Calc. *S.* Howrah (Prof. Bp.'s Coll.). 1851–68. Pensioned, 1868–85; died 1885.
BAREIRO, S.; *o.* D. 1871, Calc. *S.* Burisaul, 1873–5. Died Feb. 1880.
BATSCH, Frederick (a German, ex-Missy. of Berlin Lutheran Mission, Chota Nagpore, for 23 years); *o.* D. P. 1869, Calc. *S.* Ranchi &c., 1869–83. Furlough, 1884; Pensioned 1886.
BATSCH, Henry (brother of above and ex-Missy. of B.L.M.); *o.* D. P. 1869, Calc. *S.* Hazaribagh, 1869–70 Sick-leave, 1871; pensioned 1875.
BELL, W. C. *S.* Calcutta, 1857–9. *Res.*
BERRY, C. A. (*tr.* Burma) *S.* Tollygunge, 1865–7. *Res.*
***BHUTTACHARGEA, Bisseswar**; *o.* D. 1882, P. 1887, Calc. *S.* Calcuta, 1882–9; Howrah, 1890–2.

BILLING, George, M.A. (*tr.* Madras) *S.* Calcutta (Diocsn. Sec.), 1885–7; *tr.* Madras

BIRREL, William; *o.* Lon., 1826. *S.* Howrah (Bp.'s Coll.), 1827–8. *Res.* ill.
BLAKE, R. T.; *ed.* Bp.'s Coll., Howrah; *o.* D. 1845, P. 1847, Calc. *S.* Tollygunge, 1845–50 Calcutta, 1854–61; Furlough, 1862; *Res.* ill, 1863.
***BODRA, Abraham** (a Kol); *o.* D. 1880, P. 1885, Calc. *S.* Chota Nagpore, 1880–92 (Kathbari from 1889).

***BODRA, Prabhusay**; *o.* D. 1873, P. 1875, Calc. *S.* Chota Nagpore, 1884–92.

BOHN, Frederick (a German, and ex-Missy. Berlin Lutheran Mission, Chota Nagpore; *o.* D. P. 1869, Calc. *S.* Ranchi, 1869–72; (Furlough, 1873–8;) Chota Nagpore, 1879–85. Furlough, 1886; pensioned, 1888.

BONNAUD, Robert Louis: *b.* Feb. 13, 1836, Calcutta; *ed.* Bp.'s Coll., Howrah, and S.A.C.; *o.* 1861, Calc. *S.* Howrah (Bp.'s Coll.), 1861; Patna, 1862–5; Calcutta, 1866–8.
BOWYER, James; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1835, Calc. *S.* Barripore, 1833–4; Howrah, 1835–42. Invalided, 1843; *Res.* 1844.
BOYD, Frederick Charles, B.A. St. Ed. H. Ox.; *b.* Feb. 8, 1855, Malmesbury; *o.* D. 1887, P. 1890, Calc. *S.* Ranchi, 1887–92.

BRAY, William Henry, M.A. St. John's Coll., Cam.; *b.* Sept. 16, 1843, Hastings; *o.* D. 1866, P. 1867, Dur. *S.* Calcutta (Diocesan Secretary), 1872–83 (¶ 1874–83). *Res.*

CHATTERTON, Eyre, M.A., B.D., T.C.D.; *b.* July 22, 1863, Monkstown, Ir.; *o.* D. 1887, P. 1888, Dur. *S.* Hazaribagh, 1892.

***CHOUDHURY, Bhabani Charan**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1855, P. 1857, Calc. *S.* Howrah, 1857–86 (and Tollygunge, 1861). Pensioned, 1887.

CHRISTIAN, Thomas; *o.* Lon. *S.* Calcutta &c., 1823–4; Bhagilpoor (Rajmahal &c.), 1824–7. Died Dec. 16, 1827, of fever.
COCKEY, T. A. (an Eurasian, brother of H.E.C.) *ed.* Bp.'s Coll., Howrah: *o.* D. 1857, Calc. *S.* Howrah, 1857–9; *tr.* Burma
COE, John William, D.D. Lamb. 1877; *b.* Sept. 12, 1834, Lancashire; *ed.* S.A.C.; *o.* D. 1862, P. 1865, Calc. *S.* Barripore, 1862–4; Howrah, 1865–82 (as Tutor, 1868–74, and Principal, 1875–83) of Bp.'s Coll. Pensioned, 1884.

CORNELIUS, Stephen Iyathorai (a Tamil): *o.* D. 1886, Calc., P. 1888, Madras. *S.* Calcutta, 1886–7; *tr.* Madras
CRAVEN, Charles, St. John's Coll., Cam. *S.* Howrah (Prof. Bp.'s Coll.), 1826–7. *Res.* ill.
DARLING, Charles Wesley, M.A. T.C.D.: *b.* April 14, 1862, Ireland; *o.* D. 1886, P. 1887, Kilmore. *S.* Hazaribagh, 1892.

DE MELLO, Matthew Roque, B.A. Cam. (a native Portuguese Indian); *o.* 1825, Lon. *S.* Howrah, 1826–34 (*Res.* 1834); Tamlook, 1839–50. Pensioned 1851.

***DEY GOPAL, Chunder**; *o.* D. 1875. *S.* Mograhat, 1885–92.

***DHAN, Antoni** (a Kol); *o.* D. 1875, Calc. *S.* Chota Nagpore, 1875–92 (Dorma from 1876).

***DHAN, Manmasih** (a Kol); *o.* D. 1880, P. 1885, Calc. *S.* Chota Nagpore, 1880–8; do Tapkara, 1889–90; do. Ranchi, 1891–2.

DREW, William; *b.* Dec. 6, 1840, St. Columb, Cor.; *o.* D. 1865, P. 1867, Calc. *S.* Barripore, 1865–83. Furlough, 1884–5.

DRIBERG, Charles Edmund (from Ceylon); *b.* 1812; *ed.* Bp.'s Coll., Howrah; *o.* D. 1835, P. 1837, Calc. *S.* Barripore, 1835–53; Tollygunge, 1854–71. Died Oct. 7, 1871.

DRIBERG, J. G. (brother of C. E. D.); *ed.* Bp.'s Coll., Howrah; *o.* 1845, Calc. *S.* Mograhat, 1845 and 1851–3 Barripore, 1855. Died Nov. 16, 1855, of liver complaint, on voyage to Australia.

DUNNE, D. H. G.; *ed.* Bp.'s Coll., Howrah; *o.* D. 1868, P. 1870, Calc. *S.* Tollygunge, 1868–71; Calcutta, 1872; Burisaul, 1873 Calcutta, 1885. *Res.*

***DUTT, Roger**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1874, P. 1875, Calc. *S.* Ranchi, 1874–83; Calcutta, 1883–4; *tr.* N.W.P.

EVANS, Robert William, D.D. Lam., 1880; *ed.* Bp.'s Coll., Howrah. *S.* Howrah (Bp.'s Coll.), 1862–5 Calcutta, 1868–71.

FLEX, Oscar (ex-German Lutheran Missy.); *o.* D. 1877, P. 1878, Calc. *S.* Hazaribagh, 1877–9; (sick-leave, 1880;) *tr.* Trinidad

FLYNN, David Joseph; *b.* Nov. 8, 1857, Ferozepore, Ind.; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Calc. *S.* Ranchi, 1884–6 and 1888–92.

***GHOSE, Boroda C.** (a convert from Brahmoism); *ed.* Bp.'s Coll., Howrah; *o.* D. 1875, P. 1877, Calc. *S.* (1) Calcutta, 1875–7; Chota Nagpore, 1878–9; (1) C., 1880–1; Howrah, 1882–9; (1) C., 1890–2.

***GHOSE, Juddonath**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1847, Calc. *S.* Howrah &c., 1847–50; Bali, 1847–53; Mograhat &c., 1854–60. (Licence withdrawn by his Bishop.)

***GOREH, Nehemiah** (a learned Brahman, Mahratta by birth); *ed.* at Benares; *o.* D. 1868, P. 1870. *S.* Calcutta (Cathedral Mission), 1868–70.

***GUPTA, Ram Kanta Dass**; *o.* D. 1886, P. 1889, Calc. *S.* Sunderbunds, 1890–2.

HAMILTON, George Frederic, B.A. T.C.D.; *b.* July 28, 1868, Limerick; *o.* D. 1891, Dub. *S.* Hazaribagh, 1892.

HARRISON, Henry Joseph; *ed.* Bp.'s Coll., Howrah; *o.* D. 1848, P. 1850, Calc. *S.* Dhanghatta &c., 1848–54; Barripore, 1855–70; Tollygunge, 1871–83; Barripore, 1884–6. Pensioned 1887.

HAUGHTON, G. D., B.A. Wor. Coll., Ox. *S.* Howrah, 1830–1. *Res.* after six months' service.

***HEMBO, Markas** (a Munda Kol); *o.* D. 1873. *S.* Chota Nagpore, 1873–92.

HIGGS, Edward H. *S.* Barripore, 1851; *tr.* Assam

HOLMES, Frederick, B.A. St. John's Coll., Cam. *S.* Howrah (Prof. Bp.'s Coll.), 1826–36. Pensioned 1836; died in England Oct. 1850.

HUNTER, Thomas William, B.A. Hert. Coll., Ox.; *b.* Feb. 3, 1852, Oare, Sus.; *o.* D. 1876, Lon., P. 1878, Calc. *S.* Calcutta (Asst. Diocn. Secry.), 1877–9. *Res.*

***JAKARINGAH** (a Munda Kol); *o.* D. 1873, Calc. *S.* Chota Nagpore, 1873–9. *Died* July 20, 1879, from enlarged spleen.

***JASMAN, Daniel** (a Kol); *o.* D. 1880, Calc. *S.* Chota Nagpore, 1880–92.

JONES, Daniel; *b.* India; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1834, Calc. *S.* Tollygunge, 1833–53. Died July 10, 1853, of dropsy.

***KACHCHAP, Masihdass** (an Uraon Kol); *o.* D. 1873, Calc. *S.* Chota Nagpore, 1873–92.

***KACHCHAP, Parnpashad** (a Kol); *o.* D. 1875, P. 1880, Calc. *S.* Chota Nagpore, 1875–92.

KAY, William, D.D. Sub-Rector and Fellow Linc. Coll., Ox. *S.* Howrah (Principal Bp.'s Coll.), 1849–65 (and Diocn. Secy. from 1856). *Res.* ill.

KENNEDY, Kenneth William Stewart, M.A., M.D., T.C.D.; *b.* Oct. 10, 1865, Kilmore; *o.* D. 1890, Dub. *S.* Hazaribagh, 1892.

KRUGER, Frederick (an ex-German Lutheran Missy.); *o.* D. 1875, Calc. *S.* Chaibasa, 1875–86; (sick-leave, 1887–9;) Ranchi, 1889–92. Pensioned 1892.

LETHBRIDGE, William Matthews (*tr.* N.W.P.) *S.* Patna, 1864–7, and Dinapore, 1866–7 [p. 494]; *tr.* N.W.P.

LOGSDAIL, Arthur; *b.* Dec. 17, 1854, Lincoln; *ed.* S.A.C.; *o.* D. 1882, P. 1884, Calc. *S.* Chota Nagpore, 1882–3 Ranchi, 1884–9; Chaibasa, 1890–2.

LUSTY, George Henry; *b.* Mar. 25, 1863, Cheltenham; *ed.* S.A.C.; *o.* D. 1891, Chota Nag. *S.* Ranchi, 1891–2; Murhu, 1892.

MALAN, S. C., B.A. St. Ed. Hall, Ox. *S.* Howrah (Prof. at Bp.'s Coll.), 1838–9. *Res.* ill.

***MANJAN, Markas** (a Kol); *o.* D. 1880, Calc. *S.* Chota Nagpore, 1880–92.

MILL, William Hodge, D.D. and Fellow Tri Coll., Cam.; one of the first two S.P.G. Missies. to India. *S.* Howrah (first Principal of Bp.'s Coll.), 1821–37. *Res.* Died Christmas Day 1853.

***MITTER, Gopal Chunder** (a Bengali); *ed.* Bp.'s Coll., Howrah; *o.* D. 1843, P. 1844, Calc. *S.* Howrah, 1843–9, 1854–65; Calcutta, 1850–3, 1866–72; Mograhat, 1873.

***MITTER, Peter Luckin-Narain**; *o.* D. 1869, P. 1874, Calc. *S.* Tollygunge, 1869–70; Jhanjra, 1871–89. Pensioned 1890.

MOOR, Robert Henry; *ed.* Bp.'s Coll., Howrah; *o.* D. 1864 Calc., P. 1880 Gui. *S.* Patna, 1865–7; *tr.* Gui.

MOORE, A. Henry; *b.* 1813; *ed.* Bp.'s Coll., Howrah; *o.* D. 1839, P. 1845, Calc. *S.* Barripore, 1839–50.

***MORSA, Markas** (a Kol); *o.* D. 1875, Calc. *S.* Chota Nagpore, 1875–92.

MORTON, William. *S.* Tollygunge &c., 1823–5; Chinsurah, 1825–30, 1831, 1833–6; in Maur. part of 1830–3; Midnapore, 1836; Berhampore, 1837. *Res.* ill.

***MUKERJI, Peary Mohun**; *o.* D. 1880, P. 1881, Calc. *S.* (1) Calcutta, 1880–3; Tollygunge, 1884–9; (1) C., 1890–2.

MURRAY, James Arthur, B.A. T.C.D.; *b.* 1865, Alverstoke; *o.* D. 1888, P. 1889, Dub. *S.* Hazaribagh, 1892.

***NATH, Kally Mohun**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1870, P. 1875, Calc. *S.* (1) Barripore, 1870; (2) Dhanghatta, 1871–2; Calcutta, 1873–9; (2) D. 1882–92. Pensioned, 1892.

O'CONNOR, William, B.A. *b.* Aug. 7, 1862, Tuam; *o.* D. 1891, P. 1892, Armagh. *S.* Ranchi, 1892.

***PAUL, Brojo Nath**; *o.* D. 1862, Calc. *S.* Meerpore, 1862–85. Died Nov. 30, 1885.

PETTINATO, F. P. (an Italian and ex-Roman Cath. Govt. Chaplain). *S.* Howrah, 1859–60; Patna, 1860. *Res.* ill.

***PRABHU, Dhang** (a Munda Kol); *o.* D. 1873, Calc. *S.* Chota Nagpore, 1873–83.

***PRABUSAHAY, Siha** (a Kol); *o.* D. 1880, Calc. *S.* Chota Nagpore, 1880–6.

REICHARDT, Frederick Henry, M.A. Corp. Ch. Coll., Cam.; *b.* Feb. 11, 1857, Cairo; *o.* D. 1880, P. 1881, Dur. *S.* Calcutta (Diocn. Sec.), 1884–5; *tr.* Madras

REUTHER, John (*tr.* N.W.P.) *S.* Calcutta, 1876–7. *Res.*

***ROBA, Kristchitt** (a Kol); *o.* D. 1880, P. 1885, Calc. *S.* Chota Nagpore, 1880–92.

***SANDEL, Hari Har**; *o.* 1856, Calc. *S.* Calcutta, 1856–87. Died Sept. 4, 1887 [pp. 481–2].

SARJANT, M. G. *S.* Howrah, 1825. *Res.* ill.

SIMPSON, Thomas Carter (of the Clergy Orphan School, Eng., sent to Bp.'s Coll., Calc., for training, 1825); *o.* D. 1833, P. 1834, Calc. *S.* Howrah, 1844–9. Pensioned 1850.

***SINGH, Daoud (W. Luther)** (ex-Missy. Berlin Lutheran Mission, Chota Nagpore); *o.* D. 1869, P. 1872, Calc. *S.* Ranchi &c., 1869–82; Chaibasa, 1883–92.

SKELTON, Thomas, M.A. and Fell. Qu. Coll., Cam. (*tr.* Delhi) *S.* Howrah (Bp.'s Coll., Prof. 1863–6, and Principal 1867–9 [p. 790]). Sick-leave, 1871; pensioned 1873.

SLATER, Samuel, D.D. Lamb., 1882; *ed.* K.C.L.; *o.* D. 1845 Lou., P. 1847 Calc. *S.* Calcutta, 1847–50; Howrah (Prof. Bp.'s Coll.), 1851–60. *Res.*

SMITH, W. O'Brien; *b.* 1817; *ed.* Bp.'s Coll., Howrah; *o.* D. 1842, P. 1843. *S.* Howrah, 1843–50; Calcutta, 1851–71.

STEWART, R. M., M.A. Wor. Coll., Ox *S.* Howrah (Prin. of Bp.'s Coll.), 1873–4. *Res.*

STREET, Arthur Wallis, Pem. Coll., Ox. *S.* Howrah (Prof. of Bp.'s Coll.), 1839–51. Died April 29, 1851, of illness contracted while visiting Missions.

THOMAS, P. W.; *ed.* Bp.'s Coll., Howrah; *o.* D. 1865, P. 1867, Calc. *S.* Tollygunge, 1865–6; Mograhat, 1866–9; Calcutta, 1869–70; Barripore, 1871–3. Died April 24, 1873, of fever and throat disease.

***TIRKEE, Nathan** (a Kol.); *o.* D. 1880, Calc. *S.* Chota Nagpore, 1880–92.

***TOTI, Athanasius** (an Uraon Kol); *o.* D. 1873, P. 1875, Calc. *S.* Chota Nagpore, 1873–92.

TWEDDLE, William; *o.* York. *S.* Howrah, 1824–7; and Tollygunge, 1826–32. Died Dec. 1832, of jungle fever.

VALLINGS, Frederic Ross, M.A. Tr. Coll. Cam.; *b.* 1825, London; *o.* D. 1857, P. 1858, Sal. *S.* Calcutta (Diocn. Secy.), 1860–72; Ranchi, 1872–6. Died at sea, Dec. 29, 1876, on voyage to England on sick-leave.

VARNIER, M. John Joseph ("Father Felix"), an Italian and ex-Roman Cath. Govt. Chaplain. *S.* Patna, 1860–72 (Furlough, 1864–7).

WALLIS, Arthur W. *S.* Howrah (Bp.'s Coll.), 1840–4.

WEIDEMAN, George E., M.A. and Fell. St. Cath. Hall., Cam. *S.* Howrah (Prof. of Bp.'s Coll.), 1843–52. Drowned April 3, 1852, by capsizing of boat while visiting near Howrah.

WHITEHEAD, Henry, M.A., Fell. Tr. Coll., Ox.; *b.* Dec. 19, 1853, Brighton; *o.* D. 1879 Ox., P. 1880 Can. *S.* Calcutta (Principal of Bp.'s Coll.), 1884–92.

WHITLEY, Edward Hamilton, B.A. Qu. Coll., Cam.; *b.* Aug. 13, 1866, Mussoorie; *o.* D. 1889, P. 1890, Ox. *S.* Ranchi, 1891–2.

WHITLEY, Rt. Rev. Jabez Cornelius, M.A. (*tr.* Delhi) *S.* Ranchi, 1869–90. *Cons.* first Bp. of Chota Nagpore, Mar. 23, 1890, at Ranchi.

WITHERS, George Udney, B.A. Tr. Coll., Cam. (D.D. Lambeth, 1845); *b.* 1808. *S.* Howrah (Prof. of Bp.'s Coll., 1829–41; and Principal, 1842–3. Pensioned 1843; died Feb. 12, 1873, at Richmond.

MADRAS PRESIDENCY, &c. (1825–92)—216 Missionaries (108 Natives†) and 70 Central Stations. [*See* Chapter LXXVI., pp. 501–68.]

(Dioceses of MADRAS, founded 1835; TRAVANCORE and COCHIN,* 1879; TINNEVELLY, proposed.)

***ABISHAGANADEN, Thomas**; *o.* D. 1840, Madr. *S.* Tanjore, 1840–4.

***ABRAHAM, Gnanamuthoo**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Ramnad, 1879–83; Nagalapuram, 1883–6; Tanjore, 1887–92. Died March 30, 1892.

***ABRAHAM, Samuel Yesadian**, B.A. Madr. Univ.; *ed.* S.P.G. Coll., Madr.; *o.* D. 1888, Madr. *S.* Madras, 1888.

***ABRAHAM, Vedanayagam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. *S.* Ramnad, 1886–92.

***ABRAHAM, Visuvasam**; *o.* D. 1873 Madr., P. 1879 Bp. Cald. *S.* Nazareth, 1873–92.

ADAMSON, Thomas; *ed.* S.A.C.; *o.* D. 1871, Madr. *S.* Sawyerpuram, 1871–85; Bangalore, 1886–8. Died at Bangalore, Sept. 1, 1888, of small-pox.

† Several of the Native Clergy in this division have appeared under different names at various times in the Annual Reports [*see* p. 848].

*ADEIKALAM, D.; *o.* D. 1860, Madr. *S.* Aneycadoo, 1860–3, 1865–80 (Combaconum, 1864). Pensioned 1880; died 1891.

ADOLPHUS, Thomas Philip; *b.* Madr. Pres.; *ed.* Sawyerpuram Sem.; *o.* D. 1848 Colom., P. 1851 Madr. *S.* Sawyerpuram, 1848–9; Puthukotei, 1850–3; Tanjore, 1854; Trichinopoly, 1865–77; Canendagoody, 1878–81. Pensioned 1881; died Sept. 18, 1892, at Trichinopoly.

*APPAVOO, John; *o.* D. 1890, Madr. *S.* Kalsapad, 1890–2.

*AROOLAPPEN, C. *S.* Chindadrepettah, 1845–50.

*ARULAPPEN, David (or "A. David"); the first S.P.G. native clergyman in Madras Diocese; *ed.* Tanjore Mission School; *o.* D. 1854, Madr. *S.* Sawyerpuram, 1854–8; Puthiamputhur, 1860–5. Died Oct. 9, 1865, of a carbuncle.

*ARUMANAYAGAM, Gnanakan, B.A. Madr. Univ.; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, P. 1890, Bp. Cald. *S.* Tuticorin, 1886–92.

*ARUMANAYAGAM, Vedamonikam; *o.* D. 1887, Bp. Cald. *S.* Tinnevelly district, 1887–92.

*ASIRVATHAM, Samuel; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Bp. Cald. *S.* Tinnevelly district, 1887–92.

*ASIRVATHAM, Sathianathan; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. *S.* Anaigudi, 1886–8; Tinnevelly district, 1889–92.

*BAKKYANATHAN, Devasagam Suppan; *ed.* S.P.G. Coll., Madr.; *o.* D. 1885, P. 1886, Madr. *S.* Salem, 1885–6; Keelakarei, 1887–92.

BEST, James Kershaw; *o.* D. 1842, P. 1845, Madr. *S.* Madura, 1842–4; Christianagram, 1845–56. *Res.* ill (assisted annually by S.P.G. to 1869). Died Vicar of Lane End, April 5, 1889.

BILDERDECK, John. *S.* Chittoor, 1842–4.

BILLING, George, M.A. St. John's Coll., Cam.; *b.* Nov. 20, 1847, Wye, Kent; *o.* D. 1871, P. 1873, Madr. *S.* Sawyerpuram, 1871; Nazareth, 1872–3; Ramnad, 1873–82; Madras (Dioc. Sec.), 1882–3; Furlough, 1884–5; (in Calcutta, 1885–7) Ramnad, 1888–9; sick-leave, 1889. Pensioned 1891.

BLAKE, William Herbert, M.A. Tr. Coll., Cam.; *b.* Aug. 30, 1849, High Leigh, Ches.; *o.* D. 1872, P. 1873, Lic. *S.* (1) Tanjore, 1874–5; Combaconum, 1876–7; (1) T., 1878–92.

BOWER, H., D.D. Lamb. (an Eurasian); *o.* D. 1843, P. 1845, Madr.; received Lambeth Degree D.D. in 1872 in recognition of his services as reviser of Tamil Bible. *S.* Tanjore, 1844–5; Vediarpuram, 1846–57; Madras, 1858–75, 1879–83; Combaconum, 1876–8. Pensioned 1884; died Sept. 2, 1885, at Palamcottah.

BRITTEN, Alfred, B.A. Univ. Coll., Dur.; *b.* June 15, 1854, London; *ed.* S.A.C.; *o.* D. 1883 Madr., P. 1884 Bp. Sargent. *S.* Kalsapad, 1883; Nandyal, 1884–92.

BROTHERTON, Thomas, B.A. Cor. Ch. Coll., Cam.; *b.* 1809, Boston, Lin.; *o.* P. 1837, Madr. *S.* (?1836) (1) Tanjore, 1837–41; Canandagoody, 1842–4; Combaconum, 1845; (1) T., 1846–9; Madras, 1850–7; Sawyerpuram, 1857–9; do. and Nazareth, 1860–9.

BUTLER, Montagu Russell; *b.* July 30, 1852, Chelsea; *o.* D. 1881, P. 1882, Lon. *S.* ? 1883–4. *Res.*

CAEMMERER, Augustus Frederick; *o.* D. 1835, P. 1837, Madr. *S.* Vepery, 1836–8; Nazareth, 1838–58; Tanjore, 1859–61. Pensioned 1862; died Sep. 2, 1891, at Tranquebar.

CALDWELL, Rt. Rev. Robert, LL.D. Univ. Glas. and Hon. D.D. Univ. Dur.; *b.* May 7, 1814; arvd. Madr. Jan. 8, 1838 (Missy. L.M.S., 1838–41); *o.* D. 1841, P. 1842, Madr.; *cons.* Asst. Bp. to Bp. Madr. March 11, 1877, in Calcutta Cath. *S.* Edeyengoody, Nov. 1841–83; Tuticorin, 1883–91. *Res.* Jan. 31, 1891; died Aug. 28, 1891, at Pulney Hills.

CALTHORP, Charles, B.A. St. John's Coll., Cam.; *o.* Lon. *S.* (1) Vepery, 1833–5; Tanjore, 1836–40; (1) V., 1840. Died 1841.

CAKVER, R. *S.* Madras, 1842–5.

*CHRISTIAN, Sathianadhan; *o.* D. 1869, P. 1873, Madr. *S.* Tinnevelly district, 1869–86.

CLAY, John; *ed.* Vepery Seminary; *o.* D. 1854, P. 1856, Madr. *S.* (1) Cuddapah, 1854–5; (2) Mutialpad, 1855–65; (1) C., 1866–71; (2) M., 1872–84. Died 1884.

COOMBES, Valentine Daniel; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1834. *S.* Tanjore, 1834–6; Combaconum, 1837–44. Died 1844.

COOMBS, W. L. (brother of above); *o.* D. 1849, Calc. *S.* Aneycadoo 1849–58. Died 1858.

*CORNELIUS, Stephen Iyathorai (*tr.* Bengal) *S.* Bangalore, 1889–92.

COULTRUP, S. W.; *ed.* Bp.'s Coll., Howrah; *o.* 1844, Madr. *S.* Bangalore, 1844; Negapatam, 1845; Aneycadoo, 1846; Chittoor and Vellore, 1847–50; Tinnevelly, 1851.

COYLE, S. G.; *o.* D. 1854, P. 1856, Madr. *S.* Madura, 1854; Pulney Hills, 1855–9 Puthiamputhur, 1862–5; Ramnad, 1866–70; died April 16, 1870, at Bangalore.

*DANIEL, D. *S.* Poreyar, 1878; Erungalore, 1879; Alambaukum, 1881–3.

*DANIEL, S. *S.* Nazareth, 1876–8.

*DANIEL, Samuel (the 1st Tinnevelly Vellala who broke caste); *ed.* Sawyerpuram and Sullivan's Gardens; *o.* D. 1862, Madr. *S.* Tinnevelly district, 1862–8.

*DANIEL, Samuel Swamidian; *ed.* S.P.G. Coll., Madras; *o.* D. 1886, P. 1889, Bp. Cald. *S.* Puthiamputhur, 1886–9; Radhapuram, 1890–2.

*DANIEL, Suvisehamuthu; *o.* D. 1886, Bp. Cald. *S.* Edeyengoody, 1886–92.

*DARMAKAN, D. *S.* Edeyengoody, 1887–90. Died 1890.

DARVALL, Thomas Elijah; *b.* Feb. 21, 1854, Brixton; *ed.* S.A.C.; *o.* D. 1883, P. 1885. *S.* Tanjore, 1883–5; Negapatam, 1885–92.

*DAVID, B. *S.* Madras, 1859–72. Pensioned 1873; died ? 1886.

*DAVID, Samuel Belavendrum; *o.* D. 1887, P. 1892, Madr. *S.* Madras, 1887–90. *Res.* Lent to Coimbatore, 1892.

*DAVID, Santhosham. *S.* Eral, 1889–92.

*DAVID, Vedamonikam; *ed.* S.P.G. Coll., Madr.; *o.* Madr. *S.* Madras, 1884–6; Secunderabad, 1887–92.

*DEIRYAM, Balavendram; *o.* D. 1890, Madr. *S.* Cuddalore, 1890; Mutyalapad, 1891–2.

*DESIGACHARRY, Joseph; *o.* D. 1890, Madr. *S.* Kalsapad, 1890–2.

*DEVAPIRIAM, David; *o.* D. 1886, Bp. Cald. *S.* Kulatthur, 1886–9; Edeyengoody, 1890–2.

*DEVAPIRIAM, Gnanapragasam David; *o.* D. 1886, P. 1890, Bp. Cald. *S.* Puthiamputhur, 1886–9; *tr.* Maur.

***DEVAPRASAGAM, D.** (or **DEVAPRASADEN, D.**); *o.* D. 1867, P. 1869, Madr. *S.* Puthiamputhur, 1867–75; Tanjore, 1876–8.

***DEVASAGAYAM, Samuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, P. 1888, Bp. Cal. *S.* Madura, 1886–92; Vellore, 1893–4 (lent to those places, but not paid by S.P.G).

***DEVASAGAYAM, Swamiadian**; *o.* D. 1867, P. 1869, Madr. *S.* Tinnevelly district, 1867–70, 1876–92 (Ramnad, 1871–6).

DODSON, Thomas Hatheway, M.A. Ex. Coll., Ox.; *b.* May 11, 1862, Rotherham (Yks.); *o.* D. 1885, P. 1886, Ox. *S.* Trichinopoly (Principal, College), 1889–92.

DOWNES, Horace George, A.K.C.L.; *b.* Mar. 28, 1860, Baylham; *o.* D. 1886, P. 1887, Roc. *S.* Kalsapad, 1888; Kurnool, 1889–90; Nandyal, 1891–2.

DU WESSING, Peter M. (a Dane ord. in Eng. 1827). *S.* Madras, 1828–31 (and Vellore, 1830). Sick-leave, 1831. *Res.* 1833.

EARNSHAW, John, M.A., Lambeth; *b.* Dec. 26, 1831, Colne; *ed.* K.C., Lon.; *o.* D. 1857, P. 1858, Rip. *S.* Sawyerpuram, 1859–63; furlough 1864. *Res.* and *tr.* Europe.

***ELEAZER, Gnanamutthu**; *o.* D. 1886, P. 1889, Bp. Cald. *S.* Christianagram, 1886–92.

***ELEAZER John**; *o.* D. 1862, P. 1886, Madr. *S.* Bangalore, 1862–70; Oossoor, 1871–6; Salem, 1877–84. Pensioned 1885.

FLETCHER, James P. (ex-Catechist in Kurdistan, p. 728); *o.* Lon. 1845, P. 1847, Madr. *S.* Edeyengoody, 1845; Canandagoody, 1846; Vepery, 1847–8. *Res.* ill.

FRANKLIN, C.; *o.* D. 1849 Calc., P. Madr. *S.* Moodaloor, 1849; Boodaloor, 1852–3; Cuddalore, 1854–7.

***GNANAKAN, C. Pakkianadhan**, B.A. *S.* Tuticorin, 1886–92.

***GNANAKAN, Mathuranayagam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1871, P. 1874, Madr. *S.* Nangoor, 1871–4; Vellum, 1875; Erungalore, 1876–8; Tranquebar, 1879–83; Tinnevelly district, 1880–92.

***GNANAMOOTTOO, N.** *S.* Tinnevelly district, 1857–60. Died 1860.

***GNANAMUTTHU, Samuel**, M.A. and Fell. Madras Univ.; *o.* D. 1885 Madr., P. 1888 Bp. Cald. *S.* Madras (College), 1885–6; Edeyengoody, 1886–8; Trichinopoly (College), 1888–92.

***GNANAMUTTU, Vedamonikum**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1876, P. 1878, Bp. Cald. *S.* Tinnevelly district, 1876–83; Trichinopoly, 1884–90; Madras, 1891–2.

***GNANAOLIVOO, Isaac**; *o.* D. 1884, P. 1888, Madr. *S.* Tanjore, 1884–6; Negapatam, 1887–92.

***GNANAOLIVOO, Jacob**, B.A. Univ. Madr.; *o.* D. 1887, Madr. *S.* Trichinopoly (College), 1887–92.

***GNANAOLIVOO, Joseph**; *o.* D. 1875, P. 1878, Bp. Cald. *S.* (1) Puthiamputhur, 1875; (2) Ramnad, 1876–86; (1) P. 1886–92.

***GNANAPRAGASAM, Arumanayagam**; *o.* D. 1884, P. 1888, Madr. *S.* Trichinopoly, 1884–90; Melaseithalai, 1891–2.

***GNANAPRAGASAM, D.** *S.* Nazareth &c., 1865–71. Died July 18, 1871.

***GNANAPRAGASAM, Daniel.** *S.* Combaconum, 1872–8; Ramnad, 1887–92.

***GNANAPRAGASAM, Nagalinga**, B.A. Madr. Univ.; *ed.* Tanjore Coll.; *o.* D. 1884, P. 1888, Madr. *S.* Tanjore, 1884–92.

***GNANAYUTHUM, Pakkianadhan**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Ramnad, 1879–92.

GODDEN, Arthur Joseph; *b.* Oct. 16, 1863, Kingsnorth, Kent; *ed.* S.A.C.; *o.* D. 1890, P. 1892, Madr. *S.* Tanjore, 1890–2.

GODFREY, S. A.; *ed.* Bp.'s Coll., Howrah; *o.* D. and P. 1842, Madr. *S.* Vellore, 1842–5 (and Chittoor, 1845); Combaconum, 1846–56; Canandagoody, 1857–9.

GODFREY, William Addison; *ed.* Bp.'s Coll., Howrah; *o.* D. 1840, Madr. *S.* Tanjore, 1840–2.

GOLDSTEIN, J. F. (from Berlin Missy. Institution); *o.* Madr. *S.* Pulicat, 1837–9; Trichinopoly, 1840–1; *tr.* Trin.

GRIFFITHS, J. *S.* Cochin, 1841–2. *Res.* ill.

GUEST, John; *b.* Oct. 11, 1812, Quilon; (ex-agent of C.M.S. and Wesleyan Miss. Society;) *o.* D. and P. 1842, Madr. *S.* Sheemooga and Pulicat, 1842; Cuddalore, 1842–5; Erungalore, 1846–9; Tanjore, 1850 and 1864–73 (Vepery, 1844 and 1851–64); Trichinopoly, 1873–7. Pensioned 1878; died March 1, 1892.

HART, George Frederick; *b.* Oct. 3, 1867, Dover; *ed.* S.A.C.; *o.* D. 1890, Madr. *S.* Kalsapad, 1890–2.

HEAVYSIDE, John (the first native-born English S.P.G. Missy. in India). *S.* Madras (Vepery Seminary &c.), 1829–31. *Res.* ill.

HEYNE, George Yates; *ed.* Bp.'s Coll., Howrah; *o.* 1839, Madr. *S.* Madras, 1839 and 1846; Mudalur, 1839–45; Trichinopoly, 1847–53, and 1857–63; Erungalore, 1854–5; Coleroon, 1856; Negapatam, 1864–77. Pensioned 1878; died Dec. 1880.

HICKEY, W.; *o.* D. 1837, P. 1839, Madr. *S.* Dindigul, 1837–42; Trichinopoly, 1843–4 and 1846; Canandagoody, 1845; Madura &c., 1847–57; Combaconum, 1858–61. Pensioned 1862; died 1870.

HIGGINS, Joseph. *S.* Kalsapad, 1861–5.

HOLDEN, David; *b.* 1827, Newry, Ir.; *o.* D. 1855, P. 1856, Madr. *S.* Trichinopoly, 1855–6; Combaconum, 1856–8. Sick leave, 1858.

HOUGHTON, George Dunbar, B.A. No fixed station, 1830–1. *Res.*

HOWELL, William (ex-L.M.S. Missy.). *S.* Valaveram &c., 1842–55. Pensioned 1856.

HUBBARD, Charles; *o.* D. 1836 Lon., P. 1839 Madr. *S.* Palamcottah, 1836–7; Madura, 1838–42; Cochin, 1843; Mudalur, 1844; Madura, 1845–6, and Dindigul, 1846; Canandagoody, 1847–68; Tranquebar, 1869–71. Died Jan. 5, 1871.

HUXTABLE, Henry Constantine, Th.A.K.C.L.; *b.* 1825, Bristol; *o.* 1849, Lon. *S.* Christianagaram, 1849–51; Sawyerpuram, 1852–6. Sick-leave 1857; *tr.* Maur.

***IGNATIUS, Innasimuthu**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1865, P. 1869, Madr. *S.* (1) Trichinopoly, 1865–8; Vediapuram, 1869–75; Christianagram, 1876–83; Bangalore, 1884–6; (1) T., 1887–9; Mettupatti, 1890–2. Pensioned 1892.

INMAN, Arthur, B.A. Dur. Univ.; *b.* Jan. 25, 1854, Grantham; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Madr. *S.* Mutialpad, 1879–86; Kalsapad, 1887–92.

***INNASI, C.**; *o.* D. 1860, P. 1868, Madr. *S.* Erungalore, 1860–7; Maituputty, 1868–75. Died July 15, 1875, of fever.

IRION, J. L. (ex-German Lutheran Missy. S.P.C.K.); *o.* 1835, Calc. *S.* Nazareth, 1836–8. Sick-leave 1840–1.

IRWIN, Arthur Leighton. *S.* Madras, 1841–3. Died 1843 at sea, off Mauritius, on sick-leave.

JARBO, Peter; *b.* 1821, Lond.; *o.* D. 1854, P. 1856, Madr. *S.* Puthukotei and Puthiamputhur. 1854–5. Sick-leave 1856–7.

JEREMIAH, J. C. *S.* Wallajapettah, 1845. Died 1845.

JERMYN, Edmund, M.A. Ch. Ch., Ox.; *b.* Oct. 17, 1845, Canterbury; *o.* D. 1870, P. 1871, Ox. *S.* Madras (Dioc. Sec.), 1873–4. *Res.*

***JESUDASON** (or **YESUDASEN**), **Joseph**; *ed.* S.P.G. Coll., Madras; *o.* D. 1884, P. 1888, Madr. *S.* Trichinopoly, 1884–9; Ariyalur, 1890; Cuddalore, 1891–2.

***JOB, A.** *S.* Tinnevelly district, 1863–75; *S.* Vediarpuram, 1876–8.

JOHNSON, Allan; *o.* 1842, Madr. *S.* Vepery, 1842–4; Ramnad, 1845, 1847–9; Puthukotei &c., 1846–9; Combaconum, 1850–3; Nangoor, 1854–62. Died July 1862.

JONES, Edward Jarrett; *ed.* Bp.'s Coll., Howrah; *o.* Calc. *S.* Tanjore, 1833; Cuddalore, 1834–42. Died.

***JOSEPH, Daniel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Puthiamputhur, 1879–83; Puthukotei, 1884–92.

JOSEPH, Jacob; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. *S.* Radhapuram, 1886–90; Edeyengoody, 1891–2.

***JOSEPH, S.**; *o.* 1869, Madr. *S.* Tinevelly district, 1869–83.

KAY, William Henry, M.A., Wor. Coll., Ox.; *b.* Oct. 29, 1845, Knaresborough; *o.* D. 1868 Roc., P. 1871 Lic. *S.* (1) Tanjore, 1874–5; Combaconum, 1876–7; (1) T., 1878–81. *Res.*

KEARNS, James F.; *b.* 1825; *o.* D. 1854, P. 1856, Madr. *S.* Moodaloor, 1854–5; Sawyerpuram, 1856; Puthiamputhur, 1856–73; Tanjore, 1873–7. Died Dec. 9, 1877; his funeral ceremonies were performed at the expense of the Princess of Tanjore, who also erected a memorial tablet in the church.

KENNET, Charles Egbert, D.D. Lam., 1880; brought up a Roman Catholic, joined English Church at 16; *ed.* Bp.'s Coll., Howrah; *o.* D. 1851, P. 1853, Madr. *S.* Moodaloor, 1852–4; Edeyengoody, 1855–6; Christianagram, 1857–65 [S.P.C.K. Sec., Madras, 1865–78]; Madras, 1868–84 (¶ 1868–75). Died Nov. 28, 1884, of paralysis. As a theologian Dr. K. had probably no equal in India, and he has been designated "the Indian Pusey."

KIDD, Daniel Wilson, B.A. Madr. Univ.; *ed.* Vepery Seminary; *o.* D. 1869 Madr., P. 1870 Calc. *S.* Madras, 1869–74.

KOCH, George. *S.* Madras, 1830–1.

KOHL, Edward; *o.* D. 1837, Madr. *S.* Madras, 1837; Vellore, 1838. Sick-leave, 1840–2.

KOHLHOFF, Christian Samuel; *b.* May 14, 1815, Tanjore; *ed.* Bp.'s Coll., Howrah; *o.* D. 1839, P. 1840, Madr. *S.* Madras, 1839–42, 1846–9, 1856–7 (and Mudalur, 1839–40); Trichinopoly, 1841–2; Erungalore, 1843–5, 1850–2, 1858–81. Died Dec. 3, 1881, at Tranquebar of over-exertion.

***KOILPILLAY, Yesadian**; *o.* D. 1886, P. 1890, Bp. Cald. *S.* Sawyerpuram, 1886–92.

***LAZARUS, George**; *o.* D. 1869, P. 1873, Madr. *S.* North Arcot, 1869–71; Bangalore, 1872–83; Nangoor, 1884–92.

LEEPER, Frederick James; *b.* 1831, Dublin; *o.* D. 1857, P. 1860, Madr. *S.* Sawyerpuram, 1857–8; Aneycadoo, 1858–60; Secunderabad, 1861; Combaconum, 1865–71; Tranquebar, 1872–3; Cuddalore, 1876–80; (on leave 1862–4, 1874–6. Retired, 1881).

LIMBRICK, Arthur Daniel; *ed.* S.A.C.; *o.* D. 1890 Madr. *S.* Ramnad, 1890–2.

LOVEKIN, Alfred Peter, M.A. Lamb.; *ed.* K.C.L. *S.* Sawyerpuram, 1845–6. *Res.* [*see* Ceylon.]

MAC LEOD, E. C.; *ed.* Bp.'s Coll., Howrah. *S.* Pulicat, 1842–3; Cochin, 1844–5. Disqualified, by inability to acquire native language.

***MANUEL, Anantham**; *o.* D. 1874, P. 1877, Madr. *S.* Tanjore, 1875–83 and 1888–92 (Combaconum, 1884–7).

***MANUEL, Nallathumby**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. *S.* Tinnevelly district, 1886–92.

MARGÖSCHIS, Arthur; *b.* Dec. 24, 1852, Leamington; *ed.* S.A.C.; *o.* D. 1877 Madr., P. 1880 Bp. Sargent. *S.* Nazareth, 1877–92.

***MARTYN, J. D.** *S.* Ramnad, 1864–5, 1876–9; Cuddalore, 1865–75.

***MASILAMANY, J.**; *o.* D. 1856, Madr. *S.* Tinnevelly district, 1856–81.

MATTHEWS, Frederick Barrow; *b.* Nov. 9, 1857, Brixton; *ed.* Warm. Coll.; *o.* D. 1882, P. 1883, Madr. *S.* Edeyengoody, 1882–3; *tr.* Bahamas

MORRIS, George Eddison. *S.* Madras, 1840–8. *Res.*

NAILER, A. R. C.; *o.* Madr. *S.* (1) Vediarpuram, 1851–3; Chittoor and Vellore, 1853–5; Erungalore, 1856–7; (1) V., 1858–73.ϕ.

NORMAN, Harry Bathurst; *b.* Nov. 17, 1855, Havre de Grace; *ed.* S.A.C.; *o.* D. 1880 Madr., P. 1881 Bp. Cald. *S.* Edeyengoody, 1880; Mudalur, 1881–4. *Res.*

***PAKKIAM, Daniel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1876 Madr., P. 1879 Bp. Cald. *S.* Tinnevelly district, 1875–92.

***PAKKIANATHAN, Samuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1882, P. 1883, Madr. *S.* Cuddalore, 1882–90; Trichinopoly, 1891–2.

PAPWORTH, John William; *b.* Dec. 12, 1855, Cambridge; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Madr.; *S.* Trichinopoly, 1884–6. *Res.*

***PARENJODY, Gnanapragasum**; *b.* Sept. 10, 1837; *ed.* Sawyp. Sem.; *o.* 1873, Madr. *S.* Tinnevelly district, 1873–9 and 1887–92 (Ramnad, 1880–6). Died March 5, 1892.

***PARENJODY, Methuselah** (son of N.P.); *o.* D. 1852, P. 1856, Madr. *S.* Canandagoody, 1854–5; Aniappen, 1856–65.

***PARENJODY, N.**; *o.* D. 1844, Madr. *S.* Secunderabad, 1842–61 [p. 562].

PERCIVAL, Peter (an ex-Wesleyan Missy. in India); *o.* D. 1852 in England, P. 1856 Madr. *S.* Madras, 1854–6. *Res.*

PERCIVAL, Samuel (son of above). *S.* Tanjore, 1857–64; *tr.* N.S.W.

***PERIANAYAGAM, Isaac**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Puthiamputhur, 1879–89; Otapidaram, 1890; Ariyalur, 1891–2.

***PERIANAYAGAM, Royappen.** *S.* Nazareth, 1874–83.

***PETER, G.**; *o.* D. 1869, Madr. *S.* Edeyengoody, 1869–74; Nangoor, 1875–8. Died 1878.

PETTINGER, Thomas Dear (no fixed station, 1829–30); *tr.* Bombay

***PITCHAMUTTU, Aaron**, F.A. Madr. Univ.; *ed.* S.P.G. Coll., Madr.; *o.* D. 1881, P. 1883, Bp. Cald. *S.* Nazareth, 1881–92.

***PITCHAMUTTU, Gnanapragasam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Bp. Cald. *S.* Tinnevelly district, 1887–92.

PLUMPTRE, William Alfred, M.A. Univ. Coll., Ox.; *o.* D. 1853, P. 1854, Lic. *S.* Madras, 1858–62. *Res.* ill.

***PONNAPPEN, Samuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Bp. Cald. *S.* Nagalapuram, 1887–92.

POPE, George Uglow, D.D. Lamb.; *o.* D. 1843, P. 1845, Madr. *S.* Sawyerpuram, 1843–50; Tanjore, 1851–8. *Res.*

POPE, Henry; *b.* 1832, Turnchapel, Dev.; *o.* 1856, Madras. *S.* Ramnad, 1856–8; Nazareth, 1859. *Res.*

POPE, Richard V.; *o.* 1852, Madr. *S.* Trichinopoly, 1853–5; Puthukotei, 1856–7; Cananda-goody, 1857–8.

RAWSON, William Ignatius; *b.* Jan. 12, 1845, Houghton Park, Notts; *ed.* S.A.C.; *o.* D. 1868 Madr., P. 1870 Lin. *S.* Cuddapah, 1868; sick-leave, 1869.

REGEL, J. A. *S.* Vallaveram, 1851–3; Nega-patam, 1854–8. *Res.*

REICHARDT, Frederick Henry, M.A. (*tr.* Cal-cutta) *S.* Madras (Principal of Col-lege), 1885–6.

RELTON, William, B.A. Qu. Coll., Cam.; *b.* Dec. 12, 1857, Ealing; *o.* D. 1881, Antigua (at Ealing), P. 1882, Madr. *S.* (1) Madras, 1881–2; Ramnad, 1883–5; (1) M. (Dioc. Sec.), 1885–91. *Res.* 1892.

ROSEN, David (an ex-Lutheran Missy.) *S.* Mudalur, 1834–8; sick-leave, 1838.

ROSS, M; *o.* D. 1848, Colom. *S.* Vediarpuram, 1848–9; Sawyerpuram, 1850–1.

***SADANANTHAM, Joseph**; *o.* D. 1886, P. 1889, Bp. Cald. *S.* Ramnad, 1886–92.

***SAGAIUM, Thav s'appan Yesuvin**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1888, P. 1890, Madr. *S.* Kurnool, 1887–9; Madras, 1890–2.

***SAMUEL, Daniel**, B.D. Lambeth, 1884; *o.* D. 1863, P. 1866, Madr. *S.* Tinnevelly district, 1866–90; Madras, 1891–2.

***SAMUEL, Swaminadhan Paranjothy**, B.A. *S.* Tuticorin, 1887–92.

***SAMUEL, Vedamonikam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. *S.* Nagalapuram, 1886–92.

SANDBERG, Samuel, B.A. Cor. Ch. Coll., Camb.; *b.* 1819, Lisse, Poland; *ed.* for Jewish Church; *o.* D. 1848 Lon., P. 1852 Yk. *S.* Tinnevelly, 1848; *tr.* Cape

***SANTHOSAM, D.** *S.* Eral, 1887–8.

***SATTHIANATHAM, A. M.** *S.* Kulasegara-patam, 1889–90. Died May 1890.

***SATTHIANATHAM, Assirvatham**; *ed.* S.P.G. Coll., Madr. *S.* Trichinopoly, 1890–2.

***SAVARAMOOTTOO, D.** *S.* Tanjore, 1851; Bangalore, 1852–7; Cuddalore, 1858–64; Madras, 1865–82.

***SAVARIMUTTU, Samuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Madr. *S.* Ramnad, 1887–92.

SCHMITZ, F. H. W. (from Berlin Missy. Institution); *o.* D. 1839, Madr. *S.* Vellore, 1839–41; Trichinopoly, 1842; Tanjore, 1843–5; Nega-patam, 1846–8. Pensioned and *tr.* Europe

SCHREYVOGEL, H. David; *b.* Sindhu, Ger-many, 1777; Danish Mission, Tranquebar, 1800–26. Accepted by Bishop Heber, 1826. *S.* Trichinopoly, 1827–40. Died Jan. 16, 1840, at Pondicherry.

***SEBAGNANAM, Peter**; *o.* D. 1886, Bp. Cald. *S.* Tinnevelly district, 1886–92.

***SEBASTIAN, Anthony**; *o.* D. 1867, P. 1869, Madr. *S.* (1) Oossoor, 1867–70; (2) Secun-derabad, 1872–7; Tanjore, 1878; (2) S. 1879–86; Bellary, 1887–92.

SELLER, James; *b.* 1828, London; *ed.* K.C.L.; *o.* D. 1857 P 1859, Madr. *S.* Edeyengoody, 1857–8; Moothaloor, 1858–64; Nangoor, 1865–6; furlough, 1867–8.

***SENAPATTI, Sathianadhan**; *o.* D. 1887, Bp. Cald. *S.* Tinnevelly district, 1887–90; Vediar-puram, 1891–2.

SHARROCK, John Alfred, M.A. Jes. Coll., Cam.; *o.* D. 1879, Bp. Cald., P. 1880, Yk. *S.* Edeyen-goody, 1878–9; Sawyerpuram, 1880–1; Tuti-corin (Principal of Caldwell College, &c.), 1882–92.

SHEPHERD, Richard Dendy; *b.* April 10, 1855, Tenterden; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Madr. *S.* (1) Mutialpad, 1879; (2) Kalsapad, 1880–6; (1) M., 1887–92.

SIMPSON, Thomas Carter; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1834, Calc. *S.* Tanjore 1833; Trichinopoly, 1834–6; Negapatam, 1836–7. *Res.* ill.

***SINAPPEN, J.** (an ex-Roman Cath.); *o.* D. 1860, Madr. *S.* Erungalore district, 1860–78. Died 1878.

SMITHWHITE, J. (a Govt. Chaplain); *b.* March 1839, S. Shields. *S.* Madras (acting Principal S.P.G. Coll.), 1884–5. Died of cho'era (with his wife) Feb. 14, 1885.

***SOLOMON, Pakkianadhan**; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Tinnevelly district, 1879–92.

***SOLOMON, T.**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1862, Madr. *S.* Madras, 1862–8; Secunderabad, 1869–71. Died 1871.

SPENCER, J. F.; *o.* 1863. *S.* Cuddapah, 1863–6; Kalsapad, 1866–80. *Res.*

STEPHENSON, John, M.A. Lamb.; *b.* 1837, Bristol; *ed.* S.A.C.; *o.* D. 1862, P. 1865, Madr. *S.* Edeyengoody, 1862–4; Madras, 1865.

STRACHAN, [Rt. Rev.] John Miller; *b.* Dec. 18, 1832, Barnsley (ex-Wesleyan preacher); *ed.* S.A.C. and K.C.L.; M.D., Gold Medallist of University of Edinburgh; *o.* D. 1861, P. 1862, Madr. *S.* Edeyengoody, 1861–4; Ramnad, 1862, 1865–6; Nazareth, 1873–4; Madras (Dioc. Sec.), 1874–9; (furlough, 1867, 1880). *Res.* 1882 on becoming second Bp. of Rangoon; *cons.* May 1, 1882, in Lambeth Pal. Chap.

***SUNDOSHUM, D.** *S.* Puthiamputhur, 1879–80.

SUTER, Thomas Herbert, B.A. Lon. Univ.; *b.* 1832, London; *o.* D. 1855, P. 1856, Madr. *S.* Moodaloor, 1855–8; Ramnad, 1858–62. Died April 15, 1862.

***SUVISESHAMUTHU, Sinnakannu**; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Tinnevelly district, 1879–92.

***SWAMIADIAN, Gurubatham**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, P. 1890, Bp. Cald. *S.* Tuti-corin, 1886–7; Nagalapuram, 1887–92.

***SWAMIDASEN, Abraham**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1871, P. 1873, Madr. *S.* Tuticorin, 1871–8; Trichinopoly, 1879–83; Erungalore 1884–93. Died Jan. 6, 1893, in Madras.

*SWAMIDASEN, S.; *o.* D. 1869, Madr. *S.* Tinnevelly district, 1869-77; Ramnad, 1878-82.

*SWAMIDIAN, Perianayagam; *o.* D. 1869, P. 1873, Madr. *S.* Tinnevelly district, 1869-92.

SYMONDS, Alfred Radford, M.A. Wadham Coll., Ox.; *o.* D. 1838, P. 1839, Lon. *S.* Madras, 1846-72 (as Dioc. Sec. 1846-72, and Principal S.P.G. Coll. 1848-72). Furlough 1872. Pensioned; 1874 died Jan. 10, 1883.

TAYLOR, Arthur (*tr.* Maur.) *S.* Christianagram, 1860-1; Secunderabad, 1862-71; Canandagoody, 1872-5; Pudoocottah, 1876-7; Erungalore, 1878-9; Alambacum, 1880-3; Madras, 1884-6. Pensioned 1887.

TAYLOR, W.; *o.* 1837, Madr. *S.* Madras, 1837-45.

*THEOPHILUS, Savarimuthu; *ed.* S.P.G. Coll., Madr.; *o.* D. 1882, P. 1885, Madr. *S.* Madras, 1884-90; Chudderghaut, 1891-2.

THOMAS, Arthur Heber, B.A. Ex. Coll., Ox.; *b.* Aug. 14, 1862, Warmsworth; *o.* D. 1889, Bp. Cald. *S.* Ramnad, 1889-90. Died Nov. 2, 1890, of fever.

THOMPSON, Adam Compton. *S.* Tanjore, 1830-3; Negapatam, 1833-5; Madras, 1836-8; *tr.* Austr.

THOMPSON, John (brother of A. C. T.); *o.* P. 1837, Madr. *S.* (? 1836) Madura, 1837; Negapatam, 1837-42. Sick-leave, 1843. *Res.* ill.

THOMSON, A. *S.* Madras, 1842-4.

VADAKAN, Abraham; *o.* D. 1867, Madr. *S.* Mudalur, 1867-9. Died.

*VADANAIGUM, K. (ex-Hindu Priest); *ed.* Vediarpuram Seminary; *o.* D. 1860, Madr. *S.* Tanjore, 1860-71. Died 1871.

*VEDAKAN, Arumanayagam; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Ramnad, 1879-86; Salem, 1887-92.

*VEDAMUTHU, Devapiriam; *ed.* S.P.G. Coll., Madr.; *o.* D. 1866, P. 1869, Madr. *S.* Tinnevelly district, 1866-92.

*VEDAMUTHU, Samuel. *S.* Ramnad, 1887-9; Paramagudy, 1890-2.

*VEDANAYAGAM, David: *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, P. 1888, Madr. *S.* Salem, 1886-7; Madras, 1887-90; Combaconum, 1891-2.

VICKERS, Arthur Brotherton; *b.* May 26, 1858, S. India; *ed.* S.A.C.; *o.* D. 1883, Madr., P. 1888, Lin. *S.* Tuticorin, 1883; Ramnad, 1884-7. Sick-leave, 1887-8. Nazareth, 1889-92; Mutyalapad, 1892.

*VISUVASAM, Joseph; *o.* D. 1884, Madr. *S.* Tanjore, 1884-9; Vediarpuram, 1891-2.

VON DADELSZEN, H. H.; *ed.* K.C.L.; *o.* 1839, Madr. *S.* Madras, 1839; Poonamalle, 1840; *tr.* Cape

WALPOLE, Joseph Kidd; *o.* D. Lon., 1836. *S.* (? 1836-7). *Res.* ill. *Tr.* N.S.W.

WESTCOTT, Arthur, M.A. Pem. Coll., Cam.; *b.* Aug. 15, 1859, Harrow; *o.* D. 1884, Dur., P. 1885, Can. *S.* Madras (Principal of College, 1887-92, and Dioc. Sec. 1892)

WHITEHEAD, Edward. *S.* Madras, 1838-9. *Res.*

WILLIAMS, Herbert Addams, M.A. Mag. Coll., Cam.; *b.* Oct. 8, 1852, Bitton Glos.; *o.* D. 1886 Madr., P. 1889 Dub. *S.* Trichinopoly (Principal of College), 1886-8. *Res.* ill.

WILSHERE, Ebenezer Stibbs; *b.* Greenwich; *ed.* Wor. Coll., Ox.; *o.* D. 1842 Madr., P. 1848 Cape. *S.* Negapatam, 1842-4; Combaconum, 1845; Boodaloor, 1846-7; *tr.* Cape

WYATT, Joseph Light; *b.* Mar. 31, 1841, Bishopworth; *ed.* S.A.C.; *o.* D. 1867, P. 1869, Madr. *S.* Edeyengoody, 1867-77; furlough, 1877-9; Trichinopoly, 1880-92.

*YESADIAN, Gurubatham; *o.* D. 1884, P. 1888, Madr. *S.* Trichinopoly, 1884-6; ("Lent to Vellore," but not paid by S.P.G., 1886-92).

*YESADIAN, Manuel; *ed.* S.P.G. Coll., Madr.; *o.* D. 1888, P. 1890, Madr. *S.* Bolarum, 1888-92.

*YESADIAN, Mathuranaiagam; *o.* D. 1867, P. 1869, Madr. *S.* Tinnevelly district, 1867-75, 1884-92 (Erungalore, 1880-3).

*YESADIAN, Samuel. *S.* Tinnevelly district, 1874-83; Tanjore, 1884-8.

*YESADIAN, Sither Gnanakan; *ed.* S.P.G. Coll., Madr.; *o.* D. 1866, P. 1869, Madr. *S.* Ramnad, 1865; Tinnevelly district, 1866-83, and 1891-2; (Madras, 1884-90).

*YESUDIAN, Gurubathan; *o.* D. 1869, P. 1876, Madr. *S.* Tinnevelly district, 1869-91. *Res.*

*YESUDIAN, Vedanayagam; *o.* D. 1879, P. 1883, Madr. *S.* Tinnevelly district, 1879-83, 1891-2 (Trichinopoly, 1884-7; Combaconum, 1888-90).

BOMBAY PRESIDENCY, &c. (1830-92)—39 Missionaries (4 Natives) and 13 Central Stations. [*See* Chapter LXXVII., pp. 568-89.]

(Diocese of BOMBAY, founded 1837.)

ALLEN, George L.; *o.* P. 1843, Bom. *S.* Ahmedabad, 1842-6. *Res.*

*ATHAWALE, Narayan Vishnu (a native Govt. clerk, who gave up his office for S.P.G. service in 1874); *o.* D. 1884, P. 1891, Bom. *S.* Ahmednagar, 1884-8; Kolapore, 1881-2; Pandharpur, 1882-3; Hubli (Dharwar), 1889-92.

BARKER, William Stafford, M.A. Clare Coll., Cam.; *b.* Feb. 11, 1846, Bombay; *o.* D. 1872 Rip., P. 1873 Bom. *S.* (1) Poona, 1873-4; Kolapore, 1874; Ahmednagar, 1874-7; Kolapore, 1877-9.

BROWNE, Ernest S.; *b.* Aug. 31, 1861, Douglas, I. of M.; *ed.* S.A.C.; *o.* D. 1886, P. 1888, Bom. *S.* Kolapore, 1886; Ahmednagar, 1887-92.

CANDY, George (ex-Captain in E. India Co.'s Army); *o.* 1838, Bom. *S.* Bombay, 1838-50.

‡COOPER, E. H. *S.* Mazagon, 1869-70. Died July 11, 1870, in England.

‡CORFIELD, T., M.A. Jes. Coll., Cam.; *b.* Oct. 3, 1842, Much Wenlock; *o.* D. 1865, P. 1866, Glos. *S.* Egutpoora, 1869-76.

‡ Supported from local funds.

DARBY, William; *ed.* K.C.L.; *o.* D. 1842 Lon., P. 1843 Bom. *S.* (1) Bombay, 1842; Ahmedabad, 1843–7; (1) B., 1848–50. *Res.*

DUBOIS, Edward Hyslop; *o.* D. 1866 Bom., P. 1870 Calc. *S.* Bombay, 1867; Byculla,‡ 1868.

DULLEY, Benjamin, M.A. Keb. Coll., Ox.; *o.* D. 1874, P. 1875, Lon. *S.* Poona, 1877–8 [p. 577].

DU PORT, Charles Durell, M.A. G. & C. Coll., Cam.; *o.* D. 1860, P. 1861, Lon. *S.* Bombay, 1862–6. *Res.*

ELLIS, Percy Ansley; *b.* April 18, 1855, Kensington; *ed.* S.A.C.; *o.* D. 1879, P. 1882, Bom. *S.* Ahmednagar, 1879–84; furlough 1885. *Res.* ill.

GADNEY, Alfred; *b.* Apl. 17, 1850, Lon.; *ed.* S.A.C.; *o.* D. 1873, P. 1874, Bom. *S.* Poona, 1873–4; Bombay, 1875–7; Dapoli, 1877–92.

GILDER, Charles; *o.* D. 1860, P. 1863, Bom. *S.* Bombay, 1860–92.

GREEN, Charles, M.A. Wor. Coll., Ox.; *b.* Nov. 21, 1829, Iver, Bucks; *o.* D. 1854, P. 1855, Can. *S.* Bombay, 1860–1. Died Aug. 15, 1861.

‡**HARPUR, William Henry**; *b.* Aug. 8, 1841, Dublin; *ed.* St. Aidan's Coll., Birk.; *o.* D. 1867, P. 1869, Ches. *S.* Pareill, 1869; Mazagon, 1870–3.

HENHAM, Hubert Collison; *ed.* S.A.C.; *o.* D. 1888, Bom. *S.* Dapoli, 1888–9. *Res.*; *tr.* Straits, 1892

HOVELL, De Berdt; *b.* 1850, Goodnestone; *ed.* S.A.C.; *o.* D. 1873 Bom., P. 1875 Chch. *S.* Kolhapur, 1873–4. *Res.* ill

‡**KEER, William Brown**; *b.* July 2, 1827, Mutford; *ed.* St. Bees Coll.; *o.* D. 1858, P. 1859, Ches. *S.* Bombay (Harbour Mission), 1866–70.

KING, Charles; *ed.* K.C.L.; *o.* D. 1881, P. 1886, Bom. *S.* Ahmednagar, 1881–92.

KIRK, Charles, M.A. St. Mary Hall, Ox.; *b.* Mar. 9, 1835, Thurlby; *o.* D. 1862, P. 1863, Lon. *S.* Bombay (and G.I.P. Railway), 1863–78.

LATEWARD, Henry Edward Groves; *b.* June 1, 1849, Boulogne; *ed.* S.A.C.; *o.* D. 1877, P. 1878, Bom. *S.* (1) Kolapore, 1877–9; Ahmednagar, 1879–80; Poona, 1880–1; (1) K., 1882–4; Bombay, 1885–92.

LAUGHLIN, Adam Clarke; *b.* June 10, 1862, London; *ed.* S.A.C.; *o.* D. 1886, P. 1888, Bom. *S.* Ahmednagar, 1886–7, 1889–91 (Kolapore, 1888).

LEDGARD, George; *b.* Sept. 7, 1834, Septon; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Bom. *S.* Bombay, 1863–1892.

‡**LE FEUVRE, Philip Horton**, B.A. Qu. Coll., Ox.; *b.* Jan. 10, 1842, St. Peter's, Jersey; *o.* D. 1865, P. 1866, Ely. *S.* Egutpoora, 1868–9. *Res.*

LORD, Hugh Fraser; *b.* Jan. 9, 1858, Northiam; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Bom. *S.* Ahmednagar, 1881–6; Kolapore, 1887–92.

LORD, John Douglas (brother of above); *b.* Oct. 18, 1856, Northiam; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Bom. *S.* Poona, 1881–7; Ahmednagar, 1887–91. Sick-leave 1891. *Res.* ill 1893.

MAULE, Ward, LL.B., G. and C. Coll., Cam.; *o.* D. 1856, Bom., P. 1859, Can. *S.* Bombay (¶Dioc. Sec., 1873–6).

***PANDURANG, Daji** (a Brahman); *b.* 1824; *o.* D. 1850 Madr., P. Bom. *S.* Bombay, 1869–70; Kolapore, 1870–1. Died Sept. 3, 1871, of apoplexy.

PETTINGER, Thomas Dear; (*tr.* Madras) *S.* Ahmedabad, 1830–1. Died May 1831, of cholera.

PIERITZ, George Wildon, M.A., Cai. Coll., Cam.; *b.* 1810; *o.* D. 1846, P. 1847, Rip. *S.* Ahmedabad, 1847–51. *Res.*

PRENTIS, Lewis; *b.* Sept. 11, 1839, Kensington; *ed.* K.C.L. *S.* Bombay, 1863–4. Invalided 1864.

PRIESTLEY, John Joseph; *b.* Dec. 21, 1858, Overside, Leic.; *ed.* S.A.C.; *o.* D. 1877, P. 1879, Bom. *S.* Kolapore, 1877–92.

***RAMSWAMY, O.**; *o.* D. 1873, Bom. *S.* Poona, 1873–4.ϕ

‡**REED, Hugh**; *b.* Nov. 30, 1812, Jamaica; *o.* D. P., Jam. *S.* Kotri, 1870.

***ST. DIAGO, John** (a Tamil); *o.* D. 1866, P. 1869, Bom. *S.* Bombay, 1866–92 (and Poona, 1868–72).

TAYLOR, James; *ed.* S.A.C.; *o.* D. and P. 1866, Bom. *S.* Bombay, 1866–9; Kolapore, 1870–81; Ahmednagar, 1878 and 1882–92.

WEATHERHEAD, Trenham King, LL.B. St. John's Coll., Cam.; *o.* D. 1857, P. 1858, Win. *S.* Mazagon, 1868.

WILLIAMS, Thomas, M.A.; *ed.* S.A.C.; *o.* D. 1869, P. 1871, Bom. *S.* Bombay, 1869–70; Kolapore, 1870–3; Ahmednagar, 1873–4, 1879–82 (sick-leave, 1874–6); *tr.* Punjab

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NORTH-WEST PROVINCES (1833–92) —28 Missionaries (5 Natives) and 5 Central Stations. [*See* Chapter LXXVIII., pp. 590–603.]

(Formerly in Diocese of CALCUTTA, but now, by commission, included in the Diocese of LUCKNOW, founded 1892.)

***ALI, Abdul**; *b.* Mar. 27, 1830, Hoshiarpur; *ed.* a Mahommedan; baptized 1862, minister in Methodist Mission to 1872; *o.* D. 1879, Cal. *S.* Banda, 1879–92. Died Sept. 1892 of fever.

***BISWAS, Golab Chandra** (a high-caste Hindu); *ed.* Free Church Inst., Calc.; *o.* D. 1882. *S.* Unao, 1882–3. Died June 7, 1891.

BLAKE, R. T. (*tr.* Bengal) *S.* Cawnpore, 1851–3; *tr.* Bengal

BONE, William Middleton, M.A. Pem. Coll., Ox.; *b.* Jan. 31, 1848, Basingstoke; *o.* D. 1874, Dov., P. 1875, Can. *S.* Banda, 1883, 1885–6 (Cawnpore, 1884). *Res.*

BURRELL, Samuel Blake, B.A. St. Pet. Coll., Cam.; *b.* 1831, St. Ives, Hunts; *o.* D. 1857, P. 1858, Lic. *S.* Cawnpore, 1859–74. *Res.* ill 1876.

CARSHORE, Joseph James; *ed.* Bp.'s Coll. Howrah; *o.* 1833, Calc. *S.* Cawnpore, 1833–40. *Res.*

COCKEY, Henry Edwin; *b.* 1822, Futteyghur; *ed.* Bp.'s Coll., Howrah; *o.* D. 1856, Madr. *S.* Cawnpore, 1856–7. Killed (on or about June 27, 1857), at Cawnpore, in the Indian Mutiny.

COCKEY, T. A. (*tr.* Burma) *S.* Cawnpore, 1861–4.

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‡ Supported from local funds.

DUNNE, D. H. G. (*tr.* Beng.) *S.* Cawnpore, 1874–84; *tr.* Beng.
***DUTT, Roger** (*tr.* Cal.) *S.* Cawnpore, 1885-92; Roorkee, 1892.

FINTER, H. (*tr.* Delhi) *S.* Cawnpore, 1870-3.

HAYCOCK, W. H.; *b.* 1823, Calcutta; *ed.* Bp.'s Coll., Cal., employed as printer there, and afterwards at Secundra (C.M.S.) Press; *o.* D. 1854, Calc. S. Cawnpore, 1854–7; killed (on or about June 27, 1857) in the Indian Mutiny.
HICKEY, R. W. H. (*tr.* Delhi) *S.* Roorkee, 1863-8; Cawnpore, 1869-74. *Res.*

HILL, John Reuben; *b.* July 12, 1838, London; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Calc. S. Cawnpore, 1863-73, 1885-9; Banda, 1873-84;

HÖPPNER, Frederick Henry Theodore (an ex-Lutheran Missy.); *ed.* Berlin Miss. Coll.; *o.* D. 1875, P. 1876, Calc. *S.* Roorkee, 1875-92.

LETHBRIDGE, William Matthews; *ed.* Bp.'s Coll., Calc.; *o.* 1861, Calc. *S.* Cawnpore, 1861–2, 1868; [1864–7 in Bengal] *Res.*
LOGSDAIL, Arthur; (*tr.* Beng.) *S.* Roorkee, 1883; *tr.* Beng.

PERKINS, William H. (*tr.* Punjab) *o.* D. 1840, P. 1842, Calc. *S.* Cawnpore, 1840–1, 1843–9; on leave 1850–6. *Res.*
REUTHER, John; *b.* Aug. 29, 1845, Ghazeepore; *o.* D. 1871, P. 1873, Nass. *S.* Cawnpore, 1874–5; *tr.* Beng.
SCHLIECHER, J. T. *S.* Cawnpore, 1844–52.
SELLS, Henry; *b.* 1828, London; *ed.* K.C.L.; *o.* D. 1852, P. 1855, Calc. *S.* Cawnpore, 1852–7 [*see* p. 917]; (sick-leave, 1857-60); Roorkee, 1861–4; itinerating, 1865–7.

***SINGH, Yakub Kissen**; *o.* D. 1871, Calc. *S.* Roorkee, 1871–2; *tr.* Punj.
***SIRA, Ram Samuel** (a converted Brahmin); *o.* D. 1873, Cal. *S.* Cawnpore, 1873–8. Died Feb. 20, 1878.
WESTCOTT, Foss, B.A. St. Pet. Coll., Cam.; *b.* Oct. 23, 1863, Harrow; *o.* D. 1886, P. 1887, Dur. *S.* Cawnpore, 1889–92.
WESTCOTT, George Herbert, M.A. Peterh., Cam.; *b.* Apl. 18, 1862, Harrow; *o.* D. 1886, P. 1887, Sal. *S.* Cawnpore, 1889–92.

WHEELER, Charles Edward. *S.* Cawnpore, 1865–9. *Res.*
WILKINSON, Henry John; *ed.* S.A.C.; *o.* 1861, Calc. *S.* Roorkee, 1861–2.
WILLIS, W.; *ed.* Bp.'s Coll., Howrah; *o.* 1857, Calc. *S.* Cawnpore, 1858–60.

CENTRAL PROVINCES (1846–8, 1857)—2 Missionaries and 2 Central Stations. [*See* Chapter LXXIX., pp. 604–5.]

DRIBERG, J. G. (*tr.* Beng.) *S.* Nerbudda, 1846–8; *tr.* Beng.
SELLS, Henry (*tr.* N.W.P.) *S.* Saugor &c., part of 1857. *Res.* ill.

ASSAM (1851–92)—8 Missionaries and 3 Central Stations. [*See* Chapter LXXX., pp. 606–11.]

(ASSAM forms a part of Diocese of CALCUTTA)

ALLARDICE, Harry James; *b.* June 1, 1845, Glasgow; *ed.* K.C.L.; *o.* D. 1869, P. 1870, Lon. *S.* Debroghur, 1873–4. Drowned 1874 with wife and three children in the *Queen Elizabeth*, off Gibraltar, while returning to England in ill-health.
ENDLE, Sydney; *b.* Jan. 27, 1841, Weston, Dev.; *ed.* S.A.C.; *o.* D. 1865, P. 1866, Calc. *S.* (1) Tezpore, 1865–6; Mungledye, 1866–74; furlough 1875; (1) T., 1877–92.

FLYNN, David Joseph (*tr.* Beng.) *S.* Tezpore, 1887–3; *tr.* Ben.
HESSELMEYER, C. H. (an ex-German Lutheran Missy.); *o.* 1863, Calc. *S.* Tezpore, 1863–8; furlough, 1869–71. Died 1871.

HIGGS, Edward H. (*tr.* Beng.) the first S.P.G. Missy. to Assam. *S.* Debroghur, 1852–60. *Res.* [pp. 607–9].

ISAACSON, James; *b.* June 16, 1851, Elveden; *ed.* S.A.C.; *o.* D. 1877, P. 1878, Calc. *S.* Debroghur, 1877–8. *Res.*

RAINSFORD, Meyrick, M.A. T.C.D.; *b.* Jan. 13, 1861, Bridgend; *o.* D. 1885, P. 1887, Kilmore. *S.* Tezpore, 1890–2 (part of 1891–2 in Chota Nagpur).

SMITHEMAN, John Peter; *b.* Jan. 1, 1857, Codnor Park, Dev.; *ed.* S.A.C.; *o.* D. 1881 Calc., P. 1887 Ont. *S.* Tezpore, 1881–7.

PUNJAB (1854–92)—26 Missionaries (3 Natives) and 5 Central Stations. [*See* Chapter LXXXI., pp. 612–28.]

(Diocese of LAHORE, founded 1877.)

***ALI, Asad**; *o.* D. 1880, Lah. *S.* Delhi, 1880–4. (Suspended by the Bishop of Lahore 1884; restored to Holy Communion 1888.)

‡**ALLNUTT, Samuel Scott**, M.A. St. John's Coll., Cam.; *o.* D. 1875, P. 1877, Ely. *S.* Delhi, 1879–92.

‡**BICKERSTETH, Edward**, M.A. Fell. Pem. Coll., Cam.; *o.* D. 1873, P. 1874, Lon. *S.* Delhi, 1877–81. Invalided 1882. *Res.* ill 1884; *tr.* Japan 1886.
‡**BLACKETT, Herbert Field**, M.A. St. John's Coll., Cam.; *o.* D. 1878 Ely, P. 1880 Lah. *S.* Delhi, 1878–9. Invalided 1880. *Res.* 1881; died Sept. 20, 1885, in England, from return of Indian fever.

‡ Members of the Cambridge Mission in connection with the S.P.G.

‡**CARLYON, Henry Chichele,** M.A. Sid. Sus. Coll., Cam.; *o.* D. 1872, P. 1873, Wor. *S.* Delhi, of 1878–92.

***CHAND, Tara**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1863, P. 1864, Calc. *S.* Delhi, 1863–82; Karnaul, 1882–6; *tr.* Ajmere

CROWFOOT, John Henchman, M.A. and Jenkyns Fell. Jes. Coll., Ox.; *o.* D. 1856, P. 1867. Ox. *S.* Delhi, 1867–71. *Res.* ill.

FINTER, Henry; *b.* Oct. 14, 1845, Milton, Kent; *ed.* S.A.C.; *o.* D. 1869, P. 1870, Calc. *S.* Delhi, 1869; *tr.* N.W.P.

‡**HAIG, Arthur,** B.A. Pem. Coll., Cam.; *o.* D. 1881, P. 1882, Ox. *S.* Delhi, 1883–9; Karnaul, 1890–2.

HICKEY, Robert Walter Hunter Guest; *ed.* Bp.'s Coll., Howrah; *o.* D. 1863, P. 1865, Calc. *S.* Delhi, 1863; *tr.* N.W.P.

HUBBARD, Alfred Roots, B.A. Cai. Coll., Cam.; *b.* 1824, Rochester. *S.* Delhi, 1854–7. Killed May 1857 in the Indian Mutiny.

JACKSON, John Stuart, M.A. and Fell. Cai. Coll., Cam.; *o.* D. 1851, P. 1852, Ely. *S.* Delhi, 1854–6. *Res.*; and *tr.* Austr.

‡**KELLEY, Walter Stanhope,** M.A. St. John's Coll., Cam.; *b.* Oct. 13, 1852, London; *o.* D. 1877 Chi., P. 1879 Lon. *S.* Delhi, 1886–92.

‡**LEFROY, George Alfred,** M.A. Trin. Coll., Cam.; *b.* Loughbrickland, Ireland; *o.* D. 1879, P. 1881, Ely. *S.* Delhi, 1879–92.

MAITLAND, Alexander Charles, M.A. Trin. Coll., Cam.; *b.* May 1853 (son of Rev. Brownlow Maitland); *o.* D. 1882, P. 1885, Lah. *S.* Delhi,¶ 1887–94. *Gave* his services to the Delhi Mission for nearly 17 years, and on his death there (from pneumonia and phthisis) July 22, 1894, left a large sum of money for the Mission.

MARTIN, Richard d'Olier, B.A. T.C.D.; *b.* July 16, 1860, Berhampore, Ind.; *o.* D. 1883 Calc., P. 1885 Lah. *S.* Delhi, 1883–5. *Res.* ill.

‡**MURRAY, John Davidson Monro,** M.A. St. John's Coll., Cam.; *o.* D. 1877 Ely, P. 1879 Lah. *S.* Delhi, 1877–80. *Res.* ill.

PAPILLON, Richard, M.A. Ex. Coll., Ox.; *b.* Dec. 21, 1862, Reading; *o.* D. 1886, P. 1887, York. *S.* Delhi, 1889–91; Karnaul, 1892.

PERKINS, William H. *S.* Simla, 1842; *tr.* N.W.P.

‡**SANDFORD, Folliott,** B.A. St. John's Coll., Cam.; *b.* Aug. 3, 1859, Shrewsbury; *o.* D. 1887, P. 1888, Pet. *S.* Delhi, 1891–2. Died Nov. 22, 1892, at Delhi, of typhoid fever.

***SINGH, Yakub Kissen** (*tr.* N.W.P.) *S.* Goorgaon, 1875–9; Rhotuck, 1880–6; Kurnaul, 1887–92.

SKELTON, Thomas, M.A. and Fell. of Qu. Coll., Cam.; *b.* Feb. 1834; *o.* D. and P. 1858, Ely. *S.* Delhi, 1859–63; *tr.* Bengal

WHITLEY, Jabez Cornelius, M.A. Qu. Coll., Cam.; *b.* Jan. 20, 1837, London; *o.* D. 1860, Win. *S.* Karnaul, 1862–4, 1868–9 (Delhi, 1865–8); *tr.* Bengal

WILLIAMS, T. M.A. (*tr.* Bombay) *S.* Riwarri, 1883–92.

WINTER, Robert Reynolds, M.A. Mag. Hall, Ox.; *b.* July 20, 1836, Brighton; *o.* D. 1859 Lon., P. 1860 Calc. *S.* Delhi, 1860–91. Died Aug. 6, 1891, in Simla Hospital, of paralysis.

‡**WRIGHT, John William Thorpe,** M.A. Pem. Coll., Cam.; *o.* D. 1881, P. 1882, Lon. *S.* Delhi, 1883–92.

BURMA (1859–92)—39 Missionaries (11 Natives) and 15 Central Stations.

[*See* Chapter LXXXII., pp. 629–55.]

(Diocese of RANGOON, founded 1877.)

***ABISHAKANATHAN, Samuel** (a Tamil); *ed.* Sawyerpuram and Madras Colleges; *o.* D. 1878, P. 1883, Ran., being the first ordination of a native of India in Burma. *S.* Rangoon, 1878–89. *Res.*

BERRY, C. A. *S.* Moulmein &c., 1865 [p. 791]; *tr.* Bengal

CHARD, Charles Henry; *b.* Jan. 17, 1845, Wells, Som.; *ed.* S.A.C.; *o.* D. 1869, P. 1870, Calc. *S.* Rangoon, 1869–70; Thayet Myo, 1871–6; Mandalay, 1877–8. *Res.*

CLARKE, F. C. P. C.; *o.* D. 1892, Ran. *S.* Rangoon, 1892.

CLOUGH, John, M.A. B.N. Coll., Ox.; *b.* Nov. 29, 1835, Acomb; *o.* D. 1859, P. 1860, York. *S.* Akyab, 1880–1.

COCKEY, T. A., the first S.P.G. Missy. to Burma; *tr.* Ben. *S.* Moulmein, 1859–60; *tr.* N.W.P.

COLBECK, George Henry; *b.* July 19, 1860, Ellesmere Port; *o.* D. 1887, P. 1888, Ran. *S.* Mandalay, 1887–9. *Res.*

COLBECK, James Alfred; *b.* Feb. 11, 1851, Bebington; *ed.* S.A.C.; *o.* D. 1874, P. 1877, Calc. *S.* Rangoon, 1874–8; Mandalay, 1878–9; Moulmein, 1879–85; Mandalay, 1885–8. Died March 2, 1888, of fever contracted in visiting Madaya.

COLBECK, John Arthur; *b.* Nov. 29, 1856, Bebington; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Ran. *S.* Moulmein, 1881–91. *Res.* 1892.

ELLIS, Thomas; *ed.* S.A.C.; *o.* D. 1889, P. 1890, Ran. *S.* Rangoon, 1890–2.

EVANS, Robert William, D.D. Lamb. (*tr.* Bengal) *S.* Moulmein, 1865–8; *tr.* Bengal

FAIRCLOUGH, John; *b.* July 28, 1840, Kirkham; *ed.* S.A.C.; *o.* D. 1866 Bom., P. 1867 Calc. *S.* (1) Rangoon, 1866–7; (2) Moulmein, 1867–72; (1) R., 1873–4; Mandalay, 1875–7; (2) M., 1887; (1) R., 1877–89; (2) M., 1890–2.

HACKNEY, John; *b.* Jan. 1, 1861, Manchester; *ed.* S.A.C.; *o.* D. 1889, P. 1891, Ran. *S.* Tounghoo, 1889–92.

***ISAIAH** (a Tamil); *o.* D. 1891, Ran. *S.* Rangoon, 1891–2.

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‡ Members of the Cambridge Mission in connection with the S.P.G., but Mr. Haig to 1889 only.

JONES, Wordsworth Everard; *b.* May 23, 1856, London; *ed.* S.A.C.; *o.* D. 1879, P. 1881, Ran. *S.* Tounghoo, 1879–89. *Res.* ill.

KENNEY, H; *o.* D. 1892, Ran. *S.* Tounghoo, 1892.

***KRISTNA, John** (Kristnasawmy), a Tamil; *ed.* St. John's Coll., Ran.; *o.* D. 1879, P. 1881, Ran. *S.* Tounghoo, 1879–87; Thayet Myo, 1888–92

MARKS, John Ebenezer (Hon. D.D. Lambeth, 1879); *b.* June 4, 1832, London; *o.* D. 1863, P. 1866, Calc. *S.* (1) Moulmein, 1863–4; (2) Rangoon, 1863–9; (3) Mandalay, 1868–75; (2) R., 1875–92.

***MARTWAI** (a Karen); *o.* D. 1879, P. 1881, Ran. *S.* Tounghoo, 1879–92.

***MAUSAUPAU, J.** (a Karen); *ed.* Kemmendine Coll.; *o.* D. 1887, P. 1891, Ran. *S.* Tounghoo, 1887–92.

***MOCHEE** (a Karen); *o.* D. 1878, Ran. *S.* Tounghoo, 1878–9. Died July, 1879.

NICHOLS, Henry B. (*tr.* N. Brun.) *S.* Moulmein, 1864. Died Dec. 10, 1864, of brain fever.

NODDER, Joseph Henry Morton; *b.* Nov. 29, 1860, Sheffield; *ed.* S.A.C.; *o.* D. 1887, P. 1888, Ran. *S.* Poozondoung, 1887–9; Akyab, 1890–2.

***PELLAKO, Thomas** (a Karen); *o.* D. 1891, Ran. *S.* Tounghoo, 1891–2.

RICKARD, Thomas; *b.* Feb. 15, 1849, Buttevant, Ir.; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Ran. *S.* Rangoon, 1881–7; Poozoundoung, 1888–92.

SALMON, Alexander; *b.* May 25, 1859, Finborough Magna; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Ran. *S.* Tounghoo, 1884–92.

SHEARS, Augustus, M.A. St. John's Coll., Cam.; *b.* July 25, 1827, Merton; *o.* D. P. 1851, Pet. *S.* Moulmein, 1859–62. *Res.* ill.

***SHWAY, Beh** (a Karen). *S.* Tounghoo, 1885–6. Died 1886.

SHWAY, Nyo (a Karen); *o.* D. 1878, Ran. *S.* Tounghoo, 1878–92.

STOCKINGS, Henry Mark; *b.* June 29, 1865, Middleton (Cork); *ed.* S.A.C.; *o.* D. 1889, P. 1891, Ran. *S.* Mandalay, 1889; Tounghoo, 1889; Shweybo, 1890–2.

SULLIVAN, Leonard Leader, B.A. T.C.D.; *b.* Dec. 13, 1866, Gorton, Ir.; *o.* D. 1891, Ran. *S.* Mandalay, 1891–2.

SUTTON, Francis William, M.R.C.S.; *b.* Mar. 5, 1856, Reading; *o.* D. 1887, P. 1888, Ran. *S.* Shweybo, 1887–8; *tr.* Kaff.

***TARRIE** (a Karen); *o.* D. 1878, P. 1881, Ran. *S.* Tounghoo, 1878–92.

***TARRUAH** (a Karen); *o.* D. 1878, P. 1881, Ran. *S.* Tounghoo, 1878–92.

TREW, John, M.A., Dub. Univ.; *o.* D. 1862, P. 1863, Cork; *b.* Sept. 29, 1839, Hook, Sur. *S.* Mandalay, 1870; Rangoon, 1870–2; sick-leave, 1873–4. *Res.* ill.

***TSAN, Baw John** (a Burmese); *b.* April 7, 1861, Rangoon; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Ran. *S.* (1) Rangoon, 1884–90; Pyinmana, 1891; (1) R., 1891–2.

WARREN, Charles; *b.* June 25, 1837, Sutton Waldron; *ed.* S.A.C.; *o.* D. 1868, P. 1869, Calc. *S.* Rangoon, 1868–73; Tounghoo, 1873–5. Died June 3, 1875, from fever and an epileptic fit caused by overwork.

WHITEHEAD, George, B.A. Lon. Univ.; *b.* June 2, 1862, Lowgill (Lanc.); *o.* D. 1886 York, P. 1887 Man. *S.* Mandalay, 1888–92.

WINDLEY, Thomas Wilson, M.A. St. John's Coll., Cam.; *o.* D. 1873, P. 1874, Lon. *S.* Tounghoo, 1875–82. *Res.* ill.

CASHMERE (1866–7)—1 Missionary. [*See* Chapter LXXXIII., pp. 656–7.]

BRINCKMAN, Arthur; *ed.* Cudd. Coll.; (an ex-officer in the British Army;) *o.* D. 1863, P. 1864, Ox. *S.* Srinaggar, ¶ 1865–7. *Res.*

AJMERE AND RAJPUTANA (1881–92)—1 resident Missionary. [*See* Chapter LXXXIV., pp. 657–8.]

CHAND, Tara (*tr.* Delhi) *S.* Ajmere, 1886–92.

CEYLON (1840–92)—62 Missionaries (27 Natives) and 40 Central Stations.
[*See* Chapter LXXXVI., pp. 660–81.]

[Diocese of COLOMBO, founded 1845.]

***ALWIS, Cornelius (a Singhalese).** *S.* Colombo, 1849–54.

BACON, James. *S.* Colombo, 1868–77 (Master 1868–71 and Warden 1873–7, St. Thos.' Coll.). Died at sea of dropsy Sept. 11, 1877, on voyage to England on sick-leave.

BAILEY, J. Brooke H. *S.* Buona Vista, 1865.

BALY, J., B.A. Wor. Coll.; *b.* 1824, Warwick; *o.* D. 1847, P. 1848, Pet. *S.* Colombo (Warden St. Thos.' Coll.), 1854–9.

BAMFORTH, John, M.A. N.I.H. Ox.; *o.* D. 1853, P. 1855, Colom. *S.* Colombo, 1854–60; Buona Vista, 1860–3. *Res.* Died Aug. 5, 1893, in London.

BECKET, A. E. *S.* Negombo, 1887–92.

BURROWS, Montagu John, M.A. Keb. Coll., Ox.; *o.* D. 1878, P. 1880, St. A. *S.* Kolari, 1890; Kohilawatte, 1891–2.

***CHRISTIAN, Thomas (a Tamil);** *o.* D. 1861, P. 1863, Colom. *S.* Kurena, 1863–82.

CRAMPTON, E. *S.* Chilaw, 1866–7.

DART, John, D.C.L. St. Mary's Hall, Ox.; *o.* D. 1860, P. 1861, Colom. *S.* Colombo (Warden of St. Thos.' Coll.), 1860–3. *Res.*

***DAVID, Christian (a Tamil);** *o.* D. 1863, P. 1874. *S.* Kotahena, 1876–92.

***DAVID, John (a Tamil);** *o.* 1852, Colom. *S.* Colombo, 1852–4.

***DAVID, Solomon (a Tamil).** *S.* Colombo (Cottanchina or Kotahena), 1855–65.

DE HOEDT, C. W. *S.* Badulla, 1866–9.

***DE MEL, Cornelius (a Singhalese);** *ed.* St. Thos.' Coll., Colom.; *o.* D. 1870, P. 1886, Colom. S. (1) Maravila, 1873–5; Coralawella, 1876–7; Kurena, 1878–80; Dandegama, 1881; (1) M., 1882–3.

***DE MEL, F. (a Singhalese);** *o.* D. 1852, P. 1863, Colom. *S.* Pantura, or Panadure, 1853–82.

***DE SILVA, Johannes (a Singhalese);** *o.* D. 1855, P. 1863, Colom. *S.* Colombo (Mutwall or Modera), 1855–85; (Kotahena), 1886, 1886–8; Matara, 1880; Moratua, ¶ 1889; Horetuduwa, ¶ 1890–2.

***DE SILVA, M.;** *ed.* St. Thos.' Coll., Colom.; *o.* D. 1889, Colom. *S.* Galkisse, 1890–1.

***DEWASAGAYAM, Christian (a Tamil);** *o.* 1852, Colom. *S.* Colombo, 1853–76. Died March, 1876.

DE WINTON, Frederic Henry, M.A. Ball. Coll., Ox.; *o.* D. 1876, P. 1877, Ox. *S.* Matara, 1884; Kalutara, 1886–91.

***DIAS, Abraham (an ex-Singhalese Magistrate);** *ed.* Bp.'s Coll., Howrah; *o.* D. 1858, P. 1860, Colom. *S.* Badulla, 1860–1; Matura, 1862–78; Negombo, 1884; Kurena, 1885.

***EDERESINGHE, F. D. (a Singhalese);** *ed.* St. Thos.' Coll., Colom. *S.* Tangalle, 1864–5, 1870, 1878–80; Buona Vista, 1867, 1869; Matara, 1868, 1871–7, 1885–92; (Matale, 1881–3; Kotahena, 1884).

EDWARDS, Robert; *o.* 1852, Colom. *S.* Manaar, 1852–79.

ELLIS, William; *b.* 1829, Gateshead; *o.* D. 1858, P. 1860, Colom. *S.* Colombo (St. Thos.' College), 1861–7.

FALKNER, J. F. *S.* Colombo (St. Thos.' Coll.), 1873–80.

***GASPERAN (or GASPERSON), S. (a Tamil).** *S.* Putlam, 1859–64; Calpentyn, or Kalpitiya, 1868–70.

GETHEN, Percy, M.A. New Coll., Ox.; *o.* D. 1886, P. 1887, Ches. *S.* Colombo (St. Thos.' Coll.), 1888–92.

***GOMES, George Henry (a Singhalese who could preach in four languages);** *ed.* St. Thos.' Coll., Colom.; *o.* D. 1863, P. 1865, Colom. *S.* Candy, or Kandy, 1865–70; Badulla, 1871–80. *Res.*; died at Jaffna, Aug. 22, 1889, of blood-poisoning.

***HANNAH, John (a Tamil).** *S.* Batticaloa, 1855–64; Colombo (Cottanchina or Kotahena), 1865; died 1865.

HENLEY, William; *o.* D. 1882, P. 1884, Colom. *S.* Pandura, 1884–5; Galkisse, 1890–2.

***HERAT, William (a Singhalese);** *o.* D. 1864, P. 1871, Colom. *S.* Matale, 1868–78.

***JAYASEKERE, Arnold Bartholomew Wickramasinhe (a Singhalese);** *o.* D. 1885, Colom. *S.* Colombo (Mutwal), 1890–1.

***JAYASEKERE, Charles Adrian Wickramasinhe (a Singhalese);** *o.* D. 1885, Colom. *S.* Matara, 1886–90; Tangalle, 1891–2.

KELLY, William Frederick; *ed.* Battersea Tr. Coll.; *o.* D. 1858, P. 1860, Colom. *S.* North Eliya, 1866–7; Newera Ellia, 1868–70; Colombo (¶ Dioc. Sec.), 1877–9.

LABROOY, Edward Christopher; *ed.* Bp.'s Coll., Howrah; *o.* D. 1847, P. 1863, Colom. *S.* Koorene, 1847–8; Kandy, 1849–61; Batticaloa, 1881.

LOVEKIN, Alfred Peter (ex-Missy., Madras [p. 913]). *S.* Newera Ellia, 1861–4.

LYLE, J. S. *S.* Matara, 1882–3.

MARKS, Philip; *o.* D. 1866, P. 1868, Colom. *S.* Buona Vista, 1866–89; Trincomalee, 1890–2.

MATTHEW, [Ven.] Walter Edmund, M.A. St. John's Coll., Ox.; *o.* D. 1871, P. 1872, Lon.; Ardn. of Colombo 1875–89. *S.* Galkisse, 1886. Died in Ceylon Feb. 1889, of fever and blood-poisoning.

***MENDIS, Abraham (a Singhalese);** *o.* D. 1857, P. 1863, Colom. *S.* Morotto, 1857–60, 1865; Moratuwa, 1867–9.

***MENDIS, Francis (a Singhalese);** *o.* D. 1877, Colom. *S.* Matara, 1879–83; Matale, 1884–90; Buona Vista, 1891–2.

MILLER, [Ven.] Edward Francis, M.A. St. John's Coll., Cam.; *o.* D. 1872, P. 1873, Glos. *S.* Colombo (Warden St. Thos.' Coll. 1878–91; Ardn. of Colombo 1889–91). *Res.*

MOOYAART, [Ven.] Edward, M.A. Tr. Coll., Cam. (the first S.P.G. Missy. to Ceylon); *b.* Ceylon; *o.* D. 1840, P. 1843, Madr. *S.* Colombo, 1840–1; Matura, 1841–6; Caltura, 1847–8; Newera Ellia, 1855–8. *Res.*; became Ardn. of Colombo 1864. Died 1875 in England.

MORTIMER, Thomas; *ed.* C.M.S. Coll., Isl.; *o.* D. 1864, P. 1865, Colom. *S.* Calpentyn, 1865–7; Putlam, 1868–80; Manaar, 1881–3.

NICHOLAS, Samuel; *ed.* Bp.'s Coll., Howrah; *o.* 1846, Colom. *S.* Calpentyn or Kalpitiya, Putlam, &c., 1846–54; Batticaloa, 1855–65.

***ONDAATJEE, Simon Dedrick Jurgen (a Tamil);** *ed.* Bp.'s Coll., Howrah; *o.* D. 1843, Madr. *S.* Caltura, 1842; Kalpitiya, 1842–5; Matura, 1846–61; Colombo (Cottanchina or Kotahena), 1866–7, 1880; Chilaw, 1878.

PARGITER, Robert; *o.* D. 1846, P. 1847, Colom. *S.* Newera Ellia, 1847.

***PETER, John** (a Tamil); *o.* D. 1872, P. 1874, Colom. *S.* Chilaw, 1880–3.

PHILLIPS, R. *S.* Colombo, 1856–8; Newera Ellia, 1859–61.

PINCHIN, George Henry; *b.* Oct. 27, 1851, Wooburn; *ed.* S.A.C.; *o.* D. 1883 Tas. (at S.A.C.), P. 1885 Colom. *S.* Badulla, 1883–8. *Res.* ill; *tr.* Europe

***RATHNA, George Adam** (a Singhalese); son of a converted Buddhist priest; *ed.* in England, and at St. Thos.' Coll., Colom.; *o.* 1857, Colom. *S.* Badulla, 1857–9; Milagraya, 1860–1. *Res.*

READ, Philip, B.A. Lin. Coll., Ox.; *b.* Mar. 4, 1850, Hyde Ches.; *o.* D. 1873 Sal., P. 1874, Bar. *S.* Colombo (Warden St. Thos.' Coll.), 1891–2.

RICHARDS, T. P., B.A. *S.* Colombo (Coll.), 1887. *Res.*

SCHRODER, G. J. *S.* Newera Ellia, 1853–4.

***SENANAYAKA, Cornelius** (a Singhalese); *o.* D. 1846, P. 1850. *S.* Galkisse, 1861–85. Died.

SEPION, —, *S.* Putlam, 1865.

***SOMANADER, Daniel** (a Tamil). *S.* Batticaloa, 1865–80.

THURSTAN, Joseph; *o.* D. 1847, P. 1850, Colom. *S.* Mahara &c., 1847; Newera Ellia, 1848–9; Colombo, Milagraya, &c., 1849–61. *Res.*

***VETHECAN, Arumanayagam** (a Tamil); *b.* May 18, 1832; *ed.* under L.M.S. in India and at St. Thos.' Coll., Colom.; *o.* D. 1866, Colom. *S.* Kalpitiya, 1866–7; Chilaw, 1868–76; Colombo (Kayman's Gate), 1876–82, 1891–2; Batticaloa, 1883–90. Died April 18, 1892.

VON DADELSZEN, H. H. (*tr.* Cape) *S.* Newera Ellia, 1842–7 [pp. 661, 678–9]. *Res.*; died in Ceylon Aug. 1852, of dysentery and brain fever.

***WIKKRAMANAYAKE, Henry** (a Singhalese); *o.* D. 1865, P. 1871, Colom. *S.* Kollupitiya, 1876–83; Horetuduwa, 1884–9; Milagraya, 1891–2.

WISE, [Ven.] **John,** B.A., Clare Hall, Cam.; *o.* D. 1846, P. 1847, Roch.; (Ardn. of Colombo 1862). *S.* Newera Ellia, 1849–52; Kandy, 1862–3. *Res.* ill.

BORNEO (with *Labuan*) (1848–92)—31 Missionaries (3 Natives) and 16 Central Stations. [*See* Chapter LXXXVII., pp. 682–95.]

(Diocese of LABUAN AND SARAWAK, founded 1855, now "SINGAPORE, LABUAN AND SARAWAK.")

ABE, Frederic William; *b.* Feb. 18, 1829, Offenbach; *ed.* (a Lutheran) Friedbegg Coll. *S.* ? 1862–3; Quop, 1864–71; and Murdang, 1866–71; (on leave 1872–3;) Kuching, 1874–6. Died June 11, 1876.

***AH, Luk Chung** (the first Chinese baptized in Sarawak Mission); *o.* D. 1874, Lab. *S.* Quop &c., 1874–92.

BUBB, Charles Spencer; *b.* Aug. 30, 1845, Cheltenham; *o.* D. 1868 O.F.S., P. 1873 Lab. *S.* Banting, 1871–4.

BYWATER, Maurice James; *b.* April 24, 1854, Caerows, Mon.; *ed.* S.A.C.; *o.* D. 1882, P. 1883, Sing. *S.* Krian, 1882–5; *tr.* Bahamas

CHALMERS, William; *ed.* St. Andrews Univ. and S.A.C.; *o.* D. 1858, P. 1859, Lab. *S.* Upper Sarawak (Quop &c.), 1858–61; *tr.* Aust.

CHAMBERS, [Rt. Rev.] **Walter;** *o.* D. 1849, P. 1850, Lic.; Archdn. of Sarawak, 1868; *cons.* second Bp. of Labuan and Sarawak 1869. *S.* (1) Sarawak, 1851; Banting, 1851–68; (1) S., 1869–77. Pensioned 1879, died Dec. 21, 1893, in London.

CROSSLAND, William; *b.* July 22, 1831, Leeds; *d.* S.A.C.; *o.* D. 1862, P. 1864, Lab. *S.* Undop, 862–75. Sick-leave, 1876.

ELTON, William Henry, B.A. K.C.L.; *b.* 1845, Worcester; *o.* D. 1870, P. 1871, Lon. *S.* Sandakan, North Borneo, 1889–92.

FOWLER, Charles William; *b.* Feb. 2, 1859, Hunsdon; *ed.* S.A.C.; *o.* D. 1882, P. 1883, Sing. *S.* Quop, 1882–92.

GLOVER, James; *ed.* S.A.C.; *o.* D. 1858, P. 1859, Lab. *S.* Banting, 1858–60. *Res.* ill; *tr.* Vict.

GOMES, Edwin Herbert; *ed.* St. John's Coll., Cam.; *o.* 1887, Sing. *S.* Lundu, 1887–8; Krian, 1887–92.

***GOMES, William Henry,** B.D. Lambeth, 1878 (a Singhalese); *ed.* Bp.'s Coll., Howrah; *o.* D. 1850 Calc., P. 1856 Lab. *S.* Lundu, 1853–68. *Res.* and to Ceylon, and *tr.* Straits.

GRAYLING, James; *b.* 1816, Speldwich, Kent; *ed.* St. Bees Coll. *S.* Sarawak, 1855–6. *Res.* ill.

HACKET, W.; *ed.* S.A.C.; *o.* D. 1858, P. 1859, Lab. *S.* Sarawak, 1858–60. *Res.*

HAWKINS, Charles W.; *b.* 1835, Oxford; *o.* D. 1865, P. 1866, Lab. *S.* Murdang, 1865; Sarawak, 1866–70. *Res.* ill; *tr.* Aust.

HOLLAND, John; *b.* Feb. 9, 1851, Worsley; *ed.* S.A.C.; *o.* D. 1877, P. 1878, Lab. *S.* Banting, 1877–8. *Res.* ill.

HORSBURGH, Andrew, M.A. St. And. Univ.; *o.* D. 1848, P. 1851. *S.* Sarawak, 1852–4; Banting, 1855–6. *Res.* ill.

HOSE, [Rt. Rev.] **George Frederick,** D.D. St. John's Coll., Cam.; *o.* D. 1861, P. 1862, Ely; *cons.* Ascension Day, 1881, in Lambeth Palace Chapel, third Bp. of Labuan &c., under title of Bp. of "Singapore, Labuan, and Sarawak." *S.* Sarawak, 1881–92.

HOWELL, William; *b.* 1856, Labuan; *ed.* S.A.C.; *o.* D. 1882, P. 1883, Sing. *S.* Undop, 1882–92.

KEMP, John, M.A. Lin. Coll., Ox.; *b.* Jan. 19, 1844, Alnwick; *o.* D. 1867, P. 1868, Dub. *S.* Sarawak, 1870–1. *Res.* ill.

***KHOON, Foon Ngyen** (a Chinese); *o.* D. 1865, Lab. *S.* Sarawak, 1865–81. *Res.* and to China.

KOCH, Charles Alexander; *ed.* Bp.'s Coll., Howrah; *o.* D. 1856, P. 1858, Lab. *S.* (1) Sarawak, 1856–7; Lundu, 1858; Banting, 1858–9; (1) S., 1860–3. *Res.* ill 1864.

LEGGATT, Frederick William; *b.* June 22, 1861, Aldershot; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Sing. *S.* Kuching, 1885–6; Skerang and Banting, 1887–92.

McDOUGALL, [Rt. Rev.] Francis Thomas, M.A.

Mag. Hall, Ox., D.C.L. Ox., and F.R.C.S.; first S.P.G. Missy. to Borneo; *b.* June 30, 1817, Sydenham; *o.* D. 1845, P. 1846, Nor. First Bp. of Labuan and Sarawak; first Anglican Bp. cons. out of England; *cons.* Bp. of Labuan Oct. 18, 1855, in Calcutta Cath. (aptd. Bp. of Sarawak by the Rajah of Sarawak 1855). *S.* Sarawak, 1848-68. *Res.* ill; died Nov. 16, 1886, at Winchester.

MESNEY, [Ven.] William Ransome; *b.* June 30, 1839, Ryburgh; *ed.* S.A.C.; *o.* D. 1862, P. 1864, Lab.; Ardn. of Sarawak, 1882. *S.* ? 1862-3; Banting, 1864-75; Kuching, 1876-92.

NICHOLLS, F. W.; *o.* D. Sing., 1892. *S.* Kuching, 1892.

PERHAM, [Ven.] John; *b.* April 4, 1844, Combe St. N., Som.; *ed.* S.A.C.; *o.* D. 1867, P. 1870, Lab. *S.* Banting, 1868-70, 1884-9; (Krian, 1870-83). (*Tr.* The Straits [*see* below.])

RICHARDS, Richard; *b.* Jan. 18, 1866, Cornwall; *ed.* Warm. Coll.; *o.* D. 1892, Sing. *S.* Kudat, 1892.

RICHARDSON, John; *b.* July 22, 1837, Lincoln, *ed.* St. Mark's Coll., Chel.; *o.* D. 1865, P. 1869, Lab. *S.* Sedumak, 1865-8. *Res.* ill.

SHEPHERD, E. B.; *o.* D. 1874, Lab. *S.* Bukar &c., 1873-81. Died April 2, 1881, at Sarawak, of "effusion on the brain."

ZEHNDER, John Lewis; *b.* Sept. 29, 1827, Stallikon, Switz.; *ed.* (Lutheran) Zurich Univ. &c.; *o.* D. 1862, P. 1864. *S.* Quop and Murdang, 1862-5; Lundu, 1866-92.

THE STRAITS SETTLEMENTS (1861-92)—10 Missionaries (2 Natives) and 9 Central Stations. [*See* Chapter LXXVII., pp. 695-703.]

(These Settlements form a part of the Diocese of SINGAPORE &c., pp. 695-703.)

***BALAVENDRUM, Royappen** (a Tamil); *ed.* S.P.G. Coll., Madras; *o.* D. 1877, Lab. *S.* Penang, 1880-92.

COURTNEY, Henry McDougall, M.A. Pem. Coll., Ox. (a nephew of Bp. McDougall); *b.* May 23, 1852, Stormanstown; *o.* D. 1877, P. 1878, Ox. *S.* Province Wellesley (Bukit Tengah, &c.), 1879-88. Died July 30, 1888, from abscess on liver.

***GOMES, William H.**, B.D. Lamb. (*tr.* Bor.) *S.* Singapore, 1872-92.

HAINES, Francis William, M.A. Jes. Coll., Ox.; *b.* June 21, 1859, Oxford; *o.* D. 1887, P. 1888, Glos. *S.* Selangor, 1890-2.

HENHAM, H. C. (*tr.* Bombay) *S.* Prov. Wellesley (Bukit Tengah &c.), 1892.

HORSFALL, William; *b.* Nov. 5, 1862, Masham; *ed.* St. Bees Coll.; *o.* D. 1886, P. 1887, Car. *S.* Province Wellesley (Bukit Tengah &c.), 1891; *tr.* Perth

MARKHAM, Arthur, M.A. Mag. Coll., Cam.; *b.* Dec. 10, 1849, Walpole, Norf; *o.* D. 1877, P. 1878, Lic. *S.* Perak (Thaipeng &c.), 1884-7. *Res.*; *tr.* Europe

PERHAM, [Ven.] John (*tr.* Bor.) *S.* Singapore, ¶ 1890-2; (became Ardn. of Singapore, 1891).

PYEMONT-PYEMONT, Francis Samuel, B.A. Dur. Univ.; *b.* Nov. 23, 1845, Selby; *o.* D. 1870 Lin., P. 1872 Pet. *S.* Perak, 1891-2.

VENN, Edward S., B.A. Wad. Coll., Ox.; the 1st S.P.G. Missy. to the Straits Settlements. *S.* Singapore, 1861-6. Died Sept. 19, 1866.

CHINA (1863-4, 1874-92)—12 Missionaries (1 Native) and 5 Central Stations. [*See* Chapter LXXXVIII., pp. 703-12.]

(Diocese of NORTH CHINA, founded 1880.)

(The Society has no Missions in the Dioceses of VICTORIA (founded 1849) or MID CHINA (f. 1872).)

BRERETON, William; *ed.* C.M.S. Coll., Isl.; *o.* D. 1875 Lon., P. 1876 N. China. *S.* Peking, 1880-9; Tientsin, 1890-2.

GREENWOOD, Miles, B.A. St. Ca. Coll., Cam.; *b.* Feb. 19, 1838, Burnley; *o.* D. 1868, P. 1869, Ely. *S.* Chefoo &c., 1874-92.

GROVES, William Leach, M.A. Pem. Coll., Cam. *S.* Chefoo, 1881.

ILIFF, Geoffrey Durnford; *ed.* S.A.C.; *o.* D. 1891, N. China. *S.* Tai-an Fu, 1892.

***LAN, Chang Ching**, the 1st Chinese Deacon in the Anglican Communion in the Diocese of N. China; *o.* 1888, N. China. *S.* Peking, 1888-93. Died May 28, 1893, at Chefoo.

MICHELL, [Ven.] Francis Rodon, the 1st ordained S.P.G. Missy. to China; *b.* Aug. 6, 1839, Ilfracombe; *ed.* S.A.C.; *o.* D. 1862 Ox., P. 1866 Calc. *S.* Peking, 1863-4. *Res.*; became Ardn. of Calcutta 1889.

NORMAN, H. V.; *o.* D. 1892, N. Chi. *S.* Peking, 1892.

NORRIS, Francis Lushington, M.A. Trin. Coll., Cam.; *o.* D. 1887, P. 1888, Glos. *S.* Peking, 1890-2.

SCOTT, [Rt. Rev.] Charles Perry, M.A. Jesus Coll., Cam.; *b.* June 27, 1847, Kingston-on-Hull; *o.* D. 1870, P. 1871, Lon. *S.* Chefoo, 1874-80; *cons.* 1st Bishop of North China Oct. 28, 1880, in St. Paul's Cath.

SMITH, F. J. J. (*tr.* N.F.L. [p. 859]). *S.* Chefoo, 1884-6. *Res.* ill.

THOMPSON, Walter Henry; *b.* July 27, 1864, Fordingbridge; *ed.* S.A.C.; *o.* D. 1890, P. 1891, N. China. *S.* Peking, 1890-2.

WILLIAMS, William John (*tr.* S. Af.) *S.* Chefoo, 1887-9; *tr.* Canada

COREA (1890–2)—6 Missionaries and 2 Central Stations.

[*See* Chapter LXXXIX., pp. 712–15.]

(Diocese of COREA, founded 1889.)

CORFE, [Rt. Rev.] Charles John, D.D. All Souls' Coll., Ox.; *o.* D. 1866 Glos., P. 1867 Her.; first Anglican Bp. Corea; *cons.* Nov. 1, 1889, in West. Abbey. *S.* Chemulpo, 1890–2.

DAVIES, Maurice Wilton; *b.* Sept. 8, 1868, Weston-s.-M.; *ed.* Warm. Coll.; *o.* D. 1892, Corea. *S.* Chemulpo, 1892.

POWNALL, Joseph Henry; *b.* Jan. 23, 1865, Leicester; *ed.* Dorchester Coll.; *o.* D. 1890 Ox., P. 1892 Corea. *S.* Soul, 1891–2 (and *see* below).

SMALL, R., M.A. (*tr.* B. Col.) *S.* Soul, 1890–1; *tr.* B. Col.

TROLLOPE, Mark Napier, M.A. New Coll. Ox.; *b.* Mar. 28, 1862, London; *o.* D. 1887, P. 1888, Nor. *S.* Soul.

WARNER, Leonard Ottley; *b.* Mar. 7, 1867, Snitterby; *ed.* S.A.C.; *o.* D. 1890 Lin., P. 1892 Corea. *S.* Soul, 1890–2.

MANCHURIA (1892–3)—2 Missionaries and 1 Central Station (under charge of Bishop of Corea). [*See* Chapter XC., p. 716.]

CORFE, Rt. Rev. C. J. (*tr.* Corea above), *S.* Niu Ch'wang 1892.

POWNALL, J. H. (*tr.* Corea above), *S.* Niu Ch'wang 1892–3. Invalided to England in 1893, and died July 14, 1894, at Leicester.

JAPAN (1873–92)—19 Missionaries (6 Natives) and 4 Central Stations.

[*See* Chapter XCI., pp. 717–27.]

(Diocese of JAPAN, founded 1883.)

BICKERSTETH, [Rt. Rev.] Edward, D.D. (*tr.* Delhi) second English Bp. in Japan; *cons.* on Feast of the Purification 1886 in St. Paul's Cath. *S.* Tokio, 1886–92.

CHOLMONDELEY, Lionel Berners, B.A. Or. Coll., Ox.; *b.* Dec. 11, 1858, Adlestrop; *o.* D. 1884, P. 1885, Tru. *S.* Tokio, 1887–91.

FOSS, Hugh James, M.A. Ch. Coll., Cam.; *b.* June 25, 1848, Lower Hardres, Kent; *o.* D. 1872, P. 1873, Ches. *S.* Kobe, 1876–92.

FREESE, Frederick Edmeston, M.A. Tr. Coll., Ox.; *b.* July 11, 1863, Milton, Kent; *o.* D. 1886, P. 1887, Ex. *S.* Tokio, 1889–91; Yokohama, 1892.

GARDNER, Charles Graham, B.A. Ox.; *b.* Jan. 30, 1863, London; *o.* D. 1886 Ex., P. 1891 Jap. *S.* Kobe, 1887; Tokio, 1887–8.

HOPPER, Edmund Carles, M.A. St. John's Coll., Cam.; *b.* June 23, 1856, Starston Nfk.; *o.* D. 1879, P. 1880, Ely. *S.* Kobe, 1880–2; Tokio, 1883–7; *Res.*

***IDA, Abel Eigiro;** *ed.* St. Andrew's Coll., Tokio; *o.* D. 1889, Jap. *S.* Tokio, 1889–92.

***IMAI, John Toshimichi;** *ed.* St. Andrew's Coll., Tokio; *o.* D. 1888, P. 1889, Jap. (the first native Priest of the Church of England Missions in Japan). *S.* Tokio, 1888–92.

LLOYD, Arthur, M.A., Fell. and Dean of Peterh., Cam.; *b.* Ap. 10, 1852, Simla; *o.* D. 1875, P. 1876, Ches. *S.* Tokio, 1884–90. *Res.*

***MIDZUNO, James Isaac;** *ed.* St. Andrew's Coll., Tokio; *o.* D. 1890, Jap. *S.* Kobe &c., 1890–2.

MORRIS, Harold Safford, B.A. St. Ca. Coll., Cam.; *b.* Jan. 3, 1869, Ely; *o.* D. 1892, Ex. *S.* Kobe, 1892.

PLUMMER, Francis Bowes, B.A. Tr. Coll., Ox.; *o.* D. 1874, P. 1875, Ches. *S.* Kobe, 1876–8. *Res.* ill.

POOLE, [Rt. Rev.] Arthur William, D.D. Wor. Coll., Ox. (ex-Missy. of C.M.S. in India); *o.* D. 1876, P. 1877, Ox.; first English Bp. Japan; *cons.* St. Luke's Day 1883 in Lamb. Pal. Chap. *S.* Kobe, 1883–4. Invalided 1884, and died at Shrewsbury, Eng., July 14, 1885.

SHAW, [Ven.] Alexander Croft, M.A. T.C.Tor. (one of the first two S.P.G. Missies. in Japan); *b.* Feb. 5, 1846, Toronto; *o.* D. 1869, P. 1870, Tor.

(Archdn. of N. Japan, 1889). *S.* Tokio, 1873-92.

***SHIMADA, Andrew O.**; *ed.* St. Andr. Coll., Tokio; *o.* D. 1889, Jap. *S.* Tokio, 1889-92.

WALLER, John Gage; *ed.* T.C.T.; (the first foreign Missy. of the Canadian Church in direct communication with the S.P.G.;) *o.* D. 1889, Tor. *S.* Fukushima, 1890-2.

WRIGHT, William Ball, M.A. T.C.D. (one of the first two S.P.G. Missies. to Japan); *b.* Oct. 5, 1843, Foulksrath Castle, Ir.; *o.* D. 1866, P. 1867, York. *S.* Tokio, 1873-82. *Res.*

***YOSHIZAWA, Christopher N.**; *ed.* St. Andr. Coll., Tokio; *o.* D. 1889, Jap. *S.* Tokio, 1889-92.

***YAMAGATA, Yoneji** (the first Native Deacon of English Missions in Japan); *ed.* St. Andr. Coll., Tokio; *o.* D. 1885 by Bp. Williams P. 1890 Jap. *S.* Tokio, 1885-92.

WESTERN ASIA (1842-4, 1854-6, 1876-88) -10 Missionaries and 4 Central Stations. [*See* Chapter XCII., pp. 728-9.]

BADGER, George Percy (D.C.L. by Arbp. Can. and Royal Letters Patent, 1873); *ed.* C.M.S. Coll., Isl.; *o.* D. 1841 Lon., P. 1842 Sal. *S.* Mount Lebanon, Mosul, 1842-4.

FREEMAN, Robert; *b.* 1817; *ed.* Ch. Ch. Coll., Cam. *S.* Scutari, 1854-5. Died Aug. 19, 1855, at sea on way to England.

HADOW, Charles Edward, M.A. Tr. Coll. Ox.; *o.* P. 1853, Can. *S.* Scutari, 1854-6.

HOBSON, William Francis, M.A. St. Cath. Hall, Cam.; *b.* 1820; *o.* D. 1848, P. 1849, Wor. *S.* Scutari, 1854-6.

LEE, Richard. *S.* Scutari, 1855. Died Oct. 14, 1855, of heart-disease and dysentery a fortnight after arrival.

PROCTOR, George; *b.* 1820; *ed.* Ball. Coll., Ox.; *o.* D. 1850, P. 1851, Ox. *S.* Scutari, 1854-5. Died Mar. 10, 1855, of camp fever.

SMITH, Joseph Barnard, M.A. Clare Coll., Cam.; *o.* D. 1850, P. 1851, Nor. *S.* Smyrna, 1886-8.

SPENCER, Josiah, B.A. Cor. Ch. Coll., Cam.; *b.* Dec. 9, 1841, Norwich; *o.* D. 1864, P. 1865, Roc. *S.* Nicosia and Larnaca (Cyprus), 1879-80.

WAKEFORD, Robert, B.A. T.C.D.; *o.* D. 1882, P. 1884, Ex. *S.* Smyrna, 1887-8.

WHYATT, William, B.A. Dur. Univ.; *b.* 1825. *S.* Scutari, 1854-5. Died Feb. 23, 1855, at Balaclava, of camp fever.

VI. EUROPE (1702-4, and 1854-92).
114 Missionaries (Chaplains) and 231 Central Stations.
[*See* Chapter XCIII., pp. 735-42].

(Diocese of GIBRALTAR, founded 1842; the Chaplaincies in Northern and Central Europe are under the jurisdiction of the Bishop of London.)

ACLAND-TROYTE, Reginald Henry Dyke, M.A. Tr. Coll., Ox.; *o.* D. 1874, P. 1875, Bath. *S.* Pau, 1885-92.

BANNER, George John, M.A. B.N.C., Ox.; *o.* D. 1847, P. 1848, Ches. *S.* Freiburg, in Breisgau, 1886-90.

BECKETT, C., M.D. St. And. Univ.; *o.* D. 1872, P. 1873, Ex. *S.* Saxe-Weimar, 1885.

BELL, W. C. *S.* Aix-la-Chapelle, 1887.

BELSON, William Eveleigh, M.A. (*tr.* Cape) *S.* Buda-Pesth, 1890-2.

BLACK, C. T. *S.* Darmstadt, 1867.

BLUNDELL, Augustus Rickards, B.A. Qu. Coll., Ox.; *o.* D. 1862, P. 1864, Bath. *S.* Odessa, 1864-5.

BOWDEN, John. *S.* Crimea, 1855-6.

BOYS, Herbert Arnold, M.A. Em. Coll., Cam.; *o.* D. 1869, P. 1870, Pet. *S.* Patras, 1872-4.

BRIDGER, John (*tr.* Honolulu) *S.* Liverpool (Emigrants' Chaplain 1878-81 and Diocn. Org. Secry.), 1880-6. *Res.*

BROOKS, Henry Samuel, M.A. Wor. Coll., Ox.; *o.* D. 1870, P. 1871, Roc. *S.* Marseilles, 1875.

CALVERT, Charles George, B.A.; *o.* D. 1857, P. 1859, Ely. *S.* Ghent, 1892.

CHESSHIRE, Howard Smith, M.A. Wor. Coll., Ox.; *o.* D. 1882, P. 1883, Lon. *S.* Havre, 1887-92.

COCKBURN, —., D.D.; the 1st Missy. (Chaplain) of the Society in Europe. *S.* Amsterdam, 1702-4.

COCKSHOTT, W. E., M.A. *S.* Athens, 1887.

COEN, John Creagh, D.D. T.C.D. and M.A. Ball. Coll., Ox.; *o.* D. 1869 Her., P. 1870 Ox. *S.* St Jean de Luz, 1885-8; Karlsruhe, 1889-90.

CONEY, Thomas, M.A. *S.* Crimea, 1855–6.
COOPER, J. E. *S.* Weimar, 1886–7. *Res.*

COOPER, T. J., B.D. *S.* St. Jean de Luz, 1889–92.

COTTON, J. S. *S.* St. Malo, 1887.

CRAVEN, Charles Audley Assheton. *S.* Crimea, 1855–6.
CROOKE, Milward. *S.* Crimea, 1855–6.
CROWDER, J. H., M.A. Merton Coll., Ox. *S.* Rome, 1866–9.

CUNNINGHAM, Thomas Scudamore; *ed.* St. Bees Coll.; *o.* D. 1877, P. 1878, Ox. *S.* Ghent, 1890–2.

CURTIS, Charles George, M.A. Mer. Coll., Ox.; *o.* D. 1845, P. 1846, Lon. *S.* Constantinople, 1856–92 [pp. 736–8].

DUNN, John, D.C.L. Univ. Coll., Dur.; *o.* D. 1888, P. 1889, Her. *S.* St. Malo and Parame, 1892.

DURRAD, Bertram George, M.A. Jesus Coll., Cam.; *o.* D. 1882, P. 1883, Lich. *S.* Rummelsberg, 1888.

DYCE, Alexander Frederick, M.A. Trin. Coll., Cam.; *o.* D. 1867, P. 1868, Man. *S.* St. Raphael, Valescure, Boulerie, 1886–92.

EADE, Edward; *b.* 1823; *ed.* Ball Coll., Ox.; *o.* 1848, Lon. *S.* Crimea, 1854–6.

EARNSHAW, J. (*tr.* India) *S.* Liverpool (Emigrants' Chaplain), 1866–7. *Res.*

EAST, Sydney. *S.* Crimea, 1855–6.

***EFFENDI, Mahmoud** (a Turk, ex-Major in Turkish Army); *b.* 1827, Jihan-Ghir, Pera; *ed.* S.A.C.; *o.* D. 1862, Gib. *S.* Constantinople, 1862–5. Died 1865 of cholera.
***EFFENDI, Selim.** *See* Williams, Edward.
EGREMONT, Herbert Edward, B.A. Univ. Coll., Dur.; *o.* D. 1876, P. 1877, Rip. *S.* Rummelsberg, 1887.
ELLIOT, F. R., M.A. *S.* Athens, 1889–92.

ELLIOTT, E., B.C.L. *S.* St. Malo and Parame, 1891.

ESCREET, John, M.A. Wor. Coll., Ox.; *b.* 1825, London; *o.* D. 1848, P. 1849, Win. *S.* Crimea, 1855.

EVELYN, Edmund Boscawen. *S.* Crimea, 1855–6.

EWALD, William Harris; *b.* Dec. 30, 1839, Leghorn; *o.* D. 1863, P. 1864, Ely. *S.* Ortakeui, 1864–6, and Danubian Provinces, Galatz, Sulina and Kustendje, &c., 1866; Warsaw &c., 1874.

FLETCHER, H. W. O., M.A. *S.* Ostende, 1885–6.
FLEX, Oscar (*tr.* Trinidad) *S.* Gotha, 1886–90 (with Eisnach 1890); Karlsruhe, 1891–2.

FORD, Edward Whitmore, M.A. Trin. Coll., Cam.; *o.* D. 1875 Can., P. 1878 Car. *S.* Odessa, 1885–92.

FORLONG, Robert Rochfort, M.A. T.C.D.; *o.* D. 1880, P. 1881, B. and W. *S.* Weimar, 1887.

FREETH, Thomas Jacob, LL.D.; *b.* 1828, London; *ed.* Ch. Ch. Coll., Cam., and Univ. Coll., Lon. *S.* Crimea, 1854–6.

FRY, James Henry, M.A. T.C.D.; *o.* D. 1869, P. 1870. Roc. *S.* Boulogne-sur-Mer, 1887–92.

GIBSON, George, M.A. Trin. Coll., Cam.; *o.* D. 1859, P. 1860, Lic. *S.* Dieppe, 1887–92.

HAKE, Robert, M.A. St. Edm. Hall, Ox.; *o.* D. 1847, P. 1848, Ox. *S.* Buda-Pesth, 1888–9.

HALL, B. *S.* Karlsruhe, 1887.

HARDINGE, John Bayley, B.A. S.S. Coll., Cam.; *o.* D. 1877, P. 1878, Win. *S.* Karlsruhe, 1885; Leipzig, 1886–92.

HARRIS, Croasdaile Edward; *ed.* K.C.L.; *o.* D. 1885, P. 1886, Glos. *S.* Weimar, 1889–92.

HARRISON, James, M.A. Magd. Hall, Ox.; *o.* D. 1859, P. 1860, Ox. *S.* Spa, 1885–92.

HAWKINS, J. B. *S.* Marseilles, 1866–9; Baden-Baden, 1869.
JACKSON, A. C. *S.* Pegli, 1888.

KENDALL, Robert Sinclair (*tr.* Natal) *S.* St. Malo and Parame, 1888–9; *tr.* Cape
LA MOTHE, Claud Hoskins, M.A. St. John's Coll., Cam.; *b.* Nov. 27, 1839, Ramsey, I. of M.; *o.* D. 1864, P. 1867, Man. *S.* in Danubian Provinces, 1868–70 (viz., Galatz, Sulina, Kustendje, Czernavoda, Odessa, Ibraila, Tchernavoda, Rustchuk, Varna).

LAWRENCE, James. *S.* Liverpool (Emigrants' Chaplain), 1867–77. *Res.* ill

LAWRENCE, Neville George Murray, M.A. Qu. Coll., Ox.; *o.* D. 1851, P. 1852, Ches. *S.* Freiburg, in Breisgau, 1880–6. *Res.*

LUDLOW, W., M.A. *S.* Wildbad, 1885–7.

MACKENZIE, George William, L.Th. Dur.; *o.* D. 1854 Dur., P. 1855 Man. *S.* Frankfort-on-the-Maine, 1885–92.

MARKHAM, Arthur, B.A. (*tr.* Straits) *S.* St. Malo and Parame, 1890.

MASON, Alexander Lyon Arthur, M.A. Trin. Coll., Ox.; *o.* D. 1875, P. 1876, Ox. *S.* Stuttgart, 1889–92.

MEREWEATHER, John David, B.A. St. Edm. Hall, Ox.; *o.* D. 1844, P. 1845, Llan. *S.* Venice, 1867, 1885–6.

MERMAGEN, Carl Friedrich, B.A. T.C.D.; *o.* D. 1873, P. 1874, Ches. *S.* Ghent, 1887–9.

MITCHELL, Francis Garden, B.A. St. John's Coll., Cam.; *o.* D. 1885, P. 1886, Wor. *S.* Patras, 1887–8, with Zante, 1888.

ORGER, John Goldsmith, M.A. Wad. Coll., Ox.; *o.* D. 1846, P. 1847, Sal. *S.* Dinan, 1885–92.

ORLEBAR, Jeffery Edward, M.A. Trin. Hall, Cam.; *o.* D. 1875, P. 1877, Ches. *S.* Havre, 1885.
OXENHAM, Frank Nutcombe, M.A. Ex. Coll., Ox.; *o.* D. 1864 Ox., P. 1865 Ex. *S.* Rome, 1891–2.

PARKER, Edward George, B.A. T.C.D.; *b.* 1809, Bisham Abbey, Berks; *o.* D. and P. 1833, Killaloe. S. Crimea, 1854–5.
PARMINTER, William George; *o.* D. 1836, P. 1838. *S.* Stuttgart, 1885; Leipzig, 1886. Died 1886.
PARSONS, Lawrence John; *b.* 1824; *ed.* C.C.C., Cam.; *o.* D. 1850, P. 1851, Lin. *S.* Crimea, 1854–6.

PINCHIN, George Henry; *tr.* Ceylon *S.* Linares (Spain), 1889.

POPE, Thomas Godfrey Pembroke, B.A. T.C.D. *S.* Lisbon, 1873–92.

PRESTON, John D'Arcy Warcop, B.A. Wor. Coll., Ox.; *b.* 1824, Askan Bryan, Yk.; *o.* D. Nor., P. Yk. *S.* Crimea, 1854–6.
PYDDOKE, Edward, M.A. Trin. Coll., Cam.; *o.* D. 1843, P. 1846, Glos. *S.* Crimea, 1855–6.

RANDALL, Edward, M.A. Or. Coll., Ox.; *o.* D. 1855, P. 1856, Roc. *S.* Patras, 1885.

RING, Bartholomew, LL.D. T.C.D.; *o.* D. 1854, Killaloe, P. 1855, Dub. *S.* Caen, 1885–8.

ROBINSON, C. E. *S.* Gravesend (Emigrants' Chaplain), 1864–6.
ROBINSON, Henry. *S.* Monastery St. George, 1855–6.
SCARTH, J. *S.* Venice, 1887.

SCHMITZ, F. H. W. (*tr.* India) *S.* Liverpool (Emigrants' Chaplain), 1853.
SCHWARTZ, A., M.A. *S.* Galatz and Sulina, 1885.
SCOTLAND, J. *S.* Southampton, 1853 (Emigrants' Chaplain).

SHADWELL, Arthur Thomas Whitmore, M.A. Ball. Coll., Ox.; *o.* D. 1844, P. 1845, Ches. *S.* Rome, 1869.

SIDEBOTHAM, Henry, M.A. Hert. Coll., Ox.; *o.* D. 1863 Roc., P. 1864 Can. (Canon of Gibraltar, 1870). *S.* Mentone, 1885–92.

SKEGGS, Thomas Charles, M.A. Hert. Coll., Ox., *o.* D. 1879, P. 1880, Man. *S.* Marseilles, 1885–92.

SKINNER, Robert, L.Th. Dur.; *o.* D. 1853, P. 1854, Dur. *S.* Berne, 1885; Cologne, 1886–92.

SMITH, Joseph Bernard, B.A., T.C.D.; *o.* D. 1869, P. 1871, Linc. *S.* Berne, 1888; *tr.* Panama

SNOOKE, H. B. *S.* St. Malo, 1866–71.

STANLEY, Thomas Carter, LL.D. T.C.D.; *o.* D. 1857, P. 1858, Down. *S.* Berne, 1889–92.

SYKES, William; *b.* 1829, Edgeley House, near Stockport; *ed.* Oriel Coll., Ox.; *o.* D. 1852, P. 1853, Nor. *S.* Crimea, 1855–6.

TAYLOR, Haydon Aldersey, M.A. St. John's Coll., Ox.; *o.* D. 1849, P. 1850, Pet. *S.* Inkermann, 1854–5.

THOMPSON, G. *S.* Marseilles, 1873.

***TIEN, Antonio** (a Syrian Christian); *b.* June 13, 1834, Beyrout; *ed.* at the Propaganda, Rome, and S.A.C.; *o.* D. 1860, P. 1862, Gib. *S.* Constantinople, 1860–2. *Res.*

TILEY, Charles Philip; *ed.* St. Bees Coll.; *o.* D. 1851, P. 1852, Win. *S.* Ortakeui, Pera, and Galatz, 1857–9. *Res.*

TINDAL-ATKINSON, William Rolfe, M.A. Lin. Coll., Ox.; *o.* D. 1874, P. 1876, Ches. *S.* Zurich, 1890–2.

TREBLE, Edmund John, A.K.C.L.; *o.* D. 1885, P. 1886, Lon. *S.* Freiburg, in Breisgau, 1891–2.

TREVITT, J. *S.* Caen, 1877.

TUTTIETT, Laurence Rayner, L.Th. Dur.; *o.* D. 1878, P. 1880, Llc. *S.* Leipzig, 1883–6; Stuttgart, 1886–8.
VASSAL, William; *o.* D. 1883, P. 1885, Glos. *S.* St. Servan, 1891–2.

VICKERS, William Vernon, M.A. Magd. Coll., Ox.; *o.* D. 1883, P. 1884, Her. *S.* Patras and Zante, 1889–90.
WALLACE, James, M.A. Jesus Coll., Cam. *S.* Crimea, 1854–6. Died Nov. 17, 1875.
WASHINGTON, George, M.A. *S.* Havre, 1875.

WASSE, Henry Watson, M.A. Mag. Coll., Cam.; *o.* D. 1856, P. 1857, Pet. *S.* Rome, 1885–9.

WELSH, J. William. *S.* Liverpool (Emigrants' Chaplain), 1849–64. *Res* [pp. 819–20].

WHITE, G. H. *S.* Caen, 1890–2. Died Feb. 13, 1893.
WHITE, Thomas Archibald Starnes, M.A. Ch. Ch. Coll., Ox.; *o.* D. 1868, P. 1869, Lon. *S* Baden-Baden, 1886–92.

WHITTINGTON, [Canon] Richard Thomas, M.A. B.N. Coll., Ox.; *o.* D. 1865, P. 1866, Lin. *S.* Stuttgart, 1892.

WILKINSON, John Hessay; *ed.* C.M.S. Coll., Isl.; *o.* D. 1857 Lon., P. 1859 Madr. *S.* Aigle, 1889–90.

***WILLIAMS, Edward** (Turkish name EFFENDI SELIM, since conversion assumed name of Williams); *ed.* S.A.C.; *o.* D. by Bp. of Gibraltar, 1862. *S.* Constantinople, 1862–5 [p. 737]. Died 1865.
WILSON, P., B.D. *S.* Gotha and Eisnach, 1891–2.

WINHAM, Daniel, B.A. Ch. Coll., Cam.; *b.* 1819; *o.* D. 1846, P. 1847, Ely. *S.* Crimea, 1854–5.

WOODWARD, F. B. *S.* Rome, 1864–6. Died Feb. 1866.
WYNNE, L. A., M.A. *S.* Karlsruhe, 1887–8.

MISSIONARY ROLL, S.P.G.—PART II. (1893–1900).

(*For Part I. see pages* 849–929*b*.)

(*Continued from pages* 856–60.)

NEWFOUNDLAND (with *N. Labrador*). 1893–1900—16 additional Missionaries.

ADDISON, G. A. (add to p. 856): "*S.* New Harbour, 1893–4."

ALLSOPP, Thomas Arthur Randolph; *ed.* D.M.C.; *o.* D. 1895, P. 1896, N.F.L. *S.* New Harbour, Trinity Bay, 1895; Burgeo, 1896–9. *Res.*

ANTLE, J. (add to p. 856): "*S.* Greenspond, 1893–4; Catalina, 1894–6."

BAYLY, A. E. C. (add to p. 856): "*S.* Bona Vista, 1893–9."

BAYLY, A. G. (add to p. 856): "*S.* Rose Blanche, 1893; Bona Vista, 1896–7, 1900."

BISHOP, G. H. (add to p. 856): "*S.* Hermitage Cove or Bay, 1893–1900."

BOLT, G. H. (add to p. 856): *S.* Lamaline, 1893; Bay de Verd, 1893–4; Brigus, 1895–7; St. John's, ¶ 1898–1900."

CALDWELL, E. K. H. (add to p. 857): "*S.* Harbour Buffett, 1893–5; New Harbour, 1895–1900."

CHAMBERLAIN, G. S. (add to p. 857): "*S.* Herring Neck, 1893–1900."

COGAN, Cyril Camplin Vincent; *ed.* Qu. Coll., N.F.L.; *o.* D. 1897, P. 1899, N.F.L. *S.* White Bay, 1898–1900.

COLLEY, E. (add to p. 857): "*b.* Bridgnorth, Shropshire; *ed.* Bridgnorth Grammar School. *S.* Hermitage Bay, 1849; Foxtrap, 1893–6; Topsail, 1897–1900."

COLLEY, F. W. (add to p. 857): "*S.* Carboneer, 1893–1900."

CRAGG, J. G. (add to p. 857): "*S.* Catalina, 1893–4; Bay de Verd, 1894–1900."

DARRELL, J. (add to p. 857): "*S.* Salmon Cove, 1893–1900."

DAWSON, Samuel Aylmer; *b.* Dec. 27, 1872, Leicester; *ed.* S.A.C.; *o.* D. 1896, P. 1898, Newf. *S.* Spaniard's Bay, 1897–8; Greenspond, 1899–1900.

DUNFIELD, H. (add to p. 857): "*S.* St. John's, ¶ 1893–1900."

ELRINGTON, H. (add to p. 857): "*S.* St. John's Outports, 1893–9. *Res.*"

FIELD, G. H. (add to p. 857): *ed.* Qu. Coll., N.F.L. *S.* Trinity E., 1893–1900."

FOSTER, C. H. (add to p. 857): "Served with Rev. J. J. Curling as Deacon in Bonne Bay."

GILBERT, Henry Knight; *ed.* St. B.C.W.; *o.* D. 1896, P. 1898, N.F.L. *S.* Lamaline, 1898–1900.

GODDEN, J. (add to p. 858): "*S.* Harbour Grace, ¶ 1893; Spaniard's Bay, 1894–6."

GODDEN, Llewellyn; *ed.* Qu. Coll., N.F.L.; *o.* D. 1892, P. 1895, Newf. *S.* Channel, 1893–8.

GREENHAM, Ernest Godwin; *ed.* Qu. Coll., N.F.L.; *o.* D. 1897, P. 1898, N.F.L. *S.* Catalina, 1898; Harbour Briton, 1898–1900.

HAYNES, W. A. (add to p. 858): "*S.* Belleorum, 1893–1900."

HEWITT, J. (add to p. 858): "*S.* Burin, 1893–1900."

HOLLANDS, C. W. (add to p. 858): "*S.* Bonne Bay, ¶ 1893–1900."

JEFFERY, C. (add to p. 858): "*S.* St. George's Bay, 1893–1900."

JOHNSON, H. C. H. (add to p. 858): "*S.* Heart's Content, ¶ 1893–1900."

KIRBY, W. (add to p. 858): "*S.* King's Cove, 1893–1900."

MARRIOTT, Henry, B.A., Hatf. Hall, Dur.; *b.* July 17, 1870, London; *o.* D. 1893, P. 1896, N.F.L. *S.* Foxtrap, 1894–6.

MASSIAH, T. P. (add to p. 858): "*S.* Burgeo, 1893–4."

MORETON, Julian (add to p. 859): "Died in London Dec. 10, 1900."

NETTEN, T. G. (add to p. 859): "*S.* Port du Grave, 1893–9; Pouch Cove, 1900."

NICHOLS, Edwin James Ryall; *ed.* D.M.C.; *o.* D. 1898, P. 1899, N.F.L. *S.* Burgeo, 1900.

NOEL, J. M. (add to p. 859): "*S.* Harbour Grace, ¶ 1893–8."

NURSE, T. R. (add to p. 859): "*S.* Brooklyn, 1893–8; Catalina, 1899–1900."

PEASELEY, W. (or **PEAZLEY**) (add to p. 859): "M.A. T.C.D. 1737; *b.* Dublin 1714."

PETLEY, Henry, jun.; *ed.* Qu. Coll., N.F.L.; *o.* D. 1893, P. 1896, N.F.L. *S.* Foxtrap, 1897–1900 (and Hopewell, 1897.)

PILOT, W. (add to p. 859): "*S.* St. John's, ¶ 1894–1900."

PITTMAN, Arthur; *ed.* Qu. Coll., N.F.L.; *o.* D. 1885, P. 1887, N.F.L. *S.* Green Bay, 1894–1900.

PRICE, W. (add to p. 859): To "ex-Curate, Dartmouth," add "or at Areton Gilford."

QUINTIN, T. P. (add to p. 859): "*S.* Harbour Briton, 1893–7; Spaniard's Bay, 1898–1900."

READ, Horatio John; *b.* March 8, 1870, Lapoile, N.F.L.; *ed.* S.A.C.; *o.* D. 1893, P. 1895, N.F.L. *S.* Bonavista, 1893–4; Greenspond, 1894–8; Channel, 1899–1900.

SANDERSON, J. S. (add to p. 859): "*S.* Upper Island Cove, 1893–1900."

SHEARS, W. C. (add to p. 859): "*S.* Bay Roberts, 1893–1900."

SHORTER, A.; *ed.* St. P.C.B.; *o.* D. 1894, P. 1896, N.F.L. *S.* Bonavista, 1894–5; Harbour Buffett, 1896–1900.

SMART, F. (add to p. 859): "*S.* Bay de Verd, 1893; Burgeo, 1894–5; Trinity West, 1895–7, 1900."
SMITH, F. J. H. *S.* Lamaline, 1893–6.
SMITH, W. R. (add to p. 859): "*S.* Portugal Cove, 1894–1900."
SNOW, P. G. (add to p. 859): "*S.* Spaniard's Bay, 1893."
TAYLOR, R. H. (add to p. 859): "*S.* Brigus, 1893–4."
TEMPLE, R. (add to p. 859): "*S.* Twillingate, 1893–1900."
WAGHORNE, A. C. (add to p. 860): "*S.* New Harbour and Exploits, 1893. Died at Gordon Town, Jamaica, April 11, 1900."
WEAVER, W. (add to p. 860): "*S.* Trinity West, 1893–4. Died June 26, 1899."
WHITE, J. J. (add to p. 860): "*S.* Harbour Grace, 1893–7; Brigus, 1898–1900."
WHITE, W. C. (add to p. 860): "*S.* Fogo, 1893–1900."
WILSON, Thomas Edward, B.A. Dur.; *o.* D. 1895, P. 1896, N.F.L. *S.* Rose Blanche, 1895–6.
WOOD, A. C. F. *S.* St. Thomas', St. John's,¶ 1896.
WOODWARD, Henry Kilner; *ed.* S.A.C.; *o.* D. 1896, P. 1897, N.F.L. *S.* Portugal Cove, 1897.

(*Continued from page* 860.)

BERMUDA (1893–1900).

LOUGH, Ven. J. F. B. L. (add to p. 860): "Died March 20, 1896."
MACKAY, B. (add to p. 860): "*S.* Bermuda,¶ 1893–1900."

(*Continued from pages* 860–5.)

NOVA SCOTIA (with *Cape Breton* and *Prince Edward Island*), 1893–1900—8 additional Missionaries.

AMBROSE, J. (add to p. 860): "*S.* Digby,¶ 1892–5."
ANDREWES, Samuel James; *ed.* Qu. Coll., N.F.L.; *o.* D. 1884, P. 1887, N.F.L. *S.* Crapaud, P.E.I., 1895–8.
ARNOLD, R. (add to p. 860): "*b.* Co. Down about 1809) (son of John Arnold); *ed.* Belfast, and B.A. T.C.D. Died December 8, 1848."
AVERY R. (add to p. 860): "*S.* Aylesford, 1893–1900. Died May 6, 1900, at Kentville."
BEERS, H. *S.* Georgetown and Cherry Valley, P.E.I., 1896–7.
BRYAN, J. T. *S.* Cherry Valley, P.E.I., 1898.
BRYANT, A. A. *S.* Cherry Valley, P.E.I., 1893.
COURTNEY, Rt. Rev. F. (add to p. 861): "*S.* Halifax, 1893–1900."
DANIEL, A. W. (add to p. 861); "*S.* Crapaud, P.E.I., 1893–5."
ELLIS, W. (add to p. 861): "*S.* Sackville,¶ 1893–4; Berwick,¶ 1895–1900."
FISHER, N. (add to p. 862): "*b.* Dedham, Mass., July 8, 1742. Died Dec. 20, 1812."
FORBES, James McMurdo; *ed.* K.C.W.; *o.* D. 1889, P. 1890, N.S. *S.* Crapaud and Springfield, P.E.I., 1899–1900.
GILPIN, Very Rev. E. (add to p. 862): "*S.* Halifax,¶ 1893–1900."
GODFREY, John William; *ed.* Edin. Theo. Coll.; *o.* D. 1896, P. 1897, Edin. *S.* Georgetown, P.E.I., 1899–1900, and Cherry Valley, P.E.I., 1900.
GRIFFITHS, J. (add to p. 862); "Died March 18, 1899, at Mynyddislwyn, Mon., Wales."
HAMILTON, H. H. (add to p. 862): "*S.* Manchester, 1893–5. Died May 25, 1895."
HARPER, H. (add to p. 862): "*S.* Port Hill, P.E.I., 1893–1900."
INGLIS, A. P. (add to p. 862): "Nephew of Bishop C. Inglis."
KAULBACH, Ven. J. A. (add to p. 862): "*S.* Truro,¶ 1893–1900."
LOWE, C. F. (add to p. 863); "*S.* Summerside, P.E.I., 1893–4."
MAYNARD, T. (add to p. 863): "*S.* Windsor, 1893–5. Retired."
OSBORNE, A. W. (*tr.* [p. 877]): *S.* Summerside, P.E.I., 1894–5.
REAGH, T. B. (add to p. 863): "*S.* Milton, P.E.I., 1893–1900."
PANTON, G. (add to p. 863): "*b.* America; *ed.* Aberdeen. Died 1786 in England."
RUGGLES, J. O. (add to p. 864): "Died Sep. 22, 1895."
SIMPSON, J. (add to p. 864): "*S.* Georgetown, P.E.I., 1893, 1895, 1898 (and Cherry Valley, 1895)."
TOWNSHEND, G. (add to p. 864): "*b.* May 9, 1810. *S.* Amherst, 1893–5. Died Oct. 20, 1895."
VIETS, R., sen. (add to p. 864): "Died 1811."
WALTER, W. (add to p. 864): "*b.* Oct. 7, 1737; *o.* Lon. 1764."
WHITE, T. H. (add to p. 864): "Died 1898 in ninety-second year of his age."
WILLIAMS, Leopold Trefusis Wells; *o.* D. 1894, P. 1895, Tor. *S.* Cherry Valley, P.E.I., 1900.
WILLIS, R. (add to p. 864): "Died April 21, 1865."
WISWALL, James (add to p. 865): "Died Dec. 12, 1812, aged 81."
WOOLLARD, Edward Thomas; *ed.* St. B.C.W.; *o.* D. 1888, P. 1889, N.S. *S.* Georgetown and Cherry Valley, P.E.I., 1893–5. *Tr.* Europe.

(*Continued from pages* 865–8.)

NEW BRUNSWICK (1893–1900)—11 additional Missionaries.

ALEXANDER, F. (add to p. 865): "*S.* New Maryland, 1893. *Res.*"

ARMSTRONG, W. B. (add to p. 865): "*S.* Petersville, 1893–6."

BAREHAM, Alfred; *ed.* Mont. Theo. Coll.; *o.* D. 1879, P. 1880, Mont. *S.* St. Martin's, 1899–1900.

BATE, William John: *ed.* S.A.C.: *o.* D. 1891, P. 1892, Ont. *S.* Upham, 1897–8.

BAYLEE, C. O'D. (add to p. 865): "*S.* Derby and Blackville, 1893–6."

BEARDSLEY, J. (add to p. 865): "*Res.* 1800. Died April 23, 1810."

CAMPBELL, J. R. (add to p. 865): "*S.* Dorchester,¶ 1893–1900."

COOKSON, J. (add to p. 865): "Died in Guernsey, Aug. 31, 1857."

COSTER, N. A. (add to p. 865): "Brother of F. Coster [p. 865]."

COVERTS, W. S. (add to p. 865): "*S.* Grand Manan, 1893–9."

CRESSWELL, A. J. (add to p. 865): "*S.* Springfield, 1893–6."

DE WOLF, T. N. (add to p. 866): "Died March 28, 1895, and bequeathed a legacy to S.P.G."

DIBBLEE, Horace Earls, B.A. K.C.W.: *o.* D. 1887, P. 1888, Fred. *S.* Blissville, 1897, and Gladstone, 1897–1900.

EASTMAN, G. E. V. (add to p. 866): "Died March 5, 1896, aged 89."

EASTON, C. T. (add to p. 866): "*S.* Prince William, 1893–4."

FLEWELLING, J. E. (add to p. 866): "*S.* Wicklow, 1893–1900 (and Wilmot, 1896), and Canterbury and McAdam, 1900."

FORSYTH, D. (add to p. 866): "(Canon of Fredericton Cath., 1889). *S.* Chatham,¶ 1893–1900."

FREEBERN, George Lewis; *o.* D. 1894, P. 1895, Fred. *S.* Weldford, 1896–8.

FULLERTON, C. H. (add to p. 866): "*S.* Petitcodiac, 1893–1900."

HANFORD, S. J. (add to p. 866): "*S.* Upham and Hammond, 1893–6."

HANINGTON, C. P. (add to p 866): "*S.* Johnston, 1893–5."

HANSEN, N. M. (add to p. 866): "*S.* New Denmark, 1893–5."

HILLOCK, Stephen Benjamin; *o.* D. 1894, P. 1895, Fred. *S.* Andover, 1898–1900.

HOPKINS, J. R. (add to p. 866): "*S.* Gordon and Lorne, 1893–1900."

HOYT, L. A. (add to p. 866): "*S.* Andover, 1893; Simonds, 1893–1900."

HUDGELL, R. W. (add to p. 866): "*S.* Lancaster, 1893."

HURLEY, E. P. (add to p. 866): "*S.* Cambridge, 1893–4."

LEE, C. (add to p. 866): "became Rector and Hon. Canon of Fredericton. Drowned 1874."

LOCKWARD, J. (add to p. 866): "*b.* Bermuda; *ed.* Newfoundland."

LOVE, G. (add to p. 866): "Died in Ontario, 1884."

McKIEL, W. Le B. (add to p. 867): "*S.* St. Martin's, 1893; Lancaster, 1896–8."

MAIMANN, Charles Edwin (a Dane); *o.* D. 1896, Fred. *S.* New Denmark, 1897–1900 (and Drummond, 1898–1900).

MILLIDGE, J. W. (add to p. 867): "*S.* St. David's, 1893–1900."

MONTGOMERY, H. (add to p. 867): "*S.* King's Clear, 1893–6; Ludlow, 1893–1900."

MURRAY, A. B. (add to p. 867): "*S.* Stanley, 1893–6."

NEALES, H. H. (add to p. 867): "Died at Woods Hole, U.S.A."

NEALES, J. (add to p. 867): "Died Nov. 19, 1894."

NEALES, Scovil (add to p. 867): "*S.* Queensbury and Southampton, 1893; Andover, 1894–8."

NEALES, Ven. T. (add to p. 867): "(brother of Henry). *S.* Woodstock,¶ 1896–90 (became Archdeacon of Fredericton 1894)."

NEALES, W. S. (add to p. 867): "(brother of Henry). Died in California, 1890."

NORRIS, R. (add to p. 867): "Died Oct. 16, 1834."

PARKINSON, J. R. S. (add to p. 867): "*S.* St. Mary's, 1890–8. Left."

PARLEE, H. T. (add to p. 867): "*S.* Westfield, 1893–5."

PARTRIDGE, F. (add to p. 867): "Became Dean of Fredericton, 1895."

PICKETT, D. W. (add to p. 867): "*S.* Greenwich, 1893–4."

PIDGEON, G. (add to p. 867): "*b.* Co. Kilkenny, 1760; *ed.* T.C.D. 1776."

REID, A. J. *S.* Bathurst, 1894.

RICHARDS, D. (add to p. 867): "*S.* Madawaska and Grand Falls, 1893; Bathurst, 1894–5."

SIMONSON, Edward William, B.A. K.C.W.: *o.* D. 1894, Fred. *S.* Queensbury, 1895–6. Retired.

SLIPPER, A. A. (add to p. 868): "*S.* Weldford, 1893–5; St. Martin's, 1894–8; Waterford, 1899–1900."

SMITH, R. E. (add to p. 868): "St. George, 1893–4; Pennfield, 1896."

SMITHERS, A. W. (add to p. 868): "*S.* Waterford, 1893–8 (and St. Mark, 1896); Albert, 1899–1900."

SNOW, Philip George (*tr.* N.F.L.); *o.* D. 1889, P. 1891, Newf. *S.* Addington, 1894–5; Newcastle and Nelson, 1896.

SPENCER, J.: *S.* Addington, 1897–1900.

SPIKE, H. M. (add to p. 868). "*S.* Musquash, 1893–5."

STEWART, A. (add to p. 868): "M.A. Aberdeen. Died April 15, 1896, aged 91."

STREET, Thomas Wyer, B.A. K.C., Fred.; *o.* D. 1855, P. 1856, Fred. *S.* Bathurst, 1895–1900 (and New Bandon, 1896).

SWEET, J. H. S. (add to p. 868): "*S.* Newcastle, 1893–5, and Nelson, 1894–5. *Res.*"

TEED, A. W. (add to p. 868): "*S.* Richmond, 1893–1900."

THOMSON, Samuel (add to p. 868): "Thrown from waggon and killed Sept. 8, 1861."

TITCOMBE, J. C. (add to p. 868): "Lancaster, 1893."

WARNEFORD, C. A. S. (add to p. 868): "*S.* Canterbury, 1893–5; Johnston, 1896–1900."

WARNEFORD, E. A. (add to p. 868): "*S.* Norton, 1893–4. Pensioned 1894."

WEEKS, A. W. (add to p. 868): "Died, Jan. 28, 1895."

WHALLEY, H. F. E. (*tr.* Hawaii). *S.* New Maryland, 1895–6.

WIGGINS, C. F. (add to p. 898): "*S.* Bay Verte, 1895-1900, and Sackville, 1899-1900."
WIGGINS, G. (add to p. 868): "*o.* D. Que. 1820. P. Nova Scotia 1826. Died in England 1872."
WILKINSON, W. J. (add to p. 868): "*S.* Bay du Vin, 1893-1900."
WILLIS, C. (add to p. 868): "Son of Robert Willis, p. 868. Retired."
WOODMAN, E. S. (add to p. 868): "Died 1879."

(*Continued from pages* 869-873.)

LOWER CANADA, PROVINCE OF QUEBEC (with *Southern Labrador*), 1893-1900—24 additional Missionaries.

ADCOCK, William A. (add to p. 869): "*S.* Fitch Bay and Georgeville, 1888-95; East Angus, 1895-9."
ALMOND, John, B.A. Bp.'s Coll., Len.; *b.* Canada; *o.* D. 1896, P. 1897, Que. *S.* Clement's, Labrador, 1898.
ANDERSON, Canon W. (add to p. 869): "*S.* Sorel, 1893-1901. Died March 2, 1901."
BALFOUR, A. J. (add to p. 869): "*S.* Quebec, Marine Hospital, 1893-1900."
BALL, J. (add to p. 869); "*S.* Magdalen Islands, 1893-5."
BARTON, William, B.A., Bp.'s Coll., Len.; *b.* England; *o.* D. 1896, P. 1897, Que. *S.* Upper and Lower Ireland, 1896.
BAYNE, Norman Macdonald, B.A. Bp.'s Coll., Len.; *o.* D. 1893; P. 1894. *S.* Peninsula Gaspé, 1893-9.
BISHOP, Charles Eugene, B.A. Bp.'s Coll., Len.; *o.* D. 1885, P. 1886, Que. *S.* St. Clement's, Labrador, 1896-7; Scotstown, 1899.
BLAYLOCK, T. (add to p. 869): "*S.* Danville, 1893-9."
BOYLE, F. (add to p. 869): "*S.* Hemison or E. Frampton, 1893-8. *Res.*"
BROOKE, Henry Arthur, B.A. Bp.'s Coll, Len.; *b.* England; *o.* D. 1892, P. 1893, Que. *S.* Scotstown, 1893-9.
BROOKS, Charles Henry (add to p. 869): "*b.* Lennoxville; *ed.* Bishop's College School, Lennoxville, and McGill Coll., Montreal (B.A. 1891); *o.* D. 1892, P. 1893, Que. *S.* Barnstown, 1893-5."
BURRAGE, H. G. (add to p. 869): "Died 1898."
CARRY, J. (add to p. 869): "Travelling Missionary, 1850-1."
COLSTON, R. W. (add to p. 870): "*S.* Dudswell, 1893. *Res.*"
CONSTANTINE, I. (add to p. 870): "Returned to England in 1893, and died at Heavitree, Exeter, Dec. 1893."
CORVAN, James Hamilton (add to p. 870): B.A. T.C.D., *b.* Ireland; *o.* D. 1869, P. 1870, Linc. *S.* Coaticook, 1872-5. *Res.*
COX, J. C. (add to p. 870): "*S.* Brompton and Windsor, 1893-4. *Res.*"
CURRAN, William John; *b.* Ireland; *ed.* Montreal Theo. Coll.; *o.* D. 1894, P. 1896, Que. *S.* Melbourne, 1895-7; Durham, 1898; Brompton, 1898-9.
CUSACK, E. (add to p 870): "*b.* 1787 at Laragh, Co. Kildare, Ireland; M.A. St. Catherine Hall, Cam.; *o.* D. 1837, Que. (coadjutor)."
DEBBAGE, J. B. (add to p. 870): "*S.* Bourg Louis, 1893-9."
DICKSON, H. A. (add to p. 870): "*S.* Randboro, 1893-5; Inverness, 1895-9."
DOOLITTLE, L. (add to p. 870), "M.A. Burlington Univ., Vermont, U.S.A. Died May 18, 1862."
DUTTON, Arthur Walter, B.A. Bp.'s Coll., Len.; *o.* D. 1899, P. 1900, Que. *S.* Peninsula Gaspe, 1900.
FOTHERGILL, Rowland John; *b.* Quebec; *ed.* Bp.'s Coll., Lennoxville, and S.A.C.; *o.* D. 1887, P. 1889, Que. *S.* Shigawake, 1896.
FULLER, H. S. (add to p. 870): "*S.* Bury, 1893-5; Port Neuf, 1895-9."
HARDING, G. T. (add to p. 870): "*S.* Sandy Beach, 1893-8; Riviere du Loup, 1898-9."
HARTE, Henry Swinton; *o.* D. 1895, P. 1896, Que. *S.* St. George's, Beance, 1898-9.
HIBBARD, Gerald Francis; *b.* Canada; *ed.* Bp.'s Coll., Len.; *o.* D. 1891, P. 1894, Tor. *S.* Montmorency, 1895-7; Hemison, 1898-9.
HORNER, David; *b.* England; *ed.* D.M.C.; *o.* D. 1887, P. 1889, N.F.L. *S.* Durham, 1893-7.
HUNTER, John Nathan, B.A. T.C.T.; *o.* D. 1894, P. 1895, Que. *S.* Magdalen Islands, 1895-6.
HUSBAND, E. B. (add to p. 871): "*S.* Dudswell, 1899."
JACKSON, E. *S.* Marbleton, 1895; Dudswell, 1895-6.
KEMP, J. (add to p. 871): "An ex-Methodist. Died Jan. 20, 1901."
KER, M. (add to p. 871). "Died Oct. 16, 1884, at Niagara, aged 83."
KERR, Isaac Newton, B.A. Bp.'s Coll., Len.; *b.* Canada; *o.* D. 1892, P. 1894, Que. *S.* Labrador, 1893-5; Shigawake, 1896-9.
KING, E. A. W. (add to p. 871): "*S.* Waterville, 1893-7; Brompton, 1898-9 (and Melbourne, 1898)."
LEWIS, Charles Thomas; *o.* D. 1891, P. 1892, Ont. *S.* Melbourne, 1900.
LONSDELL, Ven. R. (add to p. 871): "*S.* St. Andrew's, 1893-6. Died Feb. 22, 1896."
LYSTER, W. G. (add to p. 871): "*S.* Cape Cove, 1893-9."
MILNE, G. (add to p. 871): "*S.* New Carlisle, Bay of Chaleurs, 1841-73."
MOORE, Arthur Henry, B.A. Bp.'s Coll., Len.; *b.* Canada; *o.* D. 1895, P. 1896, Que. *S.* Randboro, 1895-9; and Newport, 1897-9.
MURRAY, G. H. A. (add to p. 871): "*S.* Barford and Dixville, 1893-9 (and Hereford, 1893-4)."
NICOLLS, Gustavus George, B.A Or. Coll., Ox.; *b.* Canada; *o.* D. 1879, P. 1881, Sarum. *S.* Shigawake, 1893; Riviere du Loup, 1893-7; Fitch Bay and Georgeville, 1898-9.
PROUT, John; *b.* Canada; *ed.* Mont. Theol. School; *o.* D. 1895 Mont., P. 1896 Que. *S.* Magdalen Islands, 1896-9.
PYE, George P., B.A. Bp.'s Coll., Len.; *o.* D. 1897, P. 1898. *S.* Labrador, 1899-1900.
PYKE, J. W. (add to p. 872): "*S.* Vaudreuil, 1893-8. Died March 22, 1896."
RICHMOND, J. P. (add to p. 872): "*S.* Gaspe Basin, 1893-9."
RIOPEL, S. (add to p. 872): "*S.* Valcartier, 1893-9."
ROE, Ven. H. (add to p. 872): "D.C.L. and *S.* Richmond, 1868-71; General Mission Agent for Quebec Diocese, 1891-4; *S.* Windsor Mills and Brompton, 1894-9."
ROE, P. (add to p. 872): "*S.* Inverness, 1893-5. Died Nov. 5, 1895."
ROTHERA, J. (add to p. 872): "*S.* Leeds, 1893-9."

RUDD, T. (add to p. 872) : "*S.* Melbourne, 1893 ; St. George's, 1894-6. *Res.*"
STEVENS, A. (add to p. 873) : "*S.* Hatley, 1893, 1896–7."
STEWART, Rt. Rev. and Hon. Charles (add to p. 873) : "Charles James" in place of "Charles."
SUTHERLAND, G. J. (add to p. 873) : "*S.* St. Sylvester, 1893. Left."
SUTTON, E. G. (add to p. 873) : "*S* Edwardstown, 1893–1900."
SYKES, J. S., jun. (add to p. 873) : "*S.* Kingsey, 1893–9."
TAMBS, R. C. (add to p. 873) : "*S.* Magog, 1893–7 ; Waterville, 1898–9."
THORNELOE, Rt. Rev. G. (add to p. 873) : "*Cons.* third Bishop of Algoma on Jan. 6, 1897, in Quebec Cathedral, by Bishops of Montreal, Quebec, Nova Scotia, Ottawa and Fredericton, and Bishop Sullivan."
VIAL, W. S. (add to p. 893) : "*S.* Lamby's Mile, 1860."
WALTERS, G. R. (add to p. 873) : "*S.* Malbaie, 1893–9."
WASHER, C. B. (add to p. 873) : "*S.* Port Neuf, 1893–4 ; Bury, 1895–9."
WAYMAN, James William, B.A. Bp.'s Coll., Len. ; *o.* D. 1899, P. 1900, Que. *S.* Johnville, 1900.
WEARY, E. (add to p. 873) : "*S.* Riviere du Loup, 1893–4, 1896 ; Dudswell, 1893–5."
WHATHAM, Arthur Edward ; *b.* England ; *ed.* St. Aidan's Coll., Birk. ; *o.* D. 1884, P. 1885, Liv. *S.* Barnston, 1895–9.
WILSON, Ernest King, B.A. Bp.'s Coll., Len. ; *o.* D. 1893, P. 1894, Que. *S.* Hereford, 1893 ; Dudswell, 1896–9 ; Marbleton, 1898–9.
WRIGHT, H. E. (add to p. 873) : "*S.* Ascot Corner, 1893–4."
WRIGHT, Robert William Ellegood, B.A. Bp.'s Coll., Len. ; *b.* Canada ; *o.* D. 1890, P. 1895, Ont. *S.* Fitch Bay and Georgeville, 1895–7 ; Magog, 1898–9.
WURTELE, L. C. (add to p. 873) : "Travelling Missionary, 1861–3. *S.* Acton Vale, 1893–9."

(*Continued from pages* 873–9.)

UPPER CANADA, PROVINCE OF ONTARIO 1893–1900)—8 additional Missionaries.

ALLMAN, A. H. (add to p. 874) : "*S.* Uffington, 1893–8 ; Emsdale, 1899–1900."
BEDFORD-JONES, Ven. T. (add to p. 874). "Died June 22, 1901."
BOYDELL, J. (add to p. 874) : "*S.* Bracebridge, 1893–9 ; Sudbury, 1899–1900."
BRENT, H. (add to p. 874) ; "*b.* 1818 ; M.A. T.C.T. ; Canon of Toronto Cath. 1899. Died April 8, 1895, in Canada."
BURT, W. A. J. (add to p. 874) : "*S.* Port Carling, 1893–7 ; North Bay, 1898–9 ; Bracebridge, 1900."
CHILCOTT, T. E., M.A. (*tr.* from N.-W. Can.) : *S.* Port Carling, 1898–1900.
CHOWNE, A. W. H. (add to p. 874) : "*S.* Emsdale, 1893–8."
COBB, Arthur James ; *o.* D. 1891, P. 1894, Alg. *S.* Broadbents and North Sequin, 1893–7 ; Powassan, 1898–9. *Res.*
EVANS, W. (add to p. 875) : "*S.* Schreiber, 1893 ; Parry Sound, 1893–9. Died April 20, 1899."
FLETCHER, J. (add to p. 875). "Died July 20, 1895."
FRENCH, W. H. (add to p. 875) : "*S.* Gravenhurst, 1893 ; Sudbury, 1894–6 ; Aspdin, 1897–1900, and Magnetawan, 1900."
FROST, F. (add to p. 875) : "*S.* Sheguiandah, 1893."
GILLMOOR, G. (add to p. 875) : "*S.* Rosseau, 1893–1900."
HAZLEHURST, Alexander William ; *o.* D. 1895, P. 1896, Ont. *S.* Baysville, 1898–1900.
HENDERSON, W. (add to p. 876) : "Died 1896."
JOHNSTONE, David Abraham ; *o.* D. 1894, P. 1895, Alg. *S.* Haileybury, 1895–6 ; Magnetewan, 1896–9 ; Powassan, 1900.
KIRBY, M. C. (add to p. 876) : "*S.* Fort William West, 1893–5 ; Oliver, 1896 ; Murillo, 1897."
LAWLOR, Edward, M.A. K.C.W. ; *o.* D. 1890 N.S. *S.* Sudbury, Warren, 1894 ; Schreiber 1894–8 ; Thessalon, 1899 ; Webbwood, 1900.
LEWIS, Archbishop (add to p. 876) : "Died at sea on the way to England, May 6, 1901."
LLWYD, Ven. T. (add to p. 876) : "Became Archdeacon of S. Huntsville, 1893–1900."
LOWE, H. P. (add to p. 876) : "*S.* Aspdin, 1893–5. *Res.*"
MACHIN, C. J. (add to p. 876) : "*S.* Port Arthur, ¶ 1893 ; Gravenhurst,¶ 1894–1899 ; Beaumaris, 1899–1900."
MAGNAN, W. B. (add to p. 877) : "*S.* Thessalon. *Res.*"
OSLER, F. L. (add to p. 877) : "*b.* Falmouth, 1805 (ex-Lieut. in R.N.) ; M.A. Ox. Died in Toronto, 1895."
PIERCY, C. (add to p. 877) : "*S.* Burk's Falls, 1893–7 ; Sturgeon Falls, 1898–1900, and Warren, 1898–9."
ROWE, Right Rev. P. T. (add to p. 878) : "*b.* Nov. 20, 1856, Toronto ; *o.* D. 1879, P. 1880, Alg. ; became Bishop of Alaska, U.S.A. ; *cons.* Nov. 30, 1895."
SEABORNE, William Minter Rolfe ; *o.* D. 1884, P. 1887, Hur. *S.* Cooks Mills, 1894–7 ; Thessalon, 1898–9.
SMITHEMAN, J. P. [*see* p. 922]. *S.* Korah and Goulais Bay, 1898 ; Schreiber, 1899–1900.
ULBRICHT, Franz Clemens Heinrich ; *o.* D 1895, P. 1896, Alg. *S.* Sudbury, 1896.
YOUNG, A. J. (add to p. 879) : "*S.* N. Bay, 1893–7 ; Manitowaning, 1898–1900."

(*Continued from pages* 879-882.)

MANITOBA and *N. W. CANADA* (1893-1900)—77 additional Missionaries.

ANDRAS, Charles Henry, M.A. St. John's Coll., Cam.; *o.* D. 1861, P. 1862, Lon. *S.* Wetaskiwin, 1894-1900.

ATKINSON, James; *b.* Aug. 5, 1871, Worlahye; *ed.* D.M.C.; *o.* D. 1897, Lon. for Calg.; P. 1898, Calg. *S.* Beaver Lake, &c., 1898-1900.

BALDOCK, W. H., B.D. *S.* Foxton, 1895-9; Bradwardine, 1900.

BARNES, W. H. (add to p. 879): "*S.* Banff and Anthracite, 1893-4. *Res.*"

BARTLETT, Ernest Robert, B.A. St. John's Coll., Winnipeg; *o.* D. 1898, P. 1899, Rup. *S.* Russell, 1899-1900.

BARTON, B. (add to p. 879): "*S.* St. Andrew's and St. Leonard's, 1893; Fort Qu'Appelle, 1894; Cannington Manor, 1895-7."

BEACHAM, H., B.A. *S.* Killarney, 1897-8.

BEAL, T. G. (add to p. 879): "*S.* Grenfell, 1893-9."

BEALE, W. R., M.A. *S.* Battleford, 1896-7. Lethbridge,¶ 1898-1900.

BOWKER, Joseph; *ed.* S.A.C.; *o.* D. 1891 Rup. *S.* Stonewall, 1893; Deloraine, 1894-5.

BRASHIER, H. B. (add to p. 879): "*S.* Innisfail, 1893-5. *Res.*"

BROWN, W. E. (add to p. 879): "*S.* Moose Jaw, 1893-4."

BUNN, T. W., B.D. (add to p. 879): "*S.* Westbourne, 1893-9; Foxton, 1900."

BURNS, William Rothwell, M.A.; *b.* Oct. 3, 1866, Manchester; *ed.* Oxford (non-Collegiate); *o.* D. 1891, P. 1892, Manch. *S.* Canmore, 1895-6. Banff, 1896; South Edmonton, 1897-9; Strathcona, 1899.

BUTTERWORTH, William Alfred; *o.* D. 1892, P. 1894, Rup. *S.* Hartney, 1895-7; Springfield, 1897-1900.

CASSAP, William Henry, B.A. St. John's Coll., Winnipeg; *o.* D. 1900, Rup. *S.* Penrith (or "Mimota"), 1900.

CHENEY, W. L. (add to p. 879): "*S.* Glenboro, 1893-4; Macgregor, 1895-7. *Res.*"

CHILCOTT, Thomas Edward, M.A. T.C.T.; *o.* D. 1894, P. 1895, Sask. *S.* Carlton, 1894; Duck Lake, 1894-7; Wingard, 1896.

CHIVERS, John Stanley; *o.* D. 1894, P. 1895, Qu'Ap. *S.* Saltcoats, 1895, and Yorkton, 1895-6; Broadview, 1897-8.

CLARKE, Waddington, B.A. St. John's Coll., Manitoba. *S.* Holland, 1897-1900.

COGGS, T. C. (add to p. 879): "*S.* Carberry, 1895-8."

COLLINS, E. Spencer. *S.* St. Alban's, Prince Albert, 1898-9.

CONNELL, Robert; *o.* D. 1895, P. 1896, Calg. *S.* Beaver Lake, 1895-6; Innisfail, 1898-1900.

COOMBES, Canon (add to p. 879): "*S.* Winnipeg Cathedral Mission, 1893-1900."

COOPER, Ven. A. W. F. (add to p. 880): "(became Archdeacon of Calgary, 1895); *S.* Calgary, ¶1893-7. *Res.* 1897."

CUNLIFFE, T. W. (add to p. 880): "*S.* Estevan, 1893-4; Maple Creek, 1895-1900."

CUNNINGHAM, C. (add to p. 880): "*S.* South Edmonton, 1893; McGregor, 1897-1900."

CUSTANCE, Myles Arthur Frederick, B.A.; *o.* D. 1898, P. 1899, Rup. *S.* Keewatin and Norman, 1898; Binscarth, 1899-1900.

DAVIS, F. F. (add to p. 880): "Died 1891."

DAWSON, L. (add to p. 880): "*S.* Regina, 1893. *Res.* and to England (became S.P.G. Organising Secretary for London 1900)."

DEARDEN, John Coskery, M.A. St. John's Coll., Winnipeg; *o.* D. 1895, P. 1896, Rup. *S.* Rothwell and Treherne, 1895-6.

D'EASUM, Geoffrey Cecil, M.A. St. John's Coll., Winnipeg; *o.* D. 1894, P. 1895, Calg. *S.* Beaver Lake, 1894; Fort Saskatchewan, 1895-1900.

DOBIE, G. N. (add to p. 880): "*ed.* St. P.C.B. and St. John's Coll., Qu'Ap. *S.* Moose Mount, 1892-4; Indian Head, 1895-1900 (¶ 1899)."

DOBBS, Conway Edward. *S.* Austin, 1900.

DRAWFIELD, H. *S.* Stonewall, 1894-6. *Res.*

EATON, Charles Arthur; *o.* D. 1899, Rup. *S.* Elkhorn, 1900.

FEA, S. *S.* Fort Frances, 1900.

FOGARTY, Joseph Wilson; *b.* Nov. 21, 1876, Canterbury; *ed.* S.A.C.; *o.* D. 1898, Qu'Ap. *S.* Wapella, 1899.

FOOTE, Harold; *o.* D. 1895, P. 1896, Sask. *S.* St. Catherine's, St. Paul's, and St. Andrew's, Prince Albert, 1895-7.

GAHAN, William Philip, B.A., St. John's Coll., Winnipeg; *o.* D. 1895, P. 1896, Rup. *S.* Carman, 1895-7; Woodlands, 1898-9; Snowflake, 1900.

GARRIOCH, A. C. (add to p. 880): "*S.* Rapid City, 1893-5."

GARTON, W. J. (add to p. 880): "*S.* Gladstone, 1893; Emerson, 1893-1900."

GIBSON, J. H. *S.* Elgin, 1900.

GILL, George; *o.* D. 1892, P. 1893, Rup. *S.* Rothwell and Treherne, 1895; Russell, 1897-9; and Carberry, 1899.

GIRLING, R. H. (add to p. 880): "*S.* Gladstone, 1893-7; Somerset, 1898-1900; and Swan Lake, 1900."

GOODMAN, C. S. (add to p. 880): "*S.* Deloraine, 1893-4."

GOODMAN, Frederic William; *b.* June 26, 1869, Worcester; *ed.* St. P.C.B. and S.A.C. *S.* Red Deer, 1894-5; Lamerton, 1895; ¶ Lethbridge, 1896-7.

GOUDIE, R. *S.* Springfield, 1894-5. *Res.*

GOVER, W. F. *S.* Yorkton, 1900.

GRAY, H. A., B.A. *S.* South Edmonton, 1895-6, ¶ 1897-1900.

HARROWELL, T. N. *S.* Fleming, 1900.

HENWOOD, John Richard Tyack, B.A. Cam. Univ.; *b.* Feb. 19, 1867, in Cornwall; *o.* D. 1892, P. 1893, Rup. *S.* Morris, 1893-4.

HEWITT, N., M.A., B.D. (add to p. 880): "*S.* Manitou, 1893-1900."

HILTON, R. (add to p. 880): "*S.* 'Fort Macleod' or 'Macleod,' 1893-1900."

HINCHLIFFE, Joshua, B.A. Univ. of Manitoba; *o.* D. 1893, P. 1894, Calg. *S.* St. Luke's, Red Deer, 1899-1900.

HOBBES, William Ernest, B.A. Univ. of Manitoba; *o.* D. 1892, P. 1893, Rup. *S.* Neepawa, 1895-6; Baldur, 1898-1900.

HOCKLEY, E. F. *S.* Gilbert Plains, 1900.

HOGBIN, George Henry; *o.* D. 1893, P. 1894, Sask. *S.* Battleford, 1894-6; ¶ Calgary, 1897-1900.

HOLMES, H. A. *S.* Fort Qu'Appelle, 1895.

HOOPER, G. H. (add to p. 880): "*S.* Shoal Lake, 1894-1900."

HOUGHTON, Charles William; *ed.* St. John's Coll., Winnipeg, and St. P.C.B.; *o.* D. 1892, P. 1893, Rup. *S.* Cartwright, 1895; Neepawa, 1896-1900.

JEFFERY, Charles Nathaniel Frederick, M.A. St.

John's Coll., Winnipeg; *o.* D. 1885, P. 1886, Rup. *S.* Lake Dauphin, 1900.

JOHNSON, Frederick Wells, B.D. Univ. of Manitoba; *o.* D. 1892, P. 1893, Qu'Ap. *S.* Regina, 1893; Fort Qu'Appelle, 1894–9.

JOHNSON, W. R. (add to p. 880): "*S.* Killarney, 1893–1895."

KETTLE, Alfred Cooke, M.A., St. John's, Ox. *S.* Fishing Lake, 1897; Gordon's Reserve, 1898. Died Nov. 27, 1900, of dysentery at Queenstown, Cape Colony.

KIMBERLEY, James Edward, B.A. St. John's Coll., Winnipeg; *o.* D. 1892, P. 1893, Rup. *S.* Rounthwaite, 1895–1900.

KING, H. J., M.A. *S.* Rapid City, 1895–7.

LALLEMAND, Charles Frederick; *o.* D. 1895, Sask. *S.* Gordon's Reserve, 1895–7. Left.

LAMBERT, James Hiley, M.A. Mag. Coll., Ox.; *o.* D. 1876, Her. for Edin., P. 1879 Her. *S.* St. Michael's, 1898, and the Forks of the Saskatchewan, 1898–1900. *Tr.* p. 930*g*.

LITTLER, C. R. (add to p. 880): "*S.* Neepawa, 1893; Selkirk, 1893–4."

LOWE, H. P. (*tr.* from p. 876): ¶ Calgary, 1898–9. Died June 4, 1899, from pneumonia.

LYON, W. G. (add to p. 880): "Appointed to Klondyke 1897, but drowned in Lake Le Barge, June 24, 1898, while on the way to Dawson City."

MacMORINE, William George, B.A. St. John's Coll., Winnipeg; *o.* D. 1900, Rup. *S.* Arden, 1900.

MAGNAN, William Burbury; *ed.* T.C.T.; *o.* D. 1884, P. 1885, Alg. *S.* Banff, 1899–1900.

MAHOOD, John Stephen, B.A. St. John's Coll., Winnipeg; *o.* D. 1898, P. 1899, Sask. *S.* St. Catherine's and St. Paul's, Prince Albert, 1898–1900.

MARCON, Herbert Andrew; *o.* D. 1894, P. 1897, Qu'Ap. *S.* Fleming, 1895; Craven, 1896–1900; Pense, 1898–1900.

MATHESON, E. (add to p. 881): "*S.* Battleford, 1893, ¶ 1895–1900; St. Catherine's, P. Albert, 1894."

MATHESON, S. F. (add to p. 881); "*S.* Winnipeg Cathedral Mission, 1893–1900."

MERCER, F. A. S., B.A. (add to p. 881): "*S.* Melita, 1893; Elkhorn, 1894–1900."

MIDDLETON, Samuel David, B.A. St. John's Coll., Winnipeg; *o.* D. 1896, P. 1897, Rup. *S.* Cartwright, 1896–1900.

MONRO, D. *S.* Craven, 1895.

NEWTON, Canon (add to p. 881): "*S.* The Hermitage, Belmont, &c., 1893–4; Poplar Lake, 1895–8. Pensioned 1899."

NICOLLS, W. (add to p. 881): "*S.* Medicine Hat, 1893–9."

NIE, Richard Frederick, B.A.; *o.* D. 1892, P. 1893, Rup. *S.* Erinview, 1893; Woodlands, 1894–6; Deloraine, 1897–1900.

O'MEARA, Very Rev. James Dallas (add to p. 881): "*S.* Winnipeg Cathedral Mission, 1893–1900 (appointed Canon of St. John's Cathedral, Winnipeg, 1882–97, Dean of Rupertsland, 1897)."

OWEN, Arthur de Brissac; *o.* D. 1895, P. 1896, Rup. *S.* Snowflake, 1895–7.

OWENS, O. (add to p. 881): "*S.* Touchwood, 1893; Gordon's Reserve, 1894–5; Fort Pelly, 1896–1900."

PARKER, Julius Foster Dyke; *o.* D. 1897, P. 1898, Sask. *S.* St. Andrew's and St. Leonard's, Prince Albert, 1897–1900.

PERRIN, William Eugène; *ed.* St. John's Coll., Cam., and Lich. Coll.; *o.* D. 1888, P. 1889, Lich. *S.* Springbank, 1898; Cochrane, 1900. *Res.*

PLANT, Thomas (*tr.* Hond.); *o.* D. 1894, Hond. for Col., P. 1895, Hond. *S.* Saltcoats, 1899.

PRATT, Francis Edward; *o.* D. 1898, P. 1899, Qu'Ap. *S.* Gainsboro', 1898–1900.

PENTREATH, E. S. (add to p. 881): "A descendant of Rev. James Wetmore [*see* p. 856], became Archdeacon of Columbia, diocese of New Westminster, 1897."

ROBERTSON, William; *o.* D. 1894, P. 1895, Rup. *S.* Birtle, 1897–1900.

SARGENT, Ven. J. P. (add to p. 881): "*S.* Fort Qu'Appelle, 1893; Qu'Appelle Station, 1894–9; became Archdeacon of Assiniboia 1898."

SHELLY, John, M.A. Or. Coll., Ox.; *o.* D. 1895, P. 1896, Dur. *S.* Cannington Manor, 1898–1900.

SKAGEN, E. M. *S.* Snowflake, 1895.

SMITH, H. H. (add to p. 881): "*S.* Pincher Creek, 1893–1900."

SMITH, S. C. C. "*S.* Beaver Lake, 1893; Mitford, &c., 1894; Pincher Creek, 1895; Mitford, 1896.

STEALEY, Henry Thomas; *ed.* S.A.C.; *o.* D. 1899, Lich. for Can. for Col. *S.* Oxbow, 1900.

STEVENSON, R. G. (add to p. 881): "*S.* Elkhorn, 1893–4."

STOCKEN, H. W. G. (add to p. 881): "*S.* Fish Creek, 1893."

STOCKER, William; *ed.* Montr. Theo. Coll.; *o.* D. 1894, Rup. *S.* Melita, 1895–7; Rapid City, 1898–1900.

TANSY, A. (add to p. 881): "*S.* Somerset, 1892–6."

TATHAM, Frederick Hugh, B.A. Univ. Coll., Dur.; *b.* Feb. 17, 1868, Gt. Ryburgh; *o.* D. 1891 Gib. for Roch., P. 1892 Roch. *S.* Broadview, 1894–7. *Res.*

TEITLEBAUM, T. A. (add to p. 881): "*S.* Saltcoats, 1893–9."

TERRY, F. W. *S.* Deer Lake, 1893. Incapacitated by illness.

TERRY, G. P. (add to p. 881); "*S.* Souris, 1893; Oxbow, 1894–8; Estevan, 1899–1900."

WAKEFIELD, Herbert Gerard, M.A. Qu. Coll. Ox.; *o.* D. 1873, P. 1874, York. *S.* Lake Dauphin, 1895–9. *Res.*

WARD, Thomas Clare, M.A. Lond. Univ.; *o.* D. 1899 Qu'Ap. *S.* Wolseley, 1899.

WATSON, W. *S.* Moose Jaw, 1895–8. *Res.*

WATTS, H. L. (add to p. 881): "*S.* Virden, 1893–5."

WEBB, William Freemantle, B.A. T.C.T.; *o.* D. 1892 Niag. for Calg., P. 1893 Calg. *S.* Mitford, 1893–4, and Springbank, 1894–6; Banff, 1897–8.

WHITE, Algernon Silva, M.A. St. John's Coll., Winnipeg; *o.* D. 1893, P. 1894, Rup. *S.* Carman, 1893–4; St. Paul's, 1895–8. *Tr.* N West.

WILLIAMS, Clement (add to p. 881): "*S.* Carberry, 1893–5; Moosomin, 1898."

WILLIAMS, James; *b.* Oct. 13, 1862, Judith Butts, Shrewsbury; *ed.* S.A.C.; *o.* D. 1893, P. 1894, Qu'Ap. *S.* Whitewood, 1894–1900, and Wolseley, 1898, and Broadview, 1899–1900.

WIMBERLEY, Francis Henry; *ed.* St. John's Coll., Winnipeg; *o.* D. 1899 Rup. *S.* Cartwright, 1900.

WINTER, Malcolm Hebblethwaite; *o.* D. 1896, P. 1897, Qu'Ap. *S.* Estevan, 1896; Fort Qu'Appelle, 1897; Yorkton, 1898.

WOOD, C. (add to p. 882): "*S.* Souris, 1893; Birtle, 1894–6; Stonewall, 1897, 1900."

WOOD, J. H. R. (add to p. 882): "*S.* Stonewall 1893, 1898–9."

WOODEN, L. J. H. *S.* Innisfail 1895–6.

WHYTE, George Callen, M.A. & Ph.D. Univ. New York, and M.A. Bp.'s Coll., Lennoxville; *o.* D. 1882, P. 1883, California. *S.* St. George's Battleford, 1898–1901. Died Oct. 29, 1901.

(*Continued from pages* 882–3.)

BRITISH COLUMBIA (1893–1900)—21 additional Missionaries.

AKEHURST, H. S. (*tr.* N.W.C. [p. 879]). *S.* Kootenay, 1894-5; Nelson, 1896-7, ¶ 1898-1900.

APPLEYARD, Benjamin: *ed.* Huron Div. Coll.; *o.* D. 1894, Tor. for Caled., P. 1896, Caled. *S.* Port Essington, 1895–1900.

BASTIN, John Somers Archibald: *b.* Dec. 31, 1870, Worcester; *ed.* St. P. C., Burgh.; *o.* D. 1894, Linc. for Cant. for Col. *S.* Lytton, 1898.

BUTLER, G. H. *S.* Enderby and Armstrong, 1896–9. *Res.*

DART, Rt. Rev. J., D.D., D.C.L. [*see* p. 925]. *Cons.* Bishop of New Westminster in St. Paul's Cathedral, London, on June 29, 1895. *S.* New Westminster, 1896–1900.

DAVIS, John Hardwicke; *ed.* St. Alb. Hall, Ox.; *o.* D. 1871, P. 1874, Lich. *S.* Trenant, 1899–1900, and Sapperton, 1900.

DORRELL, A. A. (*tr.* p. 892). *S.* Ashcroft, 1896–1900.

EDWARDES, H. (add to p. 822): "*S.* Lytton, 1893–6.

FORD, Frank Alfred; *b.* Sept. 29, 1863, Plymouth; *ed.* St. Boniface Coll., Warm.; *S.* Moodyville, 1895–6; Revelstoke, 1897–9. Died Jan. 27, 1899, from injuries received while trying to enter a railway carriage in motion.

FLEWELLING, E. P. (*tr.* from N. Brunswick). *S.* Kamloops, 1895–1900.

GOWEN, H. H. (add to p. 822): "*S.* Vancouver, 1892–5. *Res.* and to U.S.A."

GREER, A. J. *S.* St. Peter's, Central Park, 1899–1900.

GRUNDY, John; *ed.* C.M. Coll., Isl.; *o.* D. 1878, Lon. for Col., P. 1880, Vic.; *S.* Chinese Mission, Victoria, &c., 1899–1900.

HOGAN, William; *o.* D. 1893, P. 1894, Caled. S. Fort Simpson, 1899–1900.

KEMM, J. C. C. (add to p. 882): "*S.* Kamloops, 1893."

LAMBERT, J. H. (*tr.* from N.W.T. [p. 930*f*]). "*S.* Vernon, 1900."

MACDUFF, Alexander Ramsay, B.A. T.C.D.; *b.* Jan. 26, 1846, Chelsea; *o.* D. 1869 by Bp. Anderson for Carl., P. 1890, Carl. *S.* Ashcroft and Nicola, 1893. *Res.*

McKAY, G. (*tr.* N.W.C. [p. 880]). *S.* Donald and Golden, 1893–7. *Res.*

MOUNT, Charles Arthur, M.A. New Coll., Ox.; *o.* D. 1851, P. 1852, Ox. *S.* Enderby and Armstrong, 1899–1900.

OUTERBRIDGE, T. W. (*tr.* N.W.C. [p. 881]). *S.* Okanagan, 1893–6; Vernon, 1896–1900. *Res.*

PAGET, Very Rev. Edward Clarence, M.A. Keble Coll., Ox.; *o.* D. 1875, P. 1876, G. and B. (aptd. Dean of Calgary Cath. 1901). *S.* Revelstoke, 1899–1900. *Res.*

PRICE, A. D. (add to p. 882): "*S.* Gardner's Inlet, 1893."

PYEMONT-PYEMONT, T. C. (add to p. 882): "*S.* Fort Simpson, 1893–4. *Res.*"

QUINNEY, C. *S.* Port Essington, 1893–4. *Res.*

REID, A. J. (add to p. 882): "*S.* Kootenay, 1893. *Res.*"

RHODES, S. *S.* Ymir, 1899; Nelson, &c., 1900.

SHILDRICK, A. (add to p. 882): "*S.* Kamloops, 1893–4."

SMALL, Ven. R. (add to p. 882): "*S.* Lytton and Yale, 1893–1900 (Archdeacon of New Westminster, 1896–8, and Archdeacon of Yale, 1898)."

STEPHENSON, Fredrick Lambert; *ed.* T.C.D.; *o.* D. 1889 N. West. for Columb., P. 1890 Caled. *S.* Fort Simpson, 1894-9; and Atlin, 1899–1900.

TURNER, Herbert Benjamin, B.A.; *o.* D. 1897, P. 1898, N. West. *S.* Coast Mission, Donald and Golden, 1897–1900.

WHITE, A. S., B.A. (*tr.* from Man [p. 930*f*]). *S.* New Westminster, ¶ 1899–1900.

WOODS, Ven. C. T. (add to p. 883). "Died 1895."

YATES, C. F. *S.* Kootenay, 1897; Slocan, 1898; New Denver (formerly called "Slocan," or "Slocan Lake"), 1899–1900.

YOLLAND, Field; *ed.* Lich. Coll.; *o.* D. 1891, P. 1892, N. West. *S.* Ashcroft, 1893–5; Revelstoke, 1896; South Vancouver and Moodyville, 1897.

(*Continued from pages* 883–4.)

WINDWARD ISLANDS (including *Barbados*), 1893–1900—4 additional Missionaries.

BINDLEY, Canon T. H., D.D. (add to p. 883): "*S.* Barbados; Principal of Cod. Coll. 1893–1900; Canon of Barbados, 1893; D.D. of Dur. Univ., 1901."

BOND, A. E. *S.* Charlotte, St. Vincent, 1900.

BRANCH, Canon S. F. (add to p. 883): "*S.* Chateau Bellair, St. Vin., 1893–8."

DUFFUS, David Alexander Macpherson, B.A. Dur. (Cod. Coll.); *o.* D. 1891, P. 1892, Jam. *S.* Grenadines, 1899, 1900.

GILBERTSON, F. (add to p. 883): "*S.* Barbados, Chaplain Cod. Estates, 1893–1900."

GRESHAM, H. E. (add to p. 883): "*S.* Calliaqua, 1898–1900."

JESSAMY, T. D. (add to p. 883): "*S.* Charlotte, St. Vin., 1893–4. *Res.*"

MALLALIEU (add to p. 884): "*S.* St. David's, Grenada, 1893–8, 1900."

MAYERS, William Herbert, B.A. Dur. Univ. (Cod. Coll.); *o.* D. 1894, P. 1898, Barb. *S.* Charlotte, St. Vin., 1899. *Res.*

MELVILLE, H. A. (add to p. 884): "*S.* Callias, 1894. *Res.* ill."
TURPIN, Ven. E. A. (*tr.* from Tobago). *S.* St. George's and St. Andrew's, St. Vincent, 1898.
WEBB, Ven. W. T. (add to p. 884): "*b.* March 15, 1825. Died May 6, 1896, at Ashby de la Launde, Linc."
WILLIAMS, A. B. (add to p. 884): "*S.* Charlotte, 1893."

(*Continued from page* 884.)

TOBAGO (1893–1900)—7 additional Missionaries.

BROWNE, Sydney Russell; *b.* June 3, 1861, York; *ed.* S.A.C.; *o.* D. 1893, P. 1894, Trin. *S.* Tobago, 1896–1900.
DE LA ROSA, W. *S.* St. Andrew's, Tobago, 1896.
LAYBOURNE, Charles Pearson; *b.* March 24, 1865, Southampton; *ed.* S.A.C. *S.* Tobago, 1895. Died Nov. 25, 1895.
MANNING, Francis Rudden, S.A.C.; *b.* June, 15, 1864, Barbados; *o.* D. 1896 Jam., P. 1897 Trin. *S.* St. Andrew's, Tobago, 1897–9.
TITCOMBE, Frederick James; *b.* Jan. 24, 1871, Marlborough; *ed.* St. B.C.W. *S.* Tobago, 1894–5. Died May 31, 1895.
TODD, Henry Alexander; *o.* D. 1875, P. 1881, Bar. *S.* St. Mary's, Tobago, 1893–1900; St. Paul's, Tobago, 1897–1900.
TURPIN, Canon E. A. (add to p. 884): "*S.* St. Andrew's, Tobago, 1893–6."
WALKER, T. H. *S.* St. Andrew's, Tobago, 1893–4. Died Aug. 17, 1894, of fever.

(*Continued from page* 885.)

TRINIDAD (1893–1900)—2 additional Missionaries.

HALL, George Sadler, B.A. C.C., Cam.; *o.* D. 1889, P. 1890, G. & B. *S.* Tunapuna, 1898–1900.
STOKER, Charles Henry, L.Th. Univ. Dur.; *o.* D. 1888, P. 1889, Newc.-on-T. *S.* Coolie Mission, Trinidad, 1894–6; Tunapuna, 1897–8. *Res.*

(*Continued from pages* 885–6.)

THE LEEWARD ISLANDS (1893–1900)—17 additional Missionaries.

***BEAN, J. N.** (a negro). *S.* All Saints, Vieques. 1893–9. *Res.*
BELL, James Henderson, B.A. Univ. Dur. (Cod. Coll.); *o.* D. 1893, P. 1894, Bp. Branch. *S.* St. Bartholomew's, St. Bart.'s, 1896–9.
BRANCH, Charles Hutson, B.A. Univ. Dur. (Cod. Coll.); *o.* D. 1882, Bar. for Ant., P. 1883, Bp. Branch. *S.* St. George's, Antigua, 1896, 1898, 1900.
BROWN, Alfred Constantine; *o.* D. 1884 Pen., P. 1895, New Hamp. *S.* Sta. Cruz, 1898–9.
CAMPION, William Thomas, B.A. Qu. Coll., Cam.; *b.* May 3, 1867, Spalding, Linc.; *o.* D. 1893, P. 1894, Bp. Branch. *S.* St. George's, Montserrat, 1893–5. *Res.*
CAUNT, F. (add to p. 885): "*S.* Ponce, Porto Rico, 1899."
CLARK, Ven. J. (add to p. 885): "*b.* Jan. 9, 1836, in Yorkshire; *ed.* Queen's Coll., Birmingham; Hon. D.D. Trin. Coll., Hartford, U.S., 1891. *S.* St. Philip's, Antigua, 1893–5. Died Dec. 4, 1895."
COWLEY, W. (add to p. 885): "*S.* St. James', Nevis, 1893–1900."
DODSWORTH, R. de M. (add to p. 885): "*S.* St. George's, St. Kitts, 1900."
EDWARDS, Walter Anderson, L.Th. Univ. Dur. (Cod. Coll., Bar.); *o.* D. 1897, P. 1899, Ant. *S.* St. Bart.'s, 1900.
EMREY, J. (add to p. 885): "*S.* St. Paul's, Antigua, 1893–5, 1898–1900."
GILLIE, K. McK. (add to p. 885): "*S.* St. Mary's, Antigua, 1893–1900."
GREGORY, Warren Munro, B.A. Univ. Dur. (S.C.C.); *o.* D. 1894, P. 1895, Ant. *S.* St. George's, Tortola, 1895–6.
HEATH, Rushforth Aubrey; *ed.* St. B.C.W.; *o.* D. 1886, N. Sco., P. 1887, Bp. Kingdon for N. Sco. *S.* St. George's and St. John's, Nevis, 1899, St. Paul's, Nevis, 1900. *Res.*
HOOKER, Walter, S.A.C.; *b.* May 9, 1870, Startforth: *o.* D. 1896, Barb. for Ant. *S.* St. Thomas', St. Kitts, 1898–1900.
HUGHES, H. B. (add to p. 885): "*S.* St. Mary's and St. Kitts, 1893–1900. *Res.*"
***HUMPHREYS, A. A.** (add to p. 885): "*S.* Trinity, Barbuda, 1893–1900."
HUTSON, Edward, S.C.C. Barb., B.A. Univ. Dur.; *o.* D. 1896, Ant., P. 1897, Barb. for Ant. *S.* All Saints', St. Thomas', 1896–1900.
JOHNSON, Charles Wheatley; *o.* D. 1893, P. 1894, Bp. Branch. *S.* St. George's, Montserrat, 1896–1900; St. Peter's, do., 1898–1900.

LEVEROCK, J. W. (add to p. 885): "*S.* St. George's, Montserrat, 1893; St. Eustatius, D.W.I., 1900."
McCONNEY, W. J. (add to p. 886): "*S.* All Saints', Antigua, 1893–1900."
NEWNS, Alfred, Univ. of Lon., K.C.L. L.Th.; *o.* D. 1891, P. 1893, Bp. Branch. *S.* St. Philip's, Antigua, 1896–7.
ROGERS, J. *S.* St. Bartholomew's, St. Kitts, 1893–4; do., St. Bart.'s, 1895. *Res.*
SEALE, Howell Hinds Lewis, Univ. Dur. (Cod. Coll.), L.Th.; *o.* D. 1893, Barb., P. 1895, Ant. Coadj. *S.* Tortola, 1897–1900, and Virgin Gorda, 1898–1900.
***SEMPER, H. R.** (add to p. 886): "*S.* St. Paul's, Antigua, 1895–1900."
SHEPHERD, C. A. (add to p. 886): "*S.* St. Paul's, St. Kitts, 1899, 1900."
THOMAS, F. (add to p. 886): "*S.* Holy Trinity, St. Kitts, 1893; St. Thomas', do., 1894–5; St. George's, Antigua, 1896–1900."
WALL, T. W. B. (add to p. 886): "*S.* Anguilla, 1893–1900."
WALLER, Albert Charley; *b.* March 3, 1865, Luton, Bed.; *ed.* St. P.C., Burgh, and S.A.C.; *o.* D. 1893, P. 1894, Bar. *S.* St. Thomas, St. Kitts, 1897–8.
WATT, Alfred William; *ed.* St. B.C.W.; *o.* D. 1897, P. 1899, Ant. *S.* St. George's and St. John's, Nevis, 1900.

(*Continued from pages* 886–7.)

THE BAHAMAS (1893–1900)—2 additional Missionaries.

BENNETT, Robert K.; *b.* July 29, 1869, Portsmouth; *ed.* S.A.C.; *o.* D. 1893, P. 1894, Nas. *S.* San Salvador, 1894–1900.
BRACE, F. D. Y. (add to p. 886): "*S.* Long Island, 1893–7; Inagua and Mayaguana, 1898–1900."
CROFTON, H. F. (add to p. 886): "*S.* Turk's and Caicos Islands, 1893–9. *Res.*"
FLOYD, Stephen; *o.* D. 1893, P. 1894, Nas. *S.* Exuma, 1900.
IRWIN, P. S. (add to p. 887): "*S.* San Salvador, 1893–4. *Res.*"
MATTHEWS, F. B. (add to p. 887): "*S.* Andros Island, 1893–1900."
ORAM, F. W. (add to p. 887): "Died Oct. 15, 1895."
ROGERS, E. J. (add to p. 887): "Died July 19, 1897."
SMITH, C. W. (add to p. 887): "*S.* Eleuthera, 1893–1900."
STROMBOM, W. H. (add to p. 887): "*b.* in London, 1814. Died Nov. 24, 1895, in Nassau."
THOMSON, C. J. (add to p. 887): "*S.* Biminis, 1894–8 (and Abaco, 1896–8), Turk's and Caicos Islands, 1899, 1900."

(*Continued from pages* 888–9.)

Central America (1893–1900).

9 additional Missionaries.

BRITISH HONDURAS.

KING, Thomas Waldron; *o.* D. 1896 Meath for Hond., P. 1898 Hond. *S.* Kendal, 1898–9; Corozal, 1899–1900.
LAUGHTON, John Farnham; *b.* Nov. 28, 1852, Plymouth; *ed.* Adelaide Univ.; *o.* D. 1894, P. 1895, Hond. *S.* Stann Creek, 1895–1900.
MURRAY, F. R. (*tr.* from N.F.L. [p. 859].) *S.* ¶ Belize, 1898–1900.
ORMSBY, Rt. Rev. George Albert, D.D. T.C.D.; *o.* D. 1866, P. 1867, Dur.; *cons.* Bishop of Honduras, Dec. 28, 1893, in St. Mary's Church, Newington. *S.* Belize, 1893–1900.
PLANT, Thomas; *b.* April 25, 1868, Steeple Claydon, Bucks; *ed.* Owen's Coll., Manch.; *o.* D. 1894, Hond. for Col., P. 1895, Hond. *S.* Kendal, 1895. *Res.*
ROGERS, Robert; *o.* D. 1895, P. 1896, Hond. *S.* Kendal, 1897–8; Orange Walk, 1899–1900.
SKENE, Robert Ernest, B.A. T.C.D.; *b.* Sep. 6, 1870, Merrion, Dublin; *o.* D. 1894, P. 1895, Hond. *S.* St. Andrew's Mission, 1895; Corozal, 1896–7.

PANAMA.

HENDRICK, Ven. S. P. (add to p. 889): "Archdeacon of Panama, 1899. *S.* Colon, 1893–1900."
TINLING, E. D. (add to p. 889). *S.* Panama, 1893–5. *Res.*
SMITH, Abraham Alfred; *ed.* Jamaica Theo. Coll.; *o.* D. 1891, P. 1892, Jam. *S.* Panama, 1897–1901. Died in Lunatic Asylum, Jamaica, April 1901.

COSTA RICA.

ANSELL, Harry Albert: *ed.* St. Aidan's Coll., Birk., and Theol. Coll., Jam.: *o.* D. 1896 Jam., P. 1898 Hond. *S.* Port Limon (Costa Rica), 1897–9.

(*Continued from pages* 889–90.)

BRITISH GUIANA, SOUTH AMERICA (1893–1900)—11 additional Missionaries.

CONNELL, Grant Elcock (Univ. Dur. (Cod. Coll.), L.Th., 1894): *o.* D. 1894, P. 1900, Gui. *S.* Corentyne Coast, 1895–7, 1900; do., Waraputa and Potaro Landing, 1898–9.

***DAS, B. Masih.** *S.* Coolie Mission, 1895–1900.

DORSET, Frederick Wilbour Barrow; *ed.* Univ. Dur. (Cod. Coll.): *o.* D. 1892, P. 1894, Gui. *S.* Potaro River, 1894–5; Essequibo R., 1895; Potaro Landing, 1896. *Res.*

FARRAR, W. (add to p. 889): "*S.* Massaruni, 1894: St. Mary's, East Coast,¶ 1895; Anna Regina,¶ 1896–9."

GREATHEAD, J. (add to p. 889): "*b.* Coniscliffe, Durham. Died Jan. 1, 1898."

HARTLEY, H. A. S. *S.* Waraputa and Potaro Landing, 1896–7. *Res.* ill.

HEARD, Ven. W. (add to p. 889): "*S.* St. John's, Essequibo,¶ 1893–4; All Saints, New Amsterdam,¶ 1895–1900."

JEMMOTT, Allan, B.A. Univ. Dur. (Cod. Coll.): *o.* D. 1892 Barb. for Gui.,¶ P. 1894 Gui. *S.* Coolie Mission, 1895–6; Beterverwagting, 1897–1900.

JOSA, Canon F. P. L. (add to p. 889): "*S.* Christ Church, Georgetown,¶ 1893–1900."

MATTHEWS, G. W. (add to p. 890): "*S.* Cubacaburi, 1893."

OST, Audley Alfred: *ed.* St. Bees Coll. and Univ. Dur.; *o.* D. 1886 Dur.; P. 1888 Ade. for Dur. *S.* Pomeroon, 1894–1900; Morucco, 1895–1900.

PIKE, C. *S.* Coolie Mission, 1895–7.

PRINGLE, Frank Stuart Slodden; *ed.* S.A.C.; *o.* D. 1891, P. 1893, Gui. *S.* Potaro, 1894.

QUICK, F. L. (add to p. 890): "*S.* Upper Corentyn, Orealla, and Epira, 1893–1900."

QUICK, Thomas Edwin; *ed.* St. B. C. Warm. and S.A.C.; *o.* D. and P. 1890, Gui. *S.* North-West district, 1895–1900; Waini, 1897–1900.

STEVENSON, Canon Philip Arthur; *o.* D. 1872, P. 1875, Gui. *S.* Plaisance,¶ 1897–1900.

WELCH, Francis; *ed.* St. B. C. Warm.; *o.* D. 1882 Bloem.; P. 1887 Gui. *S.* Corentyn River, 1894–5.

(*Continued from page* 891.)

WEST AFRICA (1893–1900)—3 additional Missionaries.

***BURRIS, William Alfred**: *o.* D. 1899 S. Le. *S.* Domingia, 1900.

***COLE, S.** (add to p. 891): "*S.* Domingia, 1893–5; Kambia, 1896–1900."

DODGSON, E. H. (add to p. 891): "*S.* St. Vincent, Cape de Verde I., 1893–4. *Res.*"

FRAZER, P. (add to p. 891): "M.A. St. Andrew's College, Aberdeen."

HULLETT, Edward Cecil: *b.* 1845 Derby; *o.* D. 1887, P. 1889, Nelson, N.Z. *S.* St. Vincent, 1898–1900.

***McEWEN, J. B.** (add to p. 891): "*b.* Grenada, W.I. Isle de Los, 1893–7; Rio Pongo, 1898–1901. Died June 7, 1901."

THORMAN, T. P. (*tr.* N.I. [p. 930*l*]). *S.* St. Vincent, Cape de Verde, 1896. *Res.*

(*Continued from pages* 891–3.)

CAPE OF GOOD HOPE, WESTERN DIVISION (1893–1900)—10 additional Missionaries.

ANDERSON, G. W. (add to p. 891): "*S.* Riversdale, 1893–1900."

ATKINSON, C. F. (add to p. 891): "*S.* Woodstock, 1893–1900."

BOEHM, Francis Michael Christian: *ed.* S.A.C.; *o.* D. 1893, P. 1896, Cap. *S.* Mossel Bay, 1893–6; Knysna, 1897–9.

BRAMLEY, W. (add to p. 891): "*S.* Swellendam,¶ 1893 (*tr.* to E.D. [p. 930*f*])."

BROWNE, L. S. R. *S.* Newlands, 1898–1900.

CLARK, R. M. (add to p. 892): "*S.* Upper Paarl, 1893–1900."

CURLEWIS, J. F. (add to p. 892): "*S.* Lower Paarl, 1893–1900."

DALTRY, Sidney John, M.A. Worc. Coll., Ox.; *o.* D. 1891 Lich., P. 1898 Cape Coadj. *S.* Oudtshoorn, 1898–1900.

EDWARDS, F. D. (add to p. 892): "*S.* Malmesbury, 1893–1900."

FOGARTY, Nelson Wellesley (of Irish family): *b.* Sept. 13, 1871, Canterbury; *ed.* S.A.C.; *o.* D.

1894, P. 1896, Cape for Mash. *S.* Oudtshoorn, 1895–7. (*Tr.* Mash.)

GREENWOOD, F. (add to p. 892): "*S.* Bredasdorp, 1893–1900."

HAMPDEN-JONES, Basil Hampden, M.A. Em. Coll., Cam ; *o.* D. 1885, P. 1886, Llan. *S.* Clanwilliam, 1893–7.

HILLYARD, P. E. H. (add to p. 892): "*S.* Oudtshoorn, 1893–5."

HOARE, Arthur Robertson, B.A. Tr. Coll., Cam. ; *o.* D. 1894 Pet., P. 1896 Bp. Mitchinson. *S.* Walfish Bay, &c., 1899–1900.

JEFFERY, A. (add to p. 892): "*S.* Ceres, 1893–1900."

JONES, C. E. (add to p. 892): "*S.* Caledon, 1893–5 ; Mossel Bay, 1895."

KENDALL, R. S. (add to p. 892): "*S.* Newlands, 1893–7. Invalided 1898."

LAWRENCE, G. (add to p. 892): "*S.* D'Urbansville, 1893–1900."

LEWIS, Victor Arthur Nicolas, M.A. Mert. Coll., Ox., *o.* D. 1889, P. 1890, B. & W. *S.* Port Nolloth, 1893–1900.

MARCHANT, William Nathan Charles ; *b.* Jan. 27, 1870, Wannock, Sus. ; *ed.* S.A.C. ; *o.* D. 1894, P. 1896, Cape. *S.* Clanwilliam, 1898–1900.

MIDDLETON, William Felix, B.A. Univ. Cape ; *o.* D. 1885, P. 1887, Cape. *S.* Caledon, 1896–7.

MOORE, F. B. (add to p. 892): "*S.* Constantia, 1893–1900."

MORRIS, Henry Elliott, M.A. Univ. Cape ; *o.* D., 1880, P. 1884, Cape. *S.* Swellendam, 1899, 1900.

MORRIS, W. J. R. (add to p. 892): "*S.* Robertson, 1893–1900."

MORTIMER, B. C. (add to p. 892) : "*S.* Knysna,¶ 1893–1900."

PATTISON, C. B. (add to p. 893) : "*S.* Zuurbraak, 1893–1900."

PETERS, Canon T. H. (add to p. 893): "*S.* Zonnebloem (Kafir College), 1893–1900."

ROBINSON, D. E. (add to p. 893) : "*S.* Victoria West, 1893–1900."

SAMUELS, J. C. (add to p. 893) : "*S.* Georgetown, 1893–1900."

SCHIERHOUT, W. P. G. (add to p. 893): "*S.* Heidelberg, 1893–1900."

SLINGSBY, W. E. (add to p. 893) : "*S.* Swellendam, 1893–9."

TAYLOR, W. F. (add to p. 893) : "*S.* Mossel Bay, 1893–5 ; Somerset, 1895–6 ; Somerset West, 1897–1900 (¶ 1893–1900)."

WELBY, Rt. Rev. T. E. (add to p. 893). Died Jan. 6, 1899, from injuries caused by a carriage accident in St. Helena.

(*Continued from pages* 893–5.)

CAPE OF GOOD HOPE, EASTERN DIVISION (1893–1900)—11 additional Missionaries.

ALDRED, J. (add to p. 893): "*S.* E. London West, 1893–9, ¶ 1900."

ANNETT, Arthur ; *b.* Aug. 28, 1872, Ahmadnagar, India ; *ed.* St. P.C.B. and S.A.C. ; *o.* D. 1895 Grah. *S.* St. Philip's, Grahamstown, 1895–7.

BONE, John Henry ; *b.* April 17, 1867, Ewerby, Linc. ; *ed.* S.A.C. ; *o.* D. 1897, P. 1900, Gra. *S.* Herschel, 1897 ; St. Luke's, 1900.

BRAMLEY, W. (*tr.* Cap. [p. 930*j*]). *S.* Bathurst,¶ 1893–7. Died July 28, 1897.

BRUCE, W. R. (add to p. 893) : "*S.* Southwell, 1893–1900 (¶ 1898–1900)."

CATLING, J. (add to p. 894) : "*S.* Bedford, 1893 ; Tarakastad, 1894, 1896."

COPEMAN, P. W. (add to p. 894) : "M.A. Qu. Coll., Cam. Died July 23, 1898, aged 35."

COX, S. W. (add to p. 894) : "*S.* Herschel 1893–1900."

DESPARD, Philip H. O'Brien ; *b.* Castlewellan, Ire. *S.* St. James', Rura, Peddie, 1898–1900.

DODD, W. D. (*tr.* [p. 896]). *S.* St. Peter's on Indwe, 1898–1900.

***GAWLER, J. W.** (add to p. 894): "*S.* Port Elizabeth,¶ 1893–4 ; Cradock,¶ 1895–9. Died Sep. 8, 1899, at Cradock, of pneumonia."

GRANT, Ven. A. J. (add to p. 894) : "*S.* Queenstown, 1893–4 (became Archdeacon of King William's Town 1892)."

HEATHCOTE, G. S. C. (add to p. 894) : "S. Bolotwa, 1896. '

HUNTER, W. E. (add to p. 894) : "*S.* Alice, 1893–4."

IMPEY, W. (add to p. 894) : "*b.* 1818, at Whitby. Wesleyan Minister in Capetown 1836–78. Died at Grahamstown Sep. 26, 1896."

JECKS, C. B. (add to p. 894) : "*S.* Uitenhage, 1893–4."

***KAWA, P.** (add to p. 894) : "*S.* (Travelling 1893 ;) Keiskamma Hoek, 1894 ; Tamaka, 1895–6 ; Kingwilliamstown, 1897, 1900."

LLEWELLYN, Ven. W. (add to p. 894) : "Became Archdeacon of Port Elizabeth 1892. *S.* Uitenhage, 1893–6 ; Humansdorp, 1893–6, 1898–1900, and Somerset, 1900 ; St. David's, Sand River, 1897 (¶ 1900)."

LOGAN, Norman Colhoun ; *b.* Jan. 16, 1869, Avranches, Normandy ; *ed.* D.M.C. ; *o.* D. 1895 St. John's, P. 1898 Cape. *S.* St. Stephen, Port Elizabeth, 1898–1900.

LOMAX, A. H. (add to p. 894) : "*S.* Steynsburg, 1896."

MAGGS, M. A. (add to p. 894) : "*S.* Bolotwa, 1893–6. Died Jan. 9, 1896, in the Frontier Hospital, Queenstown, from injuries caused by an accident while driving."

***MALGAS, D.** (add to p. 894) : " *S.* Fort Beaufort, 1893–7, 1900."

MARTIN, R. (add to p. 894) : "*S.* Seymour 1893–4."

***MCANYANGWA, W. H.** "*S.* St. James', Graff Reinet, 1898–1900."

***MOMOTI, P. W.** (add to p. 894) : "*S.* (Travelling 1893 ;) Port Elizabeth, 1894–5."

***MTOBI, H.** (add to p. 894) : "Travelling 1893; Graff Reinet, 1895."

MULLINS, Canon R. J. (add to p. 894) : "*S.* Grahamstown (Kafir Institution), 1893–1900."

NEWTON, A. J. (add to p. 894) : "*S.* St. Peter's on Indwe, 1893–6. Died Jan. 10, 1896, in Queenstown Frontier Hospital, after operations on abscesses in the liver."

ORPEN, J. E. H. (add to p. 895) : "*b.* Co. Cork. Died in Colesberg."

PARNELL, C. M. (add to p. 895) : "*S.* Port Elizabeth, 1896–7."

PATTISON, J. (add to p. 895): "*S.* St. Peter's on Indwe, 1896–8; Lady Frere, 1899, 1900."

***PHILIP, W.** (add to p. 895): "*S.* Igwaba, 1893–1900; East London, 1898–1900."

RINTOUL, Charles Randolph, M.A. Or. Coll., Ox.; *o.* D. 1895 Bp. Sandford for Newc.-T., P. 1896 Newc.-T. *S.* St. Step., Port Elizabeth, 1898–9.

ROSSITER, W. (add to p. 895): "*S.* Aliwal, 1893–7; Aliwal North,¶ 1900."

STEAD, W. Y. (*tr.* Kaff.). *S.* St. John's, Bolotwa, 1896–1900.

STUMBLES, R. W. (add to p. 895): "*S.* St. Luke's, Newlands, 1893–8. Died July 14, 1898, at the Frere Hospital, E. London, after much suffering; aged 72."

TABERER, C. (add to p. 895): "*S.* St. Matthew's, Keiskamma Hoek, 1893–1900."

TURPIN, W. H. (add to p. 895): "*S.* Grahamstown, 1893–1900."

WALLIS, W. C. (add to p. 895): "Canon of Grahamstown, 1894. Died June 5, 1898, at Cradock, aged 68."

WHITE, W. H. T. (add to p. 895): "*S.* Grahamstown, 1893–4."

WYCHE, Cyril John; *ed.* S.A.C.; *o.* D. 1892, P. 1893, Gra. *S.* St. Matthew's, Keiskamma Hoek, 1895–1900.

(*Continued from pages* 895–6.)

KAFFRARIA (1893–1900)—33 additional Missionaries.

ADKYN, F. J. (add to p. 895): "*S.* Kokstad, 1893–1900."

***BANGELA, S. A.** (add to p. 895): "*S.* Butterworth, 1895–1900."

BISHOP, Sydney Norman; *b.* March 20, 1873, London; *ed.* S.A.C.; *o.* D. 1898, P. 1900, St. John's. *S.* Matatiele and 'Ndawana, 1899, 1900.

BOOKER, Ernest Henry; *ed.* St. Bede's Coll., Umtata; *o.* D. 1900 St. John's. *S.* St. Andrew's, Lusikisiki, 1900.

BOOTH, Very Rev. L. P., L.R.C.P. and L.R.C.S. Edin. (*tr.* Natal). Dean of Umtata, 1900. *S.* Umtata, 1900.

BUCKLEY, Arthur Neil Litt; *b.* Sep. 17, 1876, Knighton, Rad.; *ed.* S.A.C. *S.* Engcobo, 1899, 1900.

BULWER, Cyril Edwin Earle, B.A. Sel. Coll., Cam.; *b.* June 16, 1871, Kidlington, Ox.; *o.* D. 1895, P. 1896, Lich. *S.* Umtata (St. John's Coll.), 1899, 1900.

CALLAWAY, Godfrey, B.A. Clare Coll., Cam.; *o.* D 1890, P. 1891, G. and B.; Canon of St. John's, 1895. *S.* Mount Frere, St. Cuthbert's, &c., 1893–1900.

CASE, Philip Henry, M.A. Em. Coll., Cam.; *o.* D. 1879, P. 1880, Linc. *S.* Maclear, 1898–1900.

CHAMBERLAIN, Ven. Thomas, M.A. Ch. Coll. Cam., and Univ. Cape; *o.* D. 1880, P. 1881, St. Alb. *S.* St. Mark's, 1893–4; Clydesdale, 1895–1900.

CHATER, J. G. (add to p. 896): "*S.* Kokstad, 1897."

COAKES, Ven. E. L. (add to p. 896): "*S.* St. Mark's, 1893–1900."

CROSS, Arthur; *ed.* St. P.C.B.; *o.* D. 1891, P. 1895, St. John's. *S.* Maclear, 1893–4; Umtata, 1895; Idutywa, 1897–1900.

***DAMAN, Luke**; *ed.* St. John's Coll., Umtata; *o.* D. 1891, P. 1896, St. John's. *S.* Butterworth, 1893–4; Umtata, 1895; St. Barnabas, 1896; Idutywa, 1897–1900.

DIXON, E. Y. (add to p. 896): "*S.* Mount Ayliff, 1893–1900."

GODWIN, R. H. (add to p. 896): "*S.* Umtata, 1893–4."

GOODWIN, Canon William Allerton, M.A. Sel. Coll., Cam.; *o.* D. 1886, P. 1887, Linc.; Canon of St. John's, 1894. *S.* Umtata (St. John's Coll.), 1898 (*tr.* Natal).

GREEN, T. W. (add to p. 896): "*S.* Matatiele, 1893–1900."

HALLWARD, Lancelot William, B.A. Or. Coll., Ox.; *b.* July 4, 1867, Camberwell; *o.* D. 891 Nor., P. 1892 Roch. *S.* Cala, 1899, 1900.

HEATHCOTE, G. S. C. (*tr.* Gra. [p. 894]). *S.* St. Mark's, 1893–4.

HORNBY, Philip Dyson, M.A. Pem. Coll., Cam.; *b.* July 2, 1867, Liverpool; *o.* D. 1891 Nor., P. 1892 Wake. *S.* E. Pondoland, 1896, 1898–1900 (Mount Frere, 1897).

IRVING, Martin Luther; *ed.* S.A.C.; *o.* D. 1884 C. Af., P. 1888 St. John's. *S.* Cala, 1893–6.

***JORDAN, Nelani**; *ed.* St. John's Coll., Umtata; *o.* D. 1886, St. John's. *S.* Umjika, 1893–4; Umtata, 1895–6; Mount Frere, 1897–1900.

KEY, Right Rev. B. L. (add to p. 896): "*S.* Umtata, 1893–1900. Died Jan. 19, 1901, in London, from effects of a carriage accident in Kaffraria in 1900."

LANCASTER, E. (*tr.* O.R.C.). *S.* Kokstad, 1900.

LEY, Robert Gerald, B.A. Sel. Coll., Cam.; *o.* D. 1890, P. 1891, Pet. *S.* St. Cuthbert's, 1895–1900.

***LOKWE, Philip Mark**; *o.* D. 1892, St. John's. *S.* St. Cuthbert's, 1893–4; Mt. Frere, 1895, 1897–1900; Qanqu, 1896.

***MAKONXA, Joseph Gqirana**; *ed.* St. John's Coll., Umtata; *o.* D. 1896 St. John's. *S.* Hoita (St. Mark's), 1898–1900.

***MANELLE, Jacob**; *ed.* S.A.C.; *o.* 1888, P. 1896, St. John's. *S.* St. Mark's, 1893–4; Cala, 1897–1900.

***MASIZA, Canon P. K.** (add to p. 896): "Canon of St. John's, 1899. *S.* St. Mark's 1893–8; Tsomo, 1899, 1900."

***MAYA, Zechariah**; *ed.* St. John's Coll., Umtata; *o.* D. 1894, P. 1900, St. John's. *S.* Mount Frere, 1895–1900.

***MAYEKISO, Elias**; *ed.* St. John's Coll., Umtata: *o.* D. 1892, St. John's. *S.* Mount Frere, 1893–7; E. Pondoland, 1898–1900.

MITCHELL, H. J. (add to p. 896): "(*tr.* Kaff.). *S.* Idutywa, 1894; Butterworth, 1894–1900."

***MPAZI, Joseph Kanyelwa**; *o.* D. 1895 St. John's. *S.* St. Barnabas, W. Pondoland, 1898–1900.

***NDLELENI, H.** *S.* All Saints, 1898; Clydesdale, 1899, 1900.

***NGCWENSA, W.** (add to p. 896): "*S.* Clydesdale, 1893–1900."

***NJOLI, William**; *ed.* St. John's Coll., Umtata; *o.* D. 1891 St. John's. *S.* Butterworth, 1893; W. Pondoland, 1894.

***NYOVANE, Eleazar**; *o.* D. 1877 Gra. *S.* St. Barnabas, W. Pondoland, 1894–7; Tembuland, 1898–1900.

OXLAND, J. O. (add to p. 896): "*S.* Clydesdale, 1893–4. *Res.*"

PRESSLIE, Thomas George Sather, K.C., Aber., M.A.; *o.* D. 1892, P. 1893, Edin. *S.* St. Barnabas, W. Pondoland, 1898–1900.

STEAD, W. Y. (add to p. 896): "*S.* St. Peter's, Butterworth, 1893–4. *Tr.* Gra.

SUTTON, Very Rev. F. W. (add to p. 896): "M.D. Dur., 1896. *S.* St. Barnabas, W. Pondoland, 1893–6; Cala, 1897; Umtata, 1898–1900 (Dean of St. John's, 1898–1900). *Res.* ill.

TUDOR, H. A., M.A. (*tr.* N.W.C. [p. 881]). *S.* Mount Frere, 1894–7; Umtata, 1898–1900.

WALLIS, Sydney James; *ad.* St. P.C.B.; *o.* D. 1893, P. 1894, St. John's. *S.* St. Cuthbert's, 1893–4; St. Alban's, 1895, 1897–1900.

WARNER, L. O. (*tr.* p. 931*a*). *S.* Mount Frere, 1898–1900. *Res.*

WATERS, Canon H. (add to p. 896): "*S.* All Saints, 1893–1900."

WILLIAMS, Price William Evan, B.A. Ex. Coll., Ox.; *b.* Oct. 31, 1858, Rugeley, Staff.; *o.* D. 1882, P. 1883, G. and B. *S.* W. Pondoland, 1897; Cala, 1898. *Res.* 1899.

***XABA, John** (add to p. 896): "*S.* Umtata, 1893–4, 1897; Tembuland, 1895–6, 1898–1900 (Griqualand E., 1895).

YATES, Sidney Jordan; *ad.* S.A.C.; *o.* D. 1900 St. John's. *S.* Ndawana, 1900.

(*Continued from pages* 896–7.)

GRIQUALAND WEST (1893–1900)—5 additional Missionaries.

COTTRELL, James; *b.* Oct. 18, 1873, Ashbrittle, Som.; *ed.* St. B.C.W. and S.A.C.; *o.* D. 1896, P. 1897, Bloe. *S.* St. Cyprian's, Kimberley, 1896–7; Itinerating, 1898. *Tr.* O.R.C.

GAUL, Ven. W. T. (add to p. 897): "*S.* Kimberley, 1893–4. *Tr.* Mashonaland as Bishop."

HOLBECH, Ven. William Arthur, M.A. B.N.C., Ox.; *o.* D. 1874, P. 1875, Nor.; Archd. of Kimberley, 1895. *S.* Kimberley (and Itinerating), 1898–1900.

KING, P. J. F. (*tr.* O.R.C.). Itinerating, 1897–9.

LAWSON, George Mervyn, B.A. Pem. Coll., Ox.; *o.* D. 1890, P. 1891, Lich. *S.* St. Matthew's, Kimberley, 1896; Itinerating in Griq. W. 1898–1900.

MITCHELL, G. (add to p. 897): "*S.* Kimberley, 1893–1900."

STENSON, J. W. (add to p. 897): "*b.* in S. Africa of Irish parents. *S.* Kimberley, 1893–4."

WOODMAN, Canon Thomas (*tr.* p. 930*o*) (Canon of Bloemfontein, 1899). *S.* Beaconsfield, 1897–1900. *Res.* ill.

(*Continued from page* 897.)

ST. HELENA (1893–1900)—4 additional Missionaries.

BAKER, F. H. (add to p. 897): "*S.* St. Paul's, 1893–4. *Res.*"

DODGSON, E. H. (add to p. 897): "*S.* Jamestown, 1896–9. *Res.* (*tr.* W. Africa)."

ELLIS, S. J. (add to p. 897): "(*tr.* fr. O.R.C.) Jamestown, 1895–6. Died April 2, 1896."

FOGG, Ven. P. P., M.A. (*tr.* fr. Cape [p. 892]). *S.* St. Paul's, St. Helena, 1898.

HANDS, Canon J. C. (add to p. 897): "Canon of St. Helena Cath., 1895. *S.* St. Matthew's, Longwood, 1893–4, 1897–1900; St. John's, Jamestown, 1893–1900.

HOLMES, Rt. Rev. John Garraway, M.A. Univ. Coll., Ox., and of Cape Univ.; *o.* D. 1863, P. 1864, Pet. *Cons.* Bp. of St. Helena in Capetown Cath., July 25, 1899. *S.* St. Paul's, St. Helena, 1899, 1900.

HUGHES, E. (add to p. 897): "*S.* Jamestown, 1893–5. Died Oct. 24, 1899 ('in his sleep'), at Perth, W. Aust."

PORTER, Canon Alfred, M.A. Keb. Coll. Ox., and of Cape Univ.; *o.* D. 1879 York, P. 1880 Tas. for York. *S.* St. Matthew's, Longwood, and St. John's, Jamestown, 1899; St. James', Jamestown, 1900.

WILLIAMS, Joseph Watkin, M.A. New Coll., Ox.; *o.* D. 1881, P. 1883, Ox. *S.* St. Paul's, St. Helena, 1899. (Elected Bishop of St. John's, 1901.)

(*Continued from pages* 897.)

BASUTOLAND (1893–1900)—6 additional Missionaries.

BALFOUR, Ven. F. R. T. (add to p. 897): "*S.* Thlotse Heights, 1893–4; Sekubu, 1894–9 (¶ 1894–6). Invalided 1900. *Tr.* to Orange River Colony as Archdeacon of Bloemfontein, 1901."

DEACON, J. (add to p 897): "*S.* Tsiokane, 1893-1900."

ELLIS, S. J. *S.* Mafeking, 1893-4; Thlotse Heights, 1895. *Res.*

LAMBERT, Charles Martin; *ed.* St. B.C.W.; *o.* D. 1895, P. 1899, Bloem. *S.* Masite, 1898-1900 (and Maseru, 1898-9).

LANCASTER, Edgar; *b.* April 7, 1870; *ed.* S.A.C.; *o.* D. 1893, P. 1894, Bloe. *S.* Masite, 1893-4; Mafeteng, 1895-6. *Tr.* O.R.C.

LANE, Frank Manwaring; *ed.* Can. Scho., Linc.; *o.* D. 1892 Linc. for Bloe., P. 1893 Bloe. *S.* Thlotse Heights, 1895-1900.

LEWIS, Alfred; *ed.* Univ. Dur.; *o.* D. 1894, P. 1895, St. As. *S.* Maseru, 1900.

READING, M. A. (add to p. 897): "*S.* S. Basutoland, 1893-4; Mohalis Hoek, 1895-1900."

STENSON, E. W. (add to p. 897): "*S.* Maseru, 1897. Died Nov. 3, 1900, at Stewkley Vicarage, Bucks., from heart complaint, while on deputation tour for the Society."

WEIGALL, Spencer, M.A. Univ. Ox.; *o.* D. 1884 Lich., P. 1889 Linc. for C. Af. *S.* Masite 1894-1900.

WIDDICOMBE, Canon J. (add to p. 897): "*S.* Thlotse Heights, 1893-1900."

WOODMAN, Canon T. (add to p. 897): "*S.* Masite, 1893 [*see* p. 930*o* for 1894-5]; Mafeteng 1896. *Tr.* Griq. W."

(*Continued from pages* 898-9.)

NATAL (1893-1900)—12 additional Missionaries.

BAINES, Rt. Rev. Frederick Samuel, M.A. Ox.; *b.* Jan. 5, 1858, Brighton; *o.* D. 1882, P. 1884, Rip. *S.* Maritzburg, 1893. (Archdn. of Durban 1893-8. *Cons.* Bp. of Natal in Capetown Cathedral on August 4, 1901.)

BANISTER, C. L. (add to p. 898): "*S.* Verulam, 1893."

BARKER, Ven. J., D.D. (add to p. 898): "Appointed Archdeacon of Maritzburg 1887. *S.* Ladysmith, 1893-1900. Lambeth degree of D.D. conferred upon him by Archbishop Temple, 1900, in recognition of his long services to the Church in Natal and of his heroic conduct during the siege of Ladysmith."

BOOTH, L. P. (add to p. 898): "*S.* Durban and East Indian Coolie Missions, 1893-1900. *Tr.* Kaff."

BROMILOW, William; *ed.* Univ. of Lon. and Gloucester Coll.; *o.* D. 1878, P. 1879, G. and B. *S.* Pinetown, 1895-1900.

BURGES, Canon E. T. (add to p. 898): "*S.* Karkloof, 1893-1900."

BURGES, P. T. (add to p. 898): "*S.* Springvale, 1893-7."

CHATER, J. G. (*tr.* fr. Kaffraria: *S.* Springvale, 1898-1900.

CLARK, W. (add to p. 898): "*S.* Newcastle, 1893-6."

DOWLING, F. (*tr.* Tra. [p. 901]): *S.* Verulam, 1893-1900.

ELDER, W. A. (add to p. 898): "Died at Norwich, England, Jan. 21, 1900."

FREER, Selwyn Charles, B.A. Radley Coll.; M.A. Trin. Coll., Ox.; *o.* D. 1881, P. 1882, Linc. *S.* Boston and Underberg, 1900.

GOODWIN, T. (add to p. 898): "*S.* Umgeni, 1893-1900."

GREENE, F. J. (add to p. 898): "*S.* Maritzburg, 1893-1900."

HAMMICK, E. A., M.A. (*tr.* p. 930*q*): *S.* Umhlatuzana, 1897-1900, and Malvern, 1900.

HAWKER, H. E. (add to p. 898): "*S.* Stanger, 1893-1900."

JOHNSON, H. (add to p. 898): "*S.* Durban, 1893-4."

KEWLEY, T. W. (*tr.* Cape [p. 892]). *S.* Umlatuzana, 1893-7. *Res.*

LENDRUM, Alexander George Hope; *ed.* Chich. Coll.; *o.* D. 1877, P. 1878, Carl. *S.* Boston, 1895-9, and Bulwer, 1898-9. *Res.*

***MAGWAZA, F.** (add to p. 898): "*S.* Ladysmith, 1893-4; Maritzburg, 1895-7, 1899-1900."

MARKHAM, B. (add to p. 898): "*S.* Springvale, 1893-6; Ipolela, 1896-1900; and Stoffelton, 1900."

***MASIKO, Petrus**; *ed.* St. John's Coll., Umtata; *o.* 1886 St. John's. *S.* Maritzburg, 1893-4; Ladysmith, 1895; Enhlonhlweni, 1896-8.

METHLEY, J. (add to p. 898): "*S.* Karkloof, 1893, 1898."

MITCHELL, H. J. (add to p. 898): "*S.* Springvale, 1893. *Tr.* Transvaal."

***MZAMO, D.** (add to p. 898): "*S.* Durban, 1893-1900."

***NULLATHAMBY, Joseph**; *ed.* S.P.G. Theo. Coll., Madras, and Univ. Madras; *o.* D. 1891 Madr., P. 1896, Maritz. *S.* Durban, 1895; Maritzburg, 1896-1900.

PENINGTON, G. E. (add to p. 899): "*S.* Umzinto, 1893-4; Greytown, 1895-6."

PRIOR, Jonathan Charles; *b.* Dec. 31, 1851, Tulse Hill, London; *ed.* Worc. Coll., Ox.; *o.* D. 1886, P. 1887, B. and W. *S.* Estcourt, 1895.

***RADEBE, R.** (add to p. 899): "*S.* Estcourt, 1893-4; Inkuzi, 1900."

ROBINS, W. H. (*tr.* p. 895]). *S.* Maritzburg, 1893. *Tr.* Swaziland.

STRICKLAND, W. J. (add to p. 899): "Died 1900 at Egerton, Kent."

TAYLOR, T. (add to p. 899): "*S.* Greytown, 1893-4. Died July 14, 1894."

THOMPSON, H. T. A. (add to p. 899): "*S.* Enhlonhlweni, &c., 1894-5. Died May 18, 1895."

TROUGHTON, A. P. (add to p. 899): "Canon of Maritzburg Cath., 1901. *S.* Estcourt, 1893-5 Enhlonhlweni, &c., 1895-1900."

TURPIN, P. A. (add to p. 899): "*S.* Umhlatuzana, 1893-4; Umzimkulwana, 1895-1900."

***VEDAKAN, S.** (add to p. 899): "*S.* Durban, 1893-4."

***VEDAMUTHU, S. P.** (add to p. 899): "*S.* Durban, 1893-1900."

WARD, J. R. (add to p. 899): "*S.* Richmond 1893-1900."

(*Continued from pages* 899–900.)

ZULULAND (1893–1900)—5 additional Missionaries.

CHALLIS, William Adams, B.A. T.C. Cam. ; *b.* Dec. 10, 1866, Papworth Everard ; *o.* D. 1890, P. 1891, Rip. *S.* St. Paul's, 1900.

HOLLINGSWORTH, Henry ; *ed.* St. Vincent's Coll., Bloem. ; *o.* D. 1898 Zu. *S.* St. Augustine's, Rorke's Drift, 1899, 1900.

JOHNSON, Ven. C. (add to p. 900) : "*S.* St. Augustine's, Rorke's Drift, 1893–1900. (Appointed Missionary Archdeacon in Zululand, 1900.)"

***MTEMBU, Titus.** *S.* St. Augustine's, 1895–1900.

ROBERTSON, R. (add to p. 900) : "Died Nov. 1897, in Zululand."

ROBINSON, Theodore Hayes, M.A. Ex. Coll., Ox. ; *b.* June 22, 1870, Bath ; *o.* D. 1894, P. 1895, St. Alb. *S.* Nondweni, 1897-8 ; Eshowe, 1900.

SAMUELSON, S. M. (add to p. 900) : "*S.* St. Paul's, 1893 8. Pensioned 1898, but working at Emkindini 1899–1900."

SWABEY, Ven. Mark Richard, M.A. New Coll., Ox. ; *o.* D. 1884, P. 1887, Roch. (Archdeacon of Zululand 1893–9.) *S.* Ingwavuma, Ubombo, 1898. Invalided.

(*Continued from page* 900.)

SWAZILAND (1893–1900)—2 additional Missionaries.

MORRIS, J. S. (add to p. 900) : "*S.* Usutu, 1893-4. *Tr.* Transv."

ROBINS, W. H. (*tr.* p. 930*n*). *S.* R. Usutu, 1894–5. *Tr.* Transv.

SWINNERTON, William ; *o.* D. 1897 P. 1898 Zu. *S.* R. Usutu, 1898–1900.

PORTUGUESE SOUTH-EAST AFRICA (1893–1900)—6 Missionaries.

BOVILL, John Henry ; *b.* Mar. 7, 1862, Whitby ; *ed.* Ayerst Hall, Cam. ; *o.* D. 1885 Liv., P. 1889 Lon. *S.* Lourenço Marques, 1894–9. *Res.*

FIELD, Bernard Henry Durrant ; *b.* Feb. 28, 1870, Shillingford ; *o.* D. 1898 Leb. ; *ed.* D.M.C. *S.* Churaneni, 1898 ; Inhambane, 1899. *Res.*

HAINSWORTH, Thomas ; *ed.* D.M.C. ; *o.* D. 1891 Wake. for Lon. for Col., P. 1892 Zul. *S.* Chilambi, 1898 ; Inhambane, 1899, 1900.

PARKER, Ernest Neville ; *b.* Nov. 26, 1868, Waddington, Lanc. ; *ed.* St. Aidan's Coll. and K.C.L. ; *o.* D. 1894 Wak., P. 1897 Rip. *S.* Lourenço Marques, 1899. *Res.*

ROBINS, W. H. (*tr.* p. 930*p*) Beira, 1897–1900.

SALFEY, James Chala ; *b.* Achābārr, Gallaland, Africa ; *ed.* D.M.C. ; *o.* D. 1882, P. 1890, Ox. *S.* Inhambane, 1894–7, 1899, 1900 ; Gikuki, 1898.

(*Continued from page* 900.)

ORANGE RIVER COLONY (1893–1900)—7 additional Missionaries.

COTTRELL, J. (*tr.* p. 930*m*). *S.* Bloemfontein, 1899.

CRISP, Ven. W. (add to p. 900) : "*S.* Bloemfontein, 1893–1900. *Tr.* to Cape."

CROSTHWAITE, H. (add to p. 900) : "*S.* Thaba 'Nchu, 1893–1900. Died Dec. 5, 1900, at Thaba 'Nchu, of dysentery."

***DAVID, G.** (add to p. 900) : "*S.* Bloemfontein, 1893-8. Died March 25, 1898."

DAY, Gerard Cecil, M.A. Keble Coll., Ox. ; *b.* March 21, 1864, Southsea ; *o.* D. 1888 Pet., P. 1889 Bp. Mitchinson for Pet. *S.* Heilbron, 1898–9.

KENYON, Gerald, M.A. Worc. Coll., Ox. ; *o.* D. 1890, P. 1892, Pet. *S.* Ladybrand, 1894.

KING, Percy John Feltham ; *ed.* St. B.C.W. ; *o.* D. 1892 Linc. for Blo., P. 1893 Blo. *S.* Bethulie 1893. *Tr.* Griq. W.

LANCASTER, E. (*tr.* p. 930*n*). *S.* Jaggersfontein, 1897. *Res.*

LLEWELLYN, John William ; *ed.* D.M.C. ; *o.* D. 1883 Ox., P. 1886 Gra. *S.* Wepener, 1898–9.

MILES, C. O. (add to p. 900) : "Died in England Aug. 11, 1898, of heart disease."

ROSE, Edgar ; *b.* Feb. 22, 1867, Stratford-on-Avon ; *ed.* S.A.C. ; *o.* D. 1896, P. 1897, Blo. *S.* Thaba 'Nchu, 1898–9.

THORNE, J. (add to p. 900) : "*S.* Jaggersfontein, 1893–1900."

WOODMAN, T. (*tr.* Basuto. [p. 930*n*]). *S.* Wepener, 1894–5 (*tr.* p. 930*m*).

(*Continued from page* 901.)

THE TRANSVAAL (1893–1900)—18 additional Missionaries.

ALKIN, Henry Robert; *o.* D. 1874 Ex., P. 1875 Colch. *S.* Germiston, 1894–5.

BANKS, W. J. H. (*tr.* Natal). *S.* Middleburg, 1896, 1898; Booysens, 1900.

BELLAMY, Richard Henry, B.A. Lon.; *b.* May 19, 1866, Laxey, Isle of Man; *o.* D. 1889, P. 1891. S. and M. *S.* Fordsburg, 1895–6.

BOON, Herbert John; *b.* Feb. 13, 1869, Manchester; *ed.* S.A.C.; *o.* D. 1896 Leb. *S.* Farm Amsterdam, 1897–8. Invalided 1898.

BOUSFIELD, Rt. Rev. H. B. (add to p. 901): "*S.* Pretoria, 1893–1900. Refugee in Natal Oct. 1899 to April 1901.

DAVIES, M. W. (*tr.* fr. Corea). *S.* Farm Amsterdam, 1898–1900.

DUNBAR, James; *b.* Oct. 29, 1866, Blackburn; *ed.* Theo. Coll., Salisbury. *S.* Thorndale, &c., 1894–5.

DYER, Arthur; *b.* Jan. 14, 1867, Exmouth; *ed.* D.M.C.; *o.* D. 1898 Can. *S.* Farm Amsterdam, 1900.

FARMER, Canon Edwin; *b.* April 28, 1858, Stockport; *ed.* D.M.C.; *o.* D. 1881, P. 1883, Zulu. *S.* Cathedral Native Mission, 1895–1900. Canon Evangelist Pretoria Cath., 1898.

FORSYTH, Robert, M.A. T.C.D.; *o.* D. 1884, P. 1886, Killaloe. *S.* Pretoria Cathedral Native Mission, 1899, 1900.

GRELLIER, Henry; *ed.* St. Bees Coll.; *o.* D. 1887, P. 1888, Manch. *S.* Pietersburg, 1895–8.

JONES, Hugh William Pughe, S.D.C. Lamp. B.A.; *o.* D. 1890, P. 1891, Manch. *S.* Pietersburg, 1899, 1900; and the Spelonken, 1899.

MABER, C. (add to p. 901): "*S.* Rustenburg, ¶ 1893–1900."

MATTHEWS, John Calvin; *ed.* St. Bees Coll.; *o.* D. 1892, P. 1899, Pre. *S.* Thorndale, 1892–3; Klerksdorp, 1894–5; Cathedral Railway Mission, 1897, 1899, 1900; Standerton, 1898.

MITCHELL, H. J. (*tr* Natal). *S* Krugersdorp, 1893–4. *Tr.* Kaff.

MORRIS, J. S. (*tr.* p. 900). *S.* Vryheid, 1894–5.

ORGAN, H. J. (add to p. 901): "*S.* Krugersdorp, 1893–4."

PIGRUM, Thomas Percy; *ed.* S.A.C.; *o.* D. 1892, P. 1895, Pre. *S.* Fordsburg, 1894; Thorndale, 1895–6; Potchefstroom, 1896; Klerksdorp, 1897–8.

RAE, Colin; *o.* D. 1893, P. 1897, Pre. *S.* Cathedral Mission, 1894.

ROBERTS, Ven. A. (add to p. 901): "(Archdeacon of Potchefstroom 1891.) *S.* Potchefstroom, 1899, 1900."

ROBINS, W. H. (*tr.* Swaziland.). *S.* Farm Amsterdam, 1895–6. *Tr.* Port. S.E. Af.

ROBINSON, T. H. (*tr.* Zululand). *S.* Vryheid, 1899. *Tr.* Zulu.

SADLER, H. (add to p. 901): "*S.* Wakkerstroom, 1893, 1895–1900; Llanwane, Ermelo, &c., 1894; Volkrust, 1898–1900."

SAMPSON, Holden Edward; *b.* June 27, 1859, York; *ed.* Lon. Coll. of Divinity; *o.* D. 1883, P. 1887, Lon. *S.* Klerksdorp, 1895–8. *Res.*

SIDWELL, H. B. (add to p. 901): "*S.* Middleburg, 1893–6."

STEWART, R. (add to p. 901): "*S.* Klerksdorp, 1893–4."

TEMPLE, Ven. A. (add to p. 901): "(Archdn. of Heidelberg 1892.) *S.* Molote, 1893–4; Krugersdorp, 1896–8."

WOOD, C. P. (add to p. 901): "*S.* Christiana, 1893; Lichtenburg, 1893–6 (and Mulmani, 1893; and Zeerust, 1895)."

(*Continued from page* 901.)

BECHUANALAND (1893–1900)—1 additional Missionary.

BEVAN, Canon W. H. R. (add to p. 901): "*S.* Phokoane, 1893–1900."

SEDGWICK, W. W. (add to p. 901): "*S.* Vryburg, 1893. *Res.*"

STANFORD, Alfred Bracebridge, B.A. Em. Coll., Cam.; *b.* April 13, 1867, Lucan, Co. Dublin; *o.* D. 1890, P. 1891, Lich. *S.* Mafeking, 1895. Died Dec. 27, 1895, of dysentery.

(*Continued from page* 902.)

MASHONALAND and MATABELELAND (1893–1900)—19 additional Missionaries.

CAULFEILD, Lionel Macaulay; *b.* May 9, 1869, Ceylon; *ed.* St. Dav. Coll., Lam.; *o.* D. 1897 Mash. *S.* Salisbury, 1897–8.

ETHERIDGE, Edward Harold, M.A. Ke. Coll., Ox.; *o.* D. 1895, P. 1896, Ox. *S.* St. Augustine's, Penhalanga, 1900.

FOGARTY, N. W. (*tr.* 930*j*). *S.* Bulawayo, 1897; do., Railway Mission, 1899, 1900.

FOSTER, Herbert Henry, M.A. Pem. Coll., Ox.; *o.* D. 1887 B. and W., P. 1888 Sarum for B. and W. *S.* Salisbury, 1895–1900; Umtali 1896–9.

GAUL, Rt. Rev. W. T. (*tr.* p. 930*m*); *cons.* Bp. of Mashonaland in Bloemfontein Cath. April 25, 1895. *S.* Salisbury, 1895–1900, and Bulawayo, 1897–1900.

GILLANDERS, James; *o.* D. 1897, P. 1899, Mash. *S.* Bulawayo, 1897–1900.

GRIFFITHS, William; *ed.* St. Cyp. Coll., Bloem.; *o.* D. 1881, P. 1884, Grah. *S.* Gwelo, 1895–6.
HALLWARD, John, B.A. *S.* Railway Mission (Bulawayo, &c.), 1900.
HAMMICK, Ernest Austin, M.A. Ex. Coll., Ox.; *b.* Jan. 3, 1850, Milton Abbot; *o.* D. 1874, P. 1875, Lon. *S.* Bulawayo, 1895 (*tr.*p. 930*n*).
JICKLING, C. *S.* Macloutsie, 1893.
LEARY, James Walter, B.A. Keb. Coll., Ox.; *o.* D. 1895 Cape, P. 1898 Cape Coadj. *S.* St. Augustine's, Fort Mlugulu, 1898–9; Bulawayo and Gwanda, 1900.
***MTOBI, H.** (*tr.* p. 894). *S.* Umtasa's, 1896–1900.
PELLY, Douglas Raymond, M.A. Em. Coll., Cam.; *o.* D. 1895, P. 1896, Mash. *S.* Salisbury, 1895–7, and Lesapi, 1895–7; Maconis, 1896–7; Umtali, 1898–9; St. Augustine's, Penhalanga, 1899. Invalided, 1900.
RITCHIE, Frank William, B.A. Univ. Bp. Coll., Lennoxville; *o.* D. 1885 Gui., P. 1896 Ott. *S.* Umtali, 1893.
ROXBURGH, William John, M.A. Trin. Coll. Ox.; *b.* May 5, 1865, Annan, Scotland; *o.* D. 1890, P. 1891, Ches. *S.* Umtali, 1898–1900.
SELMES, James Herbert, M.A. Mert. Coll., Ox.; *o.* D. 1889, P. 1890, Win. *S.* Salisbury, 1897–8; Wreningham (Enkeldoorn), 1899; Victoria, 1900.
SYLVESTER, Alfred Dykes; *ed.* K.C.L. and K.C.W.; *o.* D. 1884 N.Sco. *S.* Fort Victoria, 1893.
UPCHER, Ven. J. H. (add to p. 902): "(Apt. Miss. Archdn. of Mashonaland 1892.) *S.* Salisbury, 1893–6; Umtali, 1896–7; Bulawayo, 1899; Wreningham, Enkeldoorn, 1900."
WALKER, James Alfred; *ed.* Hat. Hall., Dur.; *o.* D. 1894, P. 1897, Mash. *S.* Victoria, 1894; Umtali, 1895–6; Salisbury, 1897; Gwelo, 1897–1900.
WIMBUSH, James Sedgwick, M.A. Or. Coll., Ox.; *o.* D. 1891, P. 1892, Dur. *S.* Bulawayo, 1900.

(*Continued from page* 902.)

MAURITIUS, AND THE SEYCHELLES (1893–1900)—3 additional Missionaries.

***ADELINE, J. B.** (add to p. 902). "*S.* Seychelles, 1893–5; Beau Bassin, 1896–8. "Left."
***APPAVOO, Raja Rethinam Tharasiappen** (a Tamil); *ed.* Central College, Tranquebar; *o.* D. 1895, P. 1897, Maur. *S.* Port Louis, 1895–1900.
***DEVAPIRIAM, G. D.** (add to p. 902): "*S.* Port Louis, 1893–5. *Tr.* Madras."
***DEVASAGAYAM, Comolanaben Ramasamy** (a Tamil); *ed.* in India; *o.* D. 1895, P. 1897, Maur. *S.* Port Louis, 1895–1900.
FRENCH, Ven. R. J. (add to p. 902); "Appointed Archdeacon of Mauritius 1895. *S.* Port Louis, 1893–1900."
JONES, H. A. W. (*tr.* p. 903). *S.* Port Louis, 1894–1900.
***PICKWOOD, R. H.** (add to p. 902): "*S.* Praslin, Seychelles, 1893–1900."
***STEPHEN, M. M.** (add to p. 902): "*S.* Savanne, 1893; Souillac, 1894–1900."
***THOMAS, M.** (add to p. 902): "*S.* Moka, 1893–1900, and Pailles, 1900."
VAUDIN, A. (add to p. 902): "*S.* Rosebelle, ¶ 1893–6; Port Louis, ¶ 1897–1900."

(*Continued from pages* 903–4.)

MADAGASCAR (1893–1900)—15 additional Missionaries.

***ALFRED**; *o.* D. Mada., 1900. *S.* Beforona, 1900.
***ANDRIAME, Louis**; *o.* D. Mada., 1900. *S.* Anjazafohy, 1900.
***ANDRIANAIVO, A.** (add to p. 903): "*S.* Antananarivo, 1893–9; Ankadiefajoro, 1900."
***ANDRIANARIVONY, Roberta** (add to p. 903): "*o.* D. 1889, P. 1893. *S.* Antananarivo, 1893–5; Anjanamanorovola, 1896–1900."
***ANDRIANJAKOTA, Irenaeus** (add to p. 903): "*S.* Andovoranto, 1893–9; Vatomandry, 1900."
***BARTOLEMIS, Joel**; *o.* D. Madg., 1900. *S.* Malaza, 1900.
BLAIR, Harold Holmes, B.A. Univ. Coll., Dur.; *o.* D. 1896, P. 1897, Dur. *S.* Antananarivo, 1899, 1900.
COLES, J. (add to p. 903): "*S.* Tamatave, 1893–1900; Andovoranto, 1900."
***DENIS, Rantoanima** (add to p. 903): "*S.* Ramainandro, 1893–1900." "Returned to the Roman Catholics, whom he left as a boy."
FULLER, F. J. (add to p. 903): "*S.* Ambatoharanana, 1893–5; Mahonoro, 1896–9; Furlo, 1899. *Res.* 1900."
GREGORY, F. A. (add to p. 903): "*S.* Ambatoharanana, 1893–1900. *Res.* (Cross of the Legion of Honour conferred on him in 1900 by the French Government in recognition of his services to the natives of Madagascar, and to the representatives of France, and elected Vice-President of the Society Feb. 1901."
***IKEMAKA, JAKOBA** (add to p. 903): "*S.* Mahasoa, 1893, 1895–9 (Ifontsy, 1894); Tamatave, 1901. Died May 16, 1901."
***ISRAEL, M. D.** (add to p. 903): "*S.* Tamatave, 1893–5. *Tr.* to Madras."
KESTELL-CORNISH, Ven. G. K. (add to p. 903): "*S.* Mahonoro, 1893 and 1899, 1900; Antananarivo, 1894–8 (appointed Archdeacon of Madagascar, 1801)."
KESTELL-CORNISH, Rt. Rev. R. K. (add to p. 903): "*S.* Antananarivo, 1893–6. *Res.*"

KING, Rt. Rev. George Lancaster, M.A. Clare Coll., Cam.; *o.* D. 1884, P. 1885, Dur.; *cons.* Bp. for Madagascar June 29, 1899, in St. Paul's Cath., London. *S.* Antananarivo, 1899–1900.

McMAHON, E. O. (add to p. 903): "*S.* Ramainandro, 1893–1900."

***RABEMOLALY** (add to p. 903): "*S.* Amboatany, 1893–1900."

***RABENINARY, Bernand** (add to p. 903): "*S.* Ambatoharanana, 1893–9; Tsarahonenana, 1900."

***RABOANARY, Rogers** (add to p. 903): "*S.* Ramainandro, 1893–1900."

RADLEY, Joseph Fuller, B.A. R.U.I.; *b.* March 16, 1864, Croydon; *o.* D. 1897 Ex., P. 1899 Madag. *S.* Ambatoharanana, 1898–1900.

***RAINIVELOSONA, Andrianjaka** (add to p. 903): "*S.* Fenoarivo, 1893; Antananarivo, 1894–5; Isoanierana, 1896–8; Vatomandry, 1899; Ambanidia, 1900."

***RAJAONIMARY**; *o.* D. 1900, Mada. *S.* Ramainandro, 1900.

***RAJOELY** (returned as "Rev. Joel Ambohitrevo" in 1895). *S.* Ambohitrevo, 1895–6; Malaza, 1897–1900.

***RAKOTOVAO, Alberta**; *o.* D. Mada., 1900. *S.* Betsisaraina, 1900.

***RAKOTAVO, Andrew Crispin** (add to p. 903): "*S.* Antenanarivo, 1893–4."

***RAKOTOBE, John**. *S.* Ankadifotsy, 1895–6; Antananarivo, 1898–1900.

***RAKOTOVAO, F. A.** (add to p. 903): "*S.* Ambohimanga, 1893–1900."

***RAKOTOVAO R.** (add to p. 903): "*S.* Holy Trinity, Antananarivo, 1893–8; Antrafonomby, 1899, 1900."

***RAKOTOVAO, Florent** (add to p. 903): "*S.* Mahonoro, 1893–8; Ramainandro, 1899, 1900."

***RAMONTA, Samuel** (add to p. 904): "*S.* Ramainandro, 1893."

***RASETA**; *o.*, D. Mada. 1900. *S.* Ambinandrano, 1900.

***RASOAMANA**, J.; *ed.* St. Paul's Coll., Mada.; *o.* D. 1894, Mada. *S.* Antananarivo, 1894–6; Ampahimanga, 1897–9.

***RATEFY, Hezekiah B.** (add to p. 904): "*S.* Amanidia, 1893–8."

***RAZAFINDRASATA, Josefa**; *o.* D. 1900, Mada. *S.* Antananarivo, 1900.

***RAZANAMINO** (add to p. 904): "*S.* Ambatoharanana, 1893–1900."

***SHIRLEY, John** (add to p. 904): "*S.* Befotaka, 1893–1900."

SMITH, A. (add to p. 904): "*S.* Mananjara, 1892–1900."

SMITH, G. H. (add to p. 904): "*S.* Mahonoro, 1894. *Tr.* to Madras."

WEBSTER, Allan Neill; *b.* June 6, 1871, Paddington; *o.* D. 1900, Mada. *S.* Antananarivo, &c., 1900.

WHEATLEY, George; *o.* D. 1892, P. 1893, Mada. *S.* Antananarivo, 1893–1900.

(*Continued from page* 904.)

NORTHERN AFRICA (1893–1900)—One additional Chaplain.

OLDFIELD, William John, M.A. Ch. Ch., Ox.; *o.* D. 1880, P. 1881, Ches. for Liv.; Preb. of Linc. Cath. 1894. *S.* Assouan, Upper Egypt, 1900.

(*Continued from pages* 904–6.)

NEW SOUTH WALES (1893–1900)—16 additional Missionaries.

BURGESS, Charles Ernest; *o.* D. 1879, P. 1882, Ex. *S.* Bellinger and Nambucca, 1899.

DAINTY, George Edward Goodall; *ed.* Univ. of Cam.; *o.* D. 1888, P. 1892, N.Q. *S.* Wentworth, 1899, 1900.

DALLAS, A. *S.* Wentworth district, 1898–9. Died 1899.

DODD, Edwin John; *o.* D. 1897 G. and A. *S.* South Clarence, 1899, 1900.

FAIRBROTHER, R. *S.* Bellinger, 1900.

GANLY, E. C. *S.* Moama district, 1898–9.

GREENWOOD, Arthur John; *o.* D. 1894 Goul. for Riv., P. 1896 Riv. *S.* Coolaman district, 1898.

HOLDEN, R. W. *S.* Coolaman, 1900.

HUSTON, J. T. *S.* Balranald and Moama, 900

JOBSON, Henry; *o.* D. 1884, P. 1885, Bath. *S.* Emmaville, 1899.

MERCHANT, Edward John; *o.* D. 1899 Graf. *S.* Bingara, 1899, 1900.

NORTH, Ernest Stuart; *o.* D. 1898 Graf. *S* Drake, 1899; Coramba, 1900.

STEELE, T. (add to p. 905): "T.C.D. 1832."

SYNGE, E. (add to p. 905): "B.A. T.C.D. 1848. Born in Ireland."

UPJOHN, J. W. *S.* Emmaville, 1900.

WARD, Joseph Nathaniel; *o.* D. 1896 Riv. *S.* Balranald district, 1898; Berrigan, 1899, 1900.

WEBBER, Edward Henry; *o.* D. 1893, P 1895, Graf. *S.* Byron Bay, 1899, 1900.

WINGFIELD, Albert; *o.* D. 1896 Riv., P. 1900. Dun. *S.* Hay district, 1898.

(*Continued from page* 906.)

VICTORIA.

HALES, F. (Add to p. 906): "Born Co. Limerick about 1822; B.A. T.C.D. 1846; *o.* Tuam. Died 1900."

(*Continued from pages* 907–8.)

QUEENSLAND (1893–1900)—20 additional Missionaries.

ABÉ, Francis John, B.A. Hat. Hall., Dur.; *o.* D. 1886, P. 1887, Bris. *S.* Westwood, 1895–1900.

ATTKINS, Albert Ernest; *ed.* Govt. Grammar School, N.S. Wales; *o.* D. 1898 N.Q. *S.* Selheim and Railway Lines Missions, 1900.

CLAYTON, J. E. (add to p. 908): "*S.* Bundaberg, 1893–5. Died Dec. 3, 1895, of Bright's disease."

CURTIS, Charles Edward, B.A. Sel. Coll., Cam.; *o.* D. 1893, P. 1894, Lon. *S.* Clermont district, 1898.

DRAKE, Francis Vivian; *ed.* France; *o.* D. 1898 N.Q. *S.* Richmond Hill, 1900.

EDWARDS, Herbert; *b.* 1845, Devonport; *ed.* St. Mary Hall, Ox.; *o.* D. 1870, P. 1873, Ex. *S.* Winton and Diamentura, 1895–7. *Res.*

FARBROTHER, John Henry. *S.* Mount Morgan, 1896; Blackall and Barcoo, 1898–9. Died.

GARRETT, Alfred Norton; *b.* Jan. 20, 1869, Gosport; *ed.* Southwark Theo. Coll.; *o.* D. 1895 Roch., P. 1900 N.Q. *S.* North Coast, 1896–8.

GRINDROD, James; *b.* July 7, 1869, Ball Haye Green, Leek, Staff.; *ed.* S.A.C.; *o.* D. 1892 Here. for Zanz., P. 1895 Zanz. *S.* Emerald, 1899, 1900.

HAINSSELIN, Montague Thomas, B.A. Ox.; *o.* D. 1894, P. 1896, Ex. *S.* Mount Morgan, 1898–1900.

HOWES, Percy Graham, B.A. Keb. Coll., Ox.; *o.* D. 1897, P. 1898, Ely. *S.* Longreach, 1900.

HUNT, John; *ed.* S.A.C.; *o.* D. 1884, P. 1886, Bris. *S.* Springshure, 1895–1900; Leichardt, 1895–7.

JULIUS, Canon Alfred Henry; *o.* D. 1884, P. 1886, Bris. *S.* North Coast Mission, 1895–1900.

LESTER-LESTER, Ven. George Mackenzie, M.A. Univ. Coll., Ox.; *o.* D. 1884, P. 1885, Lich.; Archdn. of Rockhampton 1893–7. *S.* Western District and Mitchell, 1895; Longreach, 1896–7. *Res.*

MORGAN, Robert Alexander; *ed.* Univ. Dur.; *o.* D. 1886, P. 1890, Sarum. *S.* Blackall and the Barcoo, 1895–7 (Geraldton, 1895). *Res.*

PERRY, Alexander; *o.* D. 1897 Edin. for Rock., P. 1898 Rock. *S.* Western District, Longreach, 1898; Winton, 1899, 1900.

PIKE, Joseph; *o.* D. and P. 1894 N.Q. *S.* Port Douglas, Geraldton, and Mareeba, 1895–6.

RAE, John Clayton, B.A. St. Ed. Hall, Ox.; *o.* D. 1888, P. 1889, Carl. *S.* Herberton, 1895.

SHUTTLEWOOD, Harry Mundy; *ed.* Lich. Coll.; *o.* D. 1884, P. 1885, Lich. *S.* Gladstone District, 1895–8. *Res.*

WALLACE, George Lindsay, M.A. Univ. of Ed.; *o.* D. 1885 Bp. Kelly for Sarum, P. 1886 Sarum. *S.* Clermont district, 1895–7. *Res.*

WOOD, Ernest Alexander; *ed.* Univ. Lon. and Southwark Theo. Coll.; *o.* D. 1888 Lon. for Col., P. 1888 Perth. *S.* Normanton, 1895.

(*Continued from pages* 909–10.)

WESTERN AUSTRALIA (1893–1900)—30 additional Missionaries.

ALLEN, James (add to p. 909): "*S.* Serpentine District, 1893; Pinjarrah, 1894–5."

ASQUITH, S. *S.* Victoria Park, 1900.

BARTON-PARKES, Ven. Frederick James, Ball. Coll., Ox.; *o.* D. 1871, P. 1883, Well.; Archdn. of Coolgardie, 1897. *S.* Coolgardie District, 1897–1900.

BULLEN, Sydney Sutherland; *b.* Sept. 4, 1868, Hastings; *ed.* Christ's Hospital, Lon.; *o.* D. 1894, P. 1895, Bom. *S.* Kanowna, 1899, 1900.

BURTON, Alfred; *o.* D. and P. 1895, Perth. *S.* Southern Cross (Yilgarn), 1895; Esperance, 1896–1900, and Norseman, 1899, 1900.

CHAPLIN, Joseph Baliwin Meredith; *ed.* St. Aid. Coll.; *o.* D. 1892, P. 1893, Liv. *S.* Menzies, 1898.

COLLICK, Edward Mallan; *b.* Nov. 4, 1868, London; *ed.* King's Coll., Lon.; *o.* D. 1892 St. Alb. for Lon., P. 1893, Lon. *S.* Coolgardie, 1896–7; Menzies, 1897; Boulder, 1898–1900.

CRASWELL, Allen Thurlow; *b.* May 28, 1871, London; *ed.* S.A.C.; *o.* D. and P. 1899. *S.* Boulder, 1898; Menzies, 1899, 1900.

CRAVEN, Alfred, B.A. Lon. Univ.; *o.* D. 1894 Ad., P. 1897 Perth. *S.* Cue, 1897–8; Bridgetown, 1899, 1900.

CUTTS, Arthur George; *o.* D. 1898 Perth. *S.* Midland and Southern Railway district, 1898; Donnybrook, 1899

DAVOREN, J. P. *S.* Menzies, 1900.

DEVLIN, George Henry; *o.* D. 1898 Perth. *S.* Coolgardie Goldfields, 1898; Broadarrow, 1899; Yarloop (Harvey), 1900.

GARLAND, D. G. (add to p. 909): "(*b.* in Dublin) (Canon of Perth 1900). *S.* Roebourne, 1893–5 (with Gascoyne, 1893, and Carnarvon, 1894–5)."

GILL, Ernest; *b.* May 2, 1874, Bourton on the Hill, Glos.; *ed.* S.A.C.; *o.* D. 1899 Perth. *S.* Norseman, 1900.

GILLETT, F. C. (add to p. 909): "*S.* Mourambine, &c., 1893–1900."

GRIFFITH, Ven. David Howell, B.A. Hat. Hall, Dur.; *b.* 1862, Birmingham; *o.* D. 1887 Manch., P. 1892 St. Asaph; Archdeacon of Coolgardie, 1899. *S.* Cue, 1896; Coolgardie, 1900.

HOLMES, Francis William Reginald, M.A. Ball. Coll., Ox.; *b.* Jan. 18, 1870, Stroud, Glos.; *o.* D. 1894, P. 1895, Ox. *S.* Mount Malcolm, 1900.

HOWES, James Abner; *o.* D. 1896 Perth. *S.* Southern Cross, 1897–8; Katanning, 1899, 1900.

HUDLESTON, Cuthbert, M.A. New Coll., Ox.; *o.* D. 1887, P. 1889, Lon. *S.* Menzies, 1898; Norseman, 1900.

KING, G. (add to p. 909): "LL.D. T.C.D.; *b.* Co. Tyrone, 1813. *o.* Down. Died March 20, 1899, at Homebush, N.S. Wales."
McCLEMANS, Thomas, B.A. T.C.D.; *o.* D. 1891 Pre., P. 1893 Down. *S.* Greenbushes, 1900.
McLEAN, Richard Arthur, LL.D. T.C.D.; *b.* 1862, Blemwill, Co. Kerry; *o.* D. and P. 1892, Kilmore. *S.* Carnarvon, 1895–6.
MARSHALL, Alban Luxmoore; *o.* D. 1900 Perth. *S.* Denmark, 1900.
MARSHALL, W. F. (add to p. 909): "*S.* St. Helena, 1893–4; Guildford, 1898."
MASON, H. (add to p. 909): "*S.* Yilgarn Goldfields, 1893–5. *Res.*"
MOORE, Robert Henry, B.A. T.C.D.; *b.* June 8, 1872, Mullingar, Ire.; *o.* D. 1896, P. 1897, D. and Con. *S.* Kanowna, 1898–9; Mount Morgan, 1900.
NESBITT, Trevor Martin Middleton, M.A. T.C.D.; *b.* May 20, 1868, Newry, Ireland; *o.* D. 1897 Killaloe, P. 1899 Perth. *S.* Mount Malcolm, 1900.
ORCHARD, J. (add to p. 909): "*S.* Katanning, 1893–4."
PHILLIPS, T. (add to p. 910): "*S.* Katanning, 1893–5."
PIGRUM, W. T. V. (*tr.* p. 931.) *S.* Broadarrow, 1898; Roebourne, 1899, 1900.
PITTS, Herbert; *b.* Nov. 4, 1873, Hardingham, Norf.; *ed.* Royal Univ. of Ireland; *o.* D. 1898, P. 1899, Perth. *S.* Roebourne, 1900.
RICHARDSON, Benj. G.; *o.* D. 1890, P. 1893, Bris. *S.* Dongara, 1896–8; Cue, 1900.
SAUNDERS, Edward, B.A. Ind. Univ.; *o.* D. 1891, P. 1895, Ind. *S.* Roebourne, 1895.
SHARP, William; *b.* June 5, 1860, Walthamstow; *ed.* Univ. of the South, Sewanee, U.S.A.; *o.* D. 1885 Tenn., P. 1886 Tex. *S.* Carnarvon, 1896–1900; Gascoyne, 1897–1900.
TAYLOR, Ernest Wesley, B.A. Ox.; *o.* D. 1896 Ox., P. 1897 Cant. *S.* Menzies, Broadarrow, and Bulong, 1899; Broadarrow, 1900.
WALLIS, H. *S.* Yilgarn Goldfields, 1893. Died Jan. 16, 1896, in S. Africa, of tubercular disease of the spine.
WILKINS, Alfred Josiah; *o.* D. 1873, P. 1876, Madras. *S.* Greenough, 1897–1900.
WILSON, George, M.A. Keb. Coll., Ox.; *o.* D. 1889 Guild., P. 1890 Winch. *S.* Subiaco, 1899; Busselton, 1900.

(*Continued from pages* 910–11.)

NEW ZEALAND.

CHURTON, J. F. (add to p. 910): "LL.B. Died 1853."
DESBOIS, D. (add to p. 911): "Died Aug. 8, 1898, of bronchitis and pneumonia, at Goodna, Queensland."
HERRING, J. E. (add to p. 911): Appointed "Archdeacon of Beechworth, Melbourne Dio., 1887. Died Nov. 19, 1896."
LLOYD, F. J. (add to p. 911): "Went from Armagh Dio. to N.Z. in 1849."
OTWAY, E. R. (add to p. 911): "Died Sept. 10, 1896, at Lincoln, N.Z., aged 51."

(*Continued from pages* 911–2.)

NORFOLK ISLAND (1893–1900)—1 additional Missionary.

ALDOUS, Percival Massey, B.A. Sel. Coll., Cam.; *b.* Dec. 16, 1871, Isleworth; *o.* D. 1894, P. 1895, Roch. *S.* Norfolk Island, 1898–1900.
THORMAN, T. P. W. (add to p. 912): "*S.* Norfolk Island, 1893–6. *Tr.* Cape de V. [p. 930*j*]."

(*Continued from page* 912.)

FIJI (1893–1900)—1 additional Missionary.

FLOYD, W. (add to p. 912): "*S.* Levuka, 1893–1900."
JONES, J. F. (add to p. 912): "*S.* Suva, 1893–6. Invalided, 1897. *Res.* 1898."
PACKE, Horace, M.A. Worc. Coll., Ox.; *b.* March 25, 1866; *o.* D. 1891, P. 1892, Chich. *S.* Suva, 1899, 1900.

(*Continued from page* 912.)

HAWAIIAN ISLANDS (1893–1900)—5 additional Missionaries.

AULT, William; *ed.* St. B.C.W.; *o.* D. 1897, P. 1899, Honol. *S.* Lahaina and Wailuku, 1898–1900.
***BEW, W. Y.** (add to p. 912): "*S.* Honolulu, 1892–6; Kohala, 1897–1900."
BYRDE, Louis, B.A. Corp. Ch. Coll., Cam.; *b.* Jan. 6, 1870, Roxton, Beds.; *o.* D. 1893, P. 1894, Lon. *S.* Kohala, 1894–7. *Res.*
DAVIS, S. H. (add to p. 912): "*S.* S. Kona, 1893–6; Kona, 1897–1900."
HORSFALL, W. (*tr.* p. 927). *S.* Lahaina, 1894–6, and Wailuku, 1894. *Res.*
KITCAT, V. H. (add to p. 912): "*S.* Honolulu, 1893–1900."
MACINTOSH, A. (add to p. 912): "*S.* Honolulu, ¶1893–1900."
STALEY, Bishop (add to p. 912): "Died Nov. 1, 1898, at Bournemouth."
***TET, Kong Yin** (a Chinese); *o.* D. 1895, P. 1899, Honol. *S.* Chinese Mission, Kohala, 1895–6; Honolulu, 1897–1900.
VAN DEERLIN, E. J. H. *S.* Kohala, 1899, 1900.
WILLIS, Rt. Rev. A. (add to p. 912): "*S.* Honolulu, 1893–1900."

(*Continued from pages* 913–5.)

BENGAL (1893–1900)—15 additional Missionaries.

***ARTON, P.** (add to p. 913): "*S.* Chhota Nagpur, 1893–7; Ramtoliya, 1898–1900."

BATSCH, H. (add to p. 913): "Died Oct. 29, 1898, at Cottbus, Germany."

***BHUTTACHARGEA, B.** (add to p. 913): "*S.* Howrah, 1893–4; Ballygunge, 1895–1900."

***BODRA, A.** (add to p. 913): "*S.* Chhota Nagpur, 1893–9; Katbari, 1900."

***BOSE, Bindu Madhab**; *o.* D. 1899, Calc. *S.* Calcutta, 1899, 1900.

BOYD, F. C. (add to p. 913): "*S.* Ranchi, 1893–1900."

CHATTERTON, E. (add to p. 913): "*S.* Hazaribagh, 1893–1900. (Head of the Dublin University Mission, 1892–1900. *Res.* 1900)."

DARLING, C. W. (add to p. 913): "*S.* Hazaribagh (D.U.M.), 1893–5. *Res.* on marriage."

***DEY, G. C.** (add to p. 914): "*S.* Mograhat, 1893–6; Tollygunge, 1897–1900."

***DHAN, Antoni** (add to p. 914). "*S.* Chhota Nagpur, 1893–7; Pithoriya, 1898–9, 1900."

***DHAN, Manmasih** (add to p. 914): "*S.* Ranchi, 1893–7. Died Aug. 22, 1897."

EVANS, R. W. (add to p. 914): "Died Feb. 21, 1898, at Panchgani, Bombay."

FLYNN, D. J. (add to p. 914): "*S.* Ranchi, 1893–9. Died May 20, 1899, at Ranchi."

GEE, Richard, B.A. Hert. Coll., Ox.; *b.* Nov. 15, 1874, Boston; *o.* D. 1898, P. 1899, Ox. *S.* Calcutta (Tutor Bp.'s Coll.), 1899, 1900.

***GHOSE, B. C.** (add to p. 914): "*S.* Calcutta, 1893–6. Died March 15, 1896."

***GHOSE, Mutti Lal**; *o.* D. 1890, P. 1891, Calc. *S.* Calcutta, 1894; Ballygunge, 1895–1900.

***GOREH, Nehemiah** (add to p. 914): "'Nilkanth Shastri Goreh,' named Nehemiah at baptism; *b.* Feb. 8, 1825, at Kashipura. Died Oct. 29, 1895, of apoplexy, in Bombay."

***GUPTA, R. K. D.** (add to p. 914): "*S.* Barripore, 1893–1900."

***GURIYA, Daniel**; *o.* D 1896, Ch. Nag. *S.* Dorma, 1896–7; Jaypur, 1898–1900.

HAMILTON, G. F. (add to p. 914: "*S.* Hazaribagh (D.U.M.), 1893–1900."

HARRISON, H. J. (add to p. 914): "Died 1893."

HEARN, John George Frederick, B.A. M.B. T.C.D.; *b.* Jan. 15, 1868, Woodville, Bawnboy, Ir.; (1893 to 1898, lay Medical Missy.); *o.* D. 1898 Ossory. *S.* Hazaribagh, 1898–1900 (Head of the D.U.M., 1900).

***HEMBO, Markas** (add to p. 914): "*S.* Chhota Nagpur, 1893–9; Maranghada, 1900."

***JASMAN, Daniel** (add to p. 914): "*S.* Chhota Nagpur, 1893–9; Saparam, 1900."

***KACHCHAP, Masihdas** (add to p. 914): "*S.* Chhota Nagpur, 1893–9; Bargari, 1900."

***KACHCHAP, Parnpashad** (add to p. 914). "*S.* Chhota Nagpur, 1893–9; Kachabari, 1900."

***KALIPH, Mathias**; *o.* D. 1896, P. 1898, Ch. Nag. *S.* Murhu, 1896–1900.

KENNEDY, K. W. S. (add to p. 914): "*S.* Hazaribagh (D.U.M.), 1893–1900."

***LAW, John Seni**; *o.* D. 1896, P. 1898, Ch. Nag. *S.* Tapkara, 1896–1900.

LOGSDAIL, A. (add to p. 914): "*S.* Chaibasa, 1893–1900."

LUSTY, G. H. (add to p. 914): "*S.* Murhu, 1893–7; Ranchi, 1898–1900."

***MANJAN, Markas** (add to p. 914): "*S.* Chhota Nagpur, 1893–9; Takra, 1900."

MARTIN, Frederick Walter, B.A. T.C.D.; *b.* July 7, 1874, Shillong, India; *o.* D. 1897 Down, P. 1899. *S.* Hazaribagh, 1897–1900.

***MORSA, Markas** (add to p. 914): "*S.* Chhota Nagpur, 1893–1899; Itki, 1900."

***MUKERJI, P. M.** (add to p. 914: "*S.* Calcutta, 1894–6; Howrah, 1897–1900."

MURRAY, J. A. (add to p. 915): "*S.* Hazaribagh, 1893–1900."

NANSON, Walter Lionel; *b.* Oct. 9, 1862, Carlisle; *ed.* S.A.C.; *o.* D. 1885, P. 1888, Bom. *S.* Calcutta, V.-P. of Bp.'s Coll., 1895–9; Principal, 1900.

O'CONNOR, W. (add to p. 915): "B.A. Royal University of Ireland. *S.* Ranchi, 1893–1900. *Res.* Became S.P.G. Org. Sec. for Ireland in 1901."

***ROBA, Kristchitt** (add to p. 915): "*S.* Chhota Nagpur, 1895–9; Durhu, 1900."

***SARWAN, Prabhusahay**; *o.* D. 1895, P. 1896, Ch. Nag. *S.* Ranchi, 1895–6. *Tr.* Assam.

***SHAH, Shan Choran**; *o.* D. 1899, Calc. *S.* Calcutta, 1899, 1900.

***SHITAL, Kushalmay**; *o.* D. 1895, P. 1896, Ch. N. *S.* Ramtoliya, 1895–7; Ranchi, 1898–1900.

***SINGH, Daoud** (W. Luther) (add to p. 915) "(a Rajput). *S.* Chaibasa, 1893–1900."

***TIRKEE, Nathan** (add to p. 915): "*S.* Chhota Nagpur, 1893–9; Phatiyatoli, 1900."

***TIRKEY, Samuel**; *o.* D. 1898, P. 1899, Ch. Nag. *S.* Ranchi, 1898. *Tr.* Assam.

***TOTI, Athanasius** (add to p. 915): "*S.* Chhota Nagpur, 1893–6. Died March 1, 1896."

WALSH, Herbert Pakenham, M.A. Dublin Univ.; *b.* Sandford, Dublin, March 22, 1871; *o.* D. 1896 Dur. *S.* Hazaribagh, 1896–1900.

WHITE, Connolly Finch, M.A. T.C.D.; *b.* Dec. 24, 1864, Dublin; *o.* D. 1888, P. 1890, Durh. *S.* Hazaribagh, 1896–1900.

WHITEHEAD, Rt. Rev. H. (add to p. 915): "*S.* Calcutta (Principal of Bishop's College), 1893–9. *Cons.* Bishop of Madras in St. Paul's Cath., Lon., June 29, 1899."

WHITLEY, E. H. (add to p. 915): "*S.* Ranchi, 1893–1900."

(*Continued from pages* 915–20.)

MADRAS PRESIDENCY, &c (1893–1900)—23 additional Missionaries.

***ABISHEKANATHAN, S.**; *o.* D. 1878, P. 1883, Rang. *S.* Mutyalapad, 1896–7, 1899, 1900 (Jammalamadugu, 1898).

***ABRAHAM, Samuel Yesadian** (add to p. 915): "*S.* Madras, 1893–1900."

***ABRAHAM, Vedanayagam** (add to p. 915): "*S.* Kilanjani, 1893–8; Paramagudi, 1899, 1900."

***ABRAHAM, Visuvasam** (add to p. 915): "*S.* Nazareth, 1893–1900."

*APPAVOO, J. (add to p. 916); "S. Kalsapad, 1893–1900."

*ARUMANAYAGAM, Gnanakan (add to p. 916): "S. Madras, 1893–1900."

*ARUMANAYAGAM, Vedamonikam (add to p. 916): "S. Kulathur, 1893–7; Radhapuram, 1898; Sithambarapuram, 1900."

*ASIRVATHAM, Samuel (add to p. 916): "S. Pudukotei, 1893–8; ? Sithambarapuram, 1899; Sawyerpuram, 1900."

*ASIRVATHAM, Sathianathan (add to p. 916): "S. Radhapuram, 1893–4; Ariyalur, 1895–1900."

*ASIRVATHAM, S. B. S. Trichinopoly, 1896–1900.

*BAKKYANATHAM, Devasagam Suppan (add to p. 916): "S. Keelakarei, 1893–1900."

BLAKE, W. H. (add to p. 916): "S. Tanjore, 1897–1900."

BRITTEN, A. (add to p. 916): "S. Nandyal, 1893–1900."

*CORNELIUS, Stephen Iyathorai (add to p. 916): "S. Bangalore, 1893–4; Pondicherry, 1895–8. Died Dec. 6, 1898."

*DANIEL, Samuel Swamidian (add to p. 916): "S. Radhapuram, 1893–9. Died March 10, 1899."

*DANIEL, Suvisehamuthu (add to p. 916): "S. Edeyengoody, 1893–4, 1898–1900 (Radhapuram, 1895–6)."

DARVALL, T. E. (add to p. 916): "S. Negapatam, 1893–9.

*DAVID, Samuel Belavendrum (add to p. 916): "S. Coimbatore, 1893; Cuddalore, 1894; Combaconum, 1895–6. *Res.*"

*DAVID, Vedamonikam (add to p. 916): "S. Secunderabad, 1893–4; Cuddalore, 1895–1900."

*DEIRYAM, Balavendram (add to p. 916): "S. Mutyalapad, 1893–4: Bolarum, 1895–6. Died Feb. 1896."

*DESIGACHARRY, Joseph (add to p. 916): "S. Kalsapad, 1893–5; Badvel, 1896–8; Jammalamadugu, 1899, 1900."

*DEVAPIRIAM, David (add to p. 916): "S. Nagalapuram, 1893–6; Pudukotei, 1897–1900."

*DEVAPIRIAM, Gnanapragasam David (add to p. 916): "(*tr.* from Mauritius). *S.* Nangur, 1895–1900. Died Jan. 30, 1900."

*DEVASAGAYAM, Samuel (add to p. 917): "S. Vellore, 1893–7 ('lent' but not paid by S.P.G.); Salem, 1898–1900."

*DEVASAGAYAM, Swamiadian (add to p. 917): "S. Tinnevelly district, 1893–4. Died Feb. 17, 1894."

DODSON, T. H. (add to p. 917): "S. Trichinopoly (Principal of College), 1893–6. *Res.* ill 1896."

DOWNES, H. G. (add to p. 917): "S. Erunga-1893–4. Sick leave 1895. *Res.* 1896."

*ELEAZER, Gnanamutthu (add to p. 917): "S. Christianagram, 1893–8; Jacobpuram, 1899; Kudenkulam, 1900."

*ELEAZER, John (add to p. 917): "Died at Egmore, Oct. 16, 1899."

FROST, John Ernest Langley, A.K.C.; *b.* Sep. 11, 1864; *ed.* King's Coll. and Hospital, London; *o.* D. 1893, P. 1895, Madras. *S.* Tanjore, 1893–4; Edeyengoody, 1895–7; Tuticorin and Sawyerpuram, 1898–1900.

*GNANABHARANAM, David; *ed.* S.P.G. Theo. Coll., Madr.; *o.* D. 1893, P. 1895, Madr. *S.* Mutyalapad, 1893–5; Nandyal, 1896–1900.

*GNANAKAN, A., B.A. *S.* Ramnad, 1894–7; Tuticorin, 1898–1900.

*GNANAKAN, C. Pakkianadhan (add to p. 917): "S. Tuticorin, 1893–1900."

*GNANAKAN, Mathuranayagam (add to p. 917): "*b.* Dec. 18, 1830. *S.* Tinnevelly District, 1893–1900. Died June 26, 1900."

*GNANAMUTHU, David; *o.* D. 1895, P. 1900, Madr. *S.* Jammalamadugu, 1895–6; Rudravaram, 1897–1900.

*GNANAMUTHU, Swamidasen; *ed.* S.P.G. Theo. Coll., Madr.; *o.* 1893 Madr. *S.* Nandyal, 1893–1900.

*GNANAMUTTHU, Samuel, M.A. (add to p. 917): "S. Trichinopoly, 1893–1900."

*GNANAMUTTU, Vedamonikum (add to p. 917): "S. Madras, 1893–9."

*GNANAMUTTU, Y. *S.* Kadaiyanodai, 1900.

*GNANAOLIVOO, Isaac (add to p. 917): "S. Negapatam, 1893–1900."

*GNANAOLIVOO, Jacob (add to p. 917): "S. Trichinopoly, 1893–1900."

*GNANAOLIVOO, Joseph (add to p. 917): "S. Vepery, 1893–7. Martyred April 29, 1897."

*GNANAPRAGASAM, Arumanayagam (add to p. 917): "S. Melaseithalai, 1893–1900."

*GNANAPRAGASAM, Daniel (add to p. 917): "*b.* Nov., 1836; *ed.* Sawyerpuram Seminary and Palamcottah; *o.* D. 1869. *S.* Ramnad, 1893–6. Died April 12, 1896."

*GNANAPRAGASAM, Nagalinga, B.A. (add to p. 917); "S. Tanjore, 1893–6; Vepery, 1897–1900."

*GNANAYUTHAM, Samuel, B.A.; *o.* D. 1894 Madr. *S.* Telugu Mission, 1894; Mutyalapad, 1895–8; Badvel, 1899, 1900.

*GNANAYUTHUM, Pakkianadhan (add to p. 917): "S. Ramnad, 1893–8; Rajasingamangalam, 1899, 1900."

GODDEN, A. J. (add to p. 917): "S. Sawyerpuram, 1893–1900."

GROVES, Alfred, S.A.C.; *b.* Jan. 27, 1869, Nuneaton; *o.* D. 1896, P. 1898, Madr. *S.* Nandyal, 1896–8; Kalsapad, 1899, 1900.

HART, G. F. (add to p. 917): "Sick leave 1893. *Res.* 1894."

HUXTABLE, H. C. (add to p. 917): "*o.* D. 1849 Lon., P. 1851 Madr."

INMAN, A. (add to p. 917): "S. Kalsapad, 1893–9; Nandyal, 1900."

*ISRAEL, M. D. (*tr.* Madg. [p. 930*q*]). *S.* Bolarum, 1896–1900.

*JESUDASON (or YESUDASEN), Joseph (add to p. 918): "S. Cuddalore, 1893–4; Tuticorin, 1895–1900."

*JOSEPH, Daniel (add to p. 918): "*b.* 1843. *S.* Puthukotei, 1893; Edeyengoody, 1894–7; Sawyerpuram, 1898; Kudenkulam, 1899–1900. Died Sunday, Sep. 23, 1900, of heart disease."

*JOSEPH, Jacob (add to p. 918): "S. Edeyengoody, 1893–6; Sawyerpuram, 1898–1900."

*KOILPILLAY, Yesadian (add to p. 918): "S. Sawyerpuram, 1893–7. Died May 8, 1897."

*LAZARUS, Bhaktula Gnanapragasam; *ed.* S.P.G. Theo. Coll., Madras; *o.* D. 1900 Madras. *S.* Racharla, 1900.

*LAZARUS, George (add to p. 918): "S. Nangoor, 1893–5. Retired 1896."

LIMBRICK, A. D. (add to p. 918); "S. Ramnad, 1893–1900."

*LOBO, Aloysius Cajetan (ex-R.C. Priest); *o.* D. 1885, P. 1886, by R.C. Bishop of Mangalore. Admitted to Communion of Church of England Jan. 1895. *S.* Canendagudi, 1896–9. Licence withdrawn by Bp. of Madras 1900.

*MANUEL, Anantham (add to p. 918): "S. Tanjore, 1893, 1897–1900 (Puthukotei, 1894–6)."

*MANUEL, Nallathumby (add to p. 918): "*b.* Dec. 25, 1842; *ed.* Sawyerpuram and Sullivan's Gardens Seminaries. *S.* Tinnevelly district, 1893–6. Died Aug. 7, 1896."

MARGOSCHIS, A. (add to p. 918): "Fellow of Univ. of Madras 1894; awarded Kaiser-i-Hind Medal by Indian Govt. Jan. 1901. *S.* Nazareth, 1893–1900."

***PAKKIAM, Daniel** (add to p. 918): "*S.* Tinnevelly District, 1893–5. Died May 4, 1895."

***PAKKIANATHAN, Samuel** (add to p. 918): "*S.* Trichinopoly, 1893; Coimbatore, 1894–1900 (services 'lent' for 1894–7)."

***PERIANAYAGAM, David Michael,** B.A. Univ. of Madr.; *ed.* S.P.G. Theo. Coll., Madr.; *o.* D. 1898, P. 1899, Tin. *S.* Nazareth, 1898–1900.

***PERIANAYAGAM, Isaac** (add to p. 918): "*S.* Ariyalur, 1893–4; Edeyengoody, 1895–9."

***PITCHAMUTTU, Aaron** (add to p. 918): "*S.* Nazareth, 1893–7, 1899, 1900 ('lent' to Madura 1898)."

***PITCHAMUTTU, Gnanapragasam** (add to p. 919): "*S.* Tinnevelly district, 1893–4; Idaiyarkadu, 1897; Tuticorin, 1898–1900. Died Feb. 18, 1900."

***PONNAPPEN, Samuel** (add to p. 919): "*S.* Nagalapuram, 1893–7; Idaiyarkadu, 1898–1900."

***RAJAMANI, David**; *ed.* S.P.G. Theo. Coll., Madr.; *o.* D. 1900 Madr. *S.* St. Thomé, Madras, 1900.

***SADANANTHAM, Joseph** (add to p. 919): "*S.* Paramagudi, 1893–4; Ramnad, 1895–1900."

***SAGAIUM, Thavasiappan Yesuvin** (add to p. 919): "*S.* Madras, 1893; Trichinopoly, 1894–1900."

***SAMUEL, Arulanandhan**; *o.* D. 1892 Madr., P. 1899 Tin. *S.* Ramnad, 1892–4; Mudukulatur, 1895–1900.

***SAMUEL, Daniel** (add to p. 919): "*S.* Edeyengoody, 1893–4. Died April 1894."

***SAMUEL, Royappen**; *o.* D. 1893, P. 1895, Madr. *S.* Erungalore, 1893–4; Annamangalam, 1895–1900.

***SAMUEL, Vedamonikam** (add to p. 919): "*S.* Madura, 1893–7 (services 'lent'); Christianagaram, 1898–1900."

***SANTHOSAM, D.** (add to p. 919): "Pensioned 1894. Died April 6, 1897."

***SATTHIANATHAM, Assirvatham** (add to p. 919): "*S.* Trichinopoly, 1893–6; Irungalur, 1897–1900."

***SAVARIMUTTU, Samuel** (add to p. 919): "*S.* Ramnad, 1893–4; Paramagudy, 1895–8. 'Lent to Madura,' 1899, 1900."

SEBAGNANAM, Peter (add to p. 919): "*S.* Tinnevelly district, 1893–4; St. Thomé, 1895–7. Retired 1898."

***SEBASTIAN, Anthony** (add to p. 919): "*S.* Bellary, 1893–1900."

***SENAPATTI, Sathianadhan** (add to p. 919): "*S.* Vediarpuram, 1893–7; ('lent' to Vellore, 1898). Died Dec. 10, 1898."

SHARROCK, J. A. (add to p. 919): "*S.* Cuddalore, 1893–4; Trichinopoly, 1895–1900."

SHEPHERD, R. D. (add to p. 919): "*S.* Mutyalapad, 1893–1900."

SMITH, G. H. (*tr.* Madg. [p. 930*r*]). *S.* Trichinopoly College, 1896–1900.

***SOLOMON, Pakkianadhan** (add to p. 919): "*S.* Tinnevelly district, 1895–6. Pensioned 1896; died 1897."

***SUVISESHAMUTHU, Sinnakannu** (add to p. 919): "*S.* Odaiypatty Puthur, 1893; Tharuvaikulam, 1894–8. Pensioned 1898."

***SWAMIADIAN, Gurubatham** (add to p. 919): "*S.* Nagalapuram, 1893–1900."

***SWAMIDIAN, Perianayagam** (add to p. 920): "*S.* Tinnevelly district, 1893–6; Nagalapuram, 1897–1900."

***SWAMINADHAN, Samuel Paranjothy,** B.A. Univ. Madr.; *ed.* S.P.G. Theo. Coll., Madr.; *o.* D. 1887, P. 1890, Bp. Cald. *S.* Tuticorin, 1895; Bangalore, 1896–1900.

TAYLOR, A. (add to p. 920): "Died at Salem Aug. 21, 1900."

TAYLOR, Frank Johnson, B.A. Lon. Univ.; *b.* Jan. 2, 1868, Gainsborough; *o.* D. 1898, P. 1900, Madr. *S.* Jammalamadugu, 1898–1900. (Madras Acting Sec. 1900.)

***THEOPHILUS, Savarimuthu** (add to p. 920): "*S.* Chudderghaut, 1893–4; Madras, 1895–1900."

***VEDAKAN, Arumanayagam** (add to p. 920): "*S.* Salem, 1893–7. Died July 1, 1897."

***VEDAKAN,** (*tr.* p. 899). *S.* Nazareth, 1895; Mudalur, 1896–1900.

***VEDAMONIKAM, D.** *S.* Nazareth, 1899, 1900.

***VEDAMUTHU, Devapiriam** (add to p. 920): "*S.* Tinnevelly district, 1893–6; Nagalapuram, 1897–1900."

***VEDAMUTHU, J. D.,** B.A. *S.* Trichinopoly, 1893–4; Erungalore, 1895–6; Trichinopoly, 1897–8. Licence withdrawn by Bishop Dec. 1898.

***VEDAMUTHU, Samuel** (add to p. 920): "*S.* Rajasingamangalum, 1893–7; Nagalapuram, 1898–1900."

***VEDANAYAGAM, David** (add to p. 920): "*S.* Combaconum, 1893–4; Secunderabad, 1895–1900."

VICKERS, A. B. (add to p. 920): "*S.* Mutyalapad, 1893–4; Nandyal, 1895–8. Invalided 1898; died April 3, 1899, in England."

***VISUVASAM, Joseph** (add to p. 920): "*S.* Vediarpuram, 1893–4; Tanjore, 1895–1900."

WESTCOTT, A. (add to p. 920): "*S.* Madras, 1893–1901 (Principal of College, 1893–1901; Diocesan Secretary, 1893–1900). *Res.* 1901."

WYATT, J. L. (add to p. 920): "*S.* Trichinopoly, 1893–4; furlough, 1895–6. *Res.* 1896 (Hon. M.A. of Cam. Univ. 1899)."

***YESADIAN, Gurubatham** (add to p. 920): "*S.* Erungalore, 1893–4; Metupatty, 1895–9; Nangoor, 1900."

***YESADIAN, Manuel** (add to p. 920): "*S.* Bolarum, 1893–4; Chudderghaut, 1895–8; Lent to Vellore, 1899, 1900."

***YESADIAN, Mathuranaigam** (add to p. 920) "*S.* Tinnevelly district, 1893–6; Nazareth, 1897–1900."

***YESADIAN, Sitter Gnanakan** (add to p. 920): "*S.* Tinnevelly district, 1893–6; Puthiamputhur, 1897–9."

***YESUDIAN, Gurubathan** (add to p. 920): "*S.* Erungalore, 1893–4; Edeyengoody, 1895–9. Died Oct. 3, 1899."

***YESUDIAN, Vedanayagam** (add to p. 920): "*S.* Tinnevelly district, 1893–6; Jacobpuram, 1897; Edeyengoody, 1898–1900."

(*Continued from pages* 920–1.)

BOMBAY PRESIDENCY (1893–1900)—10 additional Missionaries.

***ATHAWALE, N. V.** (add to p. 920): "*S.* Hubli, 1893–4; Ahmadnagar, 1895–1900."

BATEMAN, Harry Cecil; *b.* Aug. 6, 1875, Burton-on-Trent; *ed.* St. Oswald's Coll., Ellesmere, and S.A.C.; *o.* D. 1899, P. 1900, Bomb. *S.* Ahmadnagar, 1899; Miri, 1900.

BELL, William James; *b.* 1873, Upper Park Camp, Jamaica; *ed.* St. Boniface's Coll., Warminster; *o.* D. 1899, P. 1900, Bomb. *S.* Ahmadnagar, 1899; Kolhapur, 1900.

BROWNE, E. S. (add to p. 920): "*S.* Ahmadnagar, 1893–1900. Died March 6, 1900."

COLES, Albert Henry, B.A. Cor. Ch., Cam.; *b.* 1864, Ceylon; *o.* D. 1890, P. 1891, Ches. *S.* Ahmadnagar, 1894; Kolhapur, 1895–9; Dapoli, 1900.

CORFIELD, T. (add to p. 920): "Died Aug. 1894."

DARBY, Alfred, S.A.C.; *b.* Sep. 16, 1863, Ardeley, Herts; *o.* D. 1893, P. 1895, Bom. *S.* Ahmadnagar, 1893–1900.

GADNEY, A. (add to p. 921): "*S.* Dapoli, 1893–1900."

GATEHOUSE, Arthur; *b.* Jan. 4, 1867, Woodhouse, Leeds; *ed.* S.A.C.; *o.* D. 1895, P. 1896, Bom. *S.* Ahmadnagar, 1895–7; Kolhapur, 1898–9; Hubli, 1900.

GILDER, C. (add to p. 921): "*S.* Bombay, 1893–1901. Pensioned 1901."

***JOHN, Jacob Anthony**; *ed.* S.P.G. Theo. Coll., Madras; *o.* D. 1896, P. 1899, Bom. *S.* Bombay, 1896–1900.

***KAUSHIK, Annaji**, B.A. Cal.; *ed.* Bp.'s Coll., Calcutta; *o.* D. 1897 Bom. *S.* Betgeri (Gadag), 1897–1900.

KING, C. (add to p. 921): "*S.* Ahmadnagar, 1893–9; Kolhapur, 1900."

LATEWARD, H. E. G. (add to p. 921): "*S.* Bombay, 1893–4; Hubli, 1895–9. Sick leave 1900."

LEAHY, Alexander Edmund Butler; *b.* Aug. 21, 1873, Sukur, India; *ed.* S.A.C.; *o.* D. 1896 Bom. *S.* Bombay, 1896–7; Ahmadnagar, 1898–1900.

LEDGARD, Canon G. (add to p. 921): "(Appointed Hon. Canon Bombay Cath. 190*x*). *S.* Bombay, 1893–1900."

LORD, H. F. (add to p. 921): "*S.* Ahmadnagar, 1893; Kolapore, 1894–9; Karegao, 1900."

PRIESTLEY, J. J. (add to p. 921): "*S.* Kolapore 1893–4. Sick leave, 1895–6. *Res.*"

RIVINGTON, Cecil Stansfield; *ed.* Cuddesdon Coll., Ox.; *o.* D. 1877 Ox., P. 1879 Bom. *S.* Hubli,¶ 1894; Betgeri,¶ 1895–8.

***ST. DIAGO, J.** (add to p. 921): "*S.* Bombay, 1893–6. Pensioned 1896."

***SHINDE, Keshari Prasad**; *ed.* Bishop's Coll., Calc.; *o.* D. 1896 Bom. *S.* Rahuri, 1896–1900.

TAYLOR, Canon J. (add to p. 921): "(Apt. Hon. Canon Bombay Cath. 1901). *S.* Bombay, 1894–7; furlough 1898; Ahmadnagar, 1899, 1900."

(*Continued from pages* 921–2.)

NORTH-WEST PROVINCES, INDIA (1893–1900)—6 additional Missionaries.

‡**BLAIR, Arthur Austin**, M.A. S. Edm. Hall, Ox.; *b.* Jan. 15, 1863, Forest Hall, Northumberland; *o.* D. 1886, P. 1887, Dur. *S.* Cawnpore, 1896–1900.

‡**CROSTHWAITE, Arthur**, B.A. Pem. Coll., Cam.; *b.* Nov. 2, 1870, Wagham, Yks.; *o.* D. 1894, P. 1895, Luck. *S.* Cawnpore, 1894–1900.

***DUTT, R.** (add to p. 922): "*S.* Cawnpore, 1893–9. Died Feb. 24, 1899."

HILL, J. R. (add to p. 922): "(In England 1889–94.) *S.* Banda, 1894–1901. Retired 1901."

HÖPPNER, F. H. T. (add to p. 922): *S.* Roorkee, 1893–1900."

JOHNSON, Thomas Edward; *ed.* S.A.C.; *o.* D. 1895, P. 1897, Luck. *S.* Roorkee, 1895–1900.

***LACEY, Benjamin Jacob**; *ed.* Bp.'s Coll., Calc.; *o.* D. 1895, P. 1898, Luc. *S.* Cawnpore, 1899, 1900.

‡**STALLARD, Oswald William**, M.A. Keble Coll., Ox.; *b.* July 7, 1869, Heath, near Leighton Buz.; *o.* D. 1892 Wak. for Rip., P. 1894 Rip. *S.* Cawnpore, 1896–1900.

‡**UNDERWOOD, Thomas Richard**, B.A. Pem. Coll., Cam.; *b.* March 7, 1874, Madly, Her.; *o.* D. 1897, P. 1898, London. *S.* Cawnpore, 1899, 1900.

‡**WESTCOTT, F.** (add to p. 922): "*S.* Cawnpore, 1893–1900."

‡**WESTCOTT, G.** (add to p. 922): "*S.* Cawnpore, 1893–1900."

‡ Members of the Cawnpore Brotherhood.

(*Continued from page* 922.)

ASSAM (1893–1900)—3 additional Missionaries.

ENDLE, S. (add to p. 922): "*S.* Tezpore, 1893–1900."

PAYNE, Russell; *ed.* S.A.C.; *o.* D. 1898, P. 1899, Calc. *S.* Tezpore, 1898–1900.

RAINSFORD, M. (add to p. 922): "*S.* Tezpore, 1893–6; Attabari, 1897–1900."

***SARWAN, Prabhusahay** (*tr.* Beng. [p. 930*u*]). *S.* Attabari, 1897–1900.

***TIRKEY, Samuel** (*tr.* Beng. [p. 930*u*]). *S.* Tezpore, 1899, 1900.

(*Continued from pages* 922–3.)

PUNJAB (1893–1900) —10 additional Missionaries.

‡**ALLNUTT, S. S.** (add to p. 922): "*S.* Delhi, 1893–1900 (Head of the Delhi Mission since 1899)."

‡**CARLYON, H. C.** (add to p. 923): "*S.* Delhi, 1893–1900."

‡**COORE, Alfred**, M.A. St. John's Coll., Cam.; *b.* May 11, 1873, Brighton. *S.* Delhi, 1898–1900.

‡**FOXLEY, Charles**, M.A. St. John's Coll., Cam.; *b.* May 29, 1865, Market Weighton; *o.* D. 1889, P. 1890, Man. *S.* Delhi, 1893–6. *Res.*

FRENCH, Arthur James Pascoe, M.A. T.C.D.; *b.* Oct. 3, 1865, Castle Connell, Ireland; *o.* D. 1889, P. 1890, Ches. *S.* Delhi, 1898; Kurnal, 1899, 1900.

‡**FRENCH, Basil Peter William**, M.A. LL.B. Cam.; *b.* Jan. 8, 1862, Brighton; *o.* D. 1895, P. 1896, Ex. *S.* Delhi, 1897, 1900; Rewari, 1900.

***GHOSE, Samuel** (Abinash Chandra), B.A. Punj; (*ed.* St. Stephen's Coll., Delhi, &c., Bp.'s Coll., Calcutta); *o.* D. 1896, P. 1900, Lah. *S.* Delhi, 1896–1900.

HAIG, A. (add to p. 923): "*S.* Karnaul, 1893–8. *Res.* ill."

‡**HIBBERT-WARE, George**, M.A. St. John's Coll., Cam.; *b.* Nov. 4, 1872, Geraldine, New Zealand; *o.* D. 1896, P. 1897, Truro. *S.* Delhi, 1898–1900.

‡**KELLEY, W. S.** (add to p. 923): "*S.* Delhi, 1893–1900."

‡**LEFROY, Rt. Rev. G. A.** (add to p. 923): "*S.* Delhi, 1893–9. Head of the Cambridge Mission, 1886–99, and of the whole Delhi Mission, 1891–9. *Cons.* Bishop of Lahore in Lahore Cath., Nov. 1, 1899."

‡**MARSH, Noel Currey**, M.A. Trin. Coll., Cam.; *o.* D. 1896, P. 1897, Roch. *S.* Delhi, 1900.

‡**MURRAY, J. D. M.** (add to p. 923): "Died Dec. 10, 1894, in London."

PAPILLON, R. (add to p. 923): "*S.* Delhi, 1893–5. Died Sept. 26, 1895, of fever, at Delhi."

‡**PURTON, Gerald Astley**, B.A. Clare Coll., Cam.; *b.* 1868, Chetton; *o.* D. 1893 Dur., P. 1894, York. *S.* Delhi, 1896–1900.

***SINGH, Y. K.** (add to p. 923): "*S.* Karnaul, 1893–5. Retired, 1896."

‡**THONGER, Frederick Charles Faulkner**, B.A. Sel. Coll., Cam.; *b.* Aug. 12, 1869, Kimbolton, Hunts.; *o.* D. 1893, Roch. *S.* Delhi, 1894–8. Died Nov. 9, 1898, of sunstroke.

‡**WESTCOTT, Robert Basil**, M.A. Trin. Coll., Cam.; *b.* Oct. 4, 1871, Peterborough; *o.* D. 1896, Dur. *S.* Delhi, 1896–1900. Died at Delhi, Aug. 1, 1900, of cholera.

WILLIAMS, T. (add to p. 923): "M.A. St. John's Coll., Cam. *S.* Rewarri, 1893–1900. Died Sept. 23, 1900, of cholera, at Srinagar, Cashmere, while on holiday."

‡**WRIGHT, J. W. T.** (add to p. 923): "*S.* Delhi, 1893–1900."

‡ Members of the Cambridge Mission in connection with the S.P.G.

(*Continued from pages* 923–4.)

BURMA (1893–1900)—17 additional Missionaries.

***AQUAAH.** *S.* Toungoo, 1896–1900.

CLARKE, Frederic Ceasar Parr Clucas (add to p. 923): "*b.* June 28, 1869, Ballacherny, Isle of Man; *ed.* St. P.C.B. and S.A.C. *S.* Moulmein, 1893–1900."

DAY, Edwin Henry; *b.* July 15, 1870, Fratton, Hants; *o.* D. 1896, Ran. *S.* Shwebo, 1896–8; Mandalay, 1899; Moulmein, 1900.

ELLIS, T. (add to p. 923): "*S.* Rangoon, 1893–1900."

FAIRCLOUGH, J. (add to p. 923): "*S.* Moulmein, 1893; Invalided, 1893–7. Died Feb. 11, 1897, of paralysis, at Reading, Eng."

FISHER, Percy Richard Lockett; *b.* London, Nov. 30, 1863; *ed.* S.A.C. *S.* Toungoo, 1896–7. Died May 3, 1897.

FISHER, Thomas; *b.* Sept. 17, 1870, Bishop Auckland; *ed* S.A.C. *S.* Toungoo, 1899–1900.

HACKNEY, J. (add to p. 923). *S.* Toungoo, 1893–4, 1898–1900; Pyinmana, 1895–7.

***HAITOR** . *S.* Toungoo, 1899, 1900.

‡**HLINE. J. Shwe**; *o.* D. 1833, Ran. *S.* Kemmendine, 1893–9. Died Nov. 8, 1899.

***ISAIAH, S.** (add to p. 923): "*S.* Rangoon, 1893–1900."

KENNEY, H. (add to p. 924): "*S.* Toungoo, 1893–1900."

***KRISTNA, J.** (add to p. 924): "*S.* Thayet Myo, 1893–4; Rangoon, 1895. Licence withdrawn, 1896, for 12 months. Died Sept. 29, 1897, before receiving notice of restoration of licence."

LEADER (*see* "Sullivan," next page).

MAHON, Bernard; *ed.* Bp.'s Coll., Calcutta; *o.* D. 1895, P. 1896, Rang. *S.* Rangoon, 1895–1900.

MARKS, J. E., D.D. (add to p. 924): "*S.* Rangoon, 1893–5; Moulmein, ¶ 1896–8. *Res.* ill. Pensioned, 1900 (*see* portrait, p. 630*b*).

***MARTWAI** (add to p. 924): "*S.* Toungoo, 1893–7. Died 1897."

***MAUSAUPAU, J.** (add to p. 924): "*S.* Toungoo, 1893–9."

NODDER, J. H. M. (add to p. 924): "*S.* Akyab, 1893–4; furlough, 1895; Shwebo, 1896–7; Mandalay, 1898–9; Rangoon, 1900.

***PAWKET** *S.* Toungoo, 1899–1900.

***PELLAKO, T.** (add to p. 924): "*S.* Toungoo, 1893–1900."

RICKARD, T. (add to p. 924): "*S.* Rangoon, 1893–4; Kemmendine, 1895–1900."

***ROPAY** *S.* Toungoo, 1899–1900.

RUSSELL, H. du P. G. *S.* Rangoon, 1893–5. *Res.*

SALMON, A. (add to p. 924): "*S.* Toungoo, 1893–9. Died May 5, 1899, in the Southern Hospital, Liverpool."

***SAMUEL, G. V.** *S.* Mandalay, 1898–1900.

***SHWAYLAH** *S.* Toungoo, 1899–1900.

***SHWAY, Nyo** (add to p. 924): "*S.* Toungoo, 1893–1900."

STOCKINGS, H. M. (add to p. 924): "*S.* Shwebo, 1893–1900."
SULLIVAN, L. L. (add to p. 924): "Name altered from 'Leonard Leader Sullivan' to 'Leonard Leader Leader' in 1901. *S.* Shwebo, 1893–4; Mandalay, 1895–1900."
***TAHBERBER** *S.* Toungoo, 1899–1900.
***TAHLAY** *S.* Toungoo, 1899–1900.
***TARRUAH** (add to p. 924): "*S.* Toungoo, 1893–1900."
***TER, Der John.** *S.* Toungoo, 1893–1900. Died May 15, 1900.
***TSAN, Baw J.** (add to p. 924): "*S.* Mandalay, 1893–5. Died Nov. 6, 1895, of cholera, at Mandalay" (*see* portrait, p. 630*b*). (*N.B.* On p. 651, line 42, for "1894," read "1895.")
WHITEHEAD, G. (add to p. 924): "*S.* Mandalay, 1893–4; Rangoon, 1895–8; Prome, 1899; Kemmendine, 1900."
***YEAFOH** *S.* Toungoo, 1899–1900.

(*Continued from page* 924.)

CASHMERE (1893–1900)—One additional Missionary.

***YAKUB, Masih**; *o.* D. 1895 Lah. *S.* Jammu, 1895–1900.

(*Continued from page* 924.)

AJMERE AND RAJPUTANA (1893–1900).

***CHAND, Tara** (add to p. 924): "*S.* Ajmere, 1893–1900."

(*Continued from pages* 925–6.)

CEYLON (1893–1900).—8 additional Missionaries.

BECKET, A. E. (add to p. 925): "*S.* Negombo, 1893; Dandegama, 1894–6, and Matale, 1894–7; Matara, 1898–1900."
BUCK, William Armstrong, M.A. Peterhouse, Cam.; *b.* July 2, 1864, West Ham, Essex; *o.* D. 1887, P. 1888, Lon. *S.* Colombo (Warden of St. Thomas's College), 1896–1900. *Res.*
BURROWS, M. J. (add to p. 925): "*S.* Kohilawatte, 1893–5; Galle, 1896–1900, and Buona Vista, 1900. (¶ ?1893–1900.)"
COX, Lionel Edgar; *ed.* Dorch. Coll.; *o.* D. 1891, P. 1894, Colo. *S.* Kalutara, 1896; Panadure, 1897.
***DAVID, C.** (add to p. 925): "*S.* Kotahena, 1893–8."
***DE MEL, Samuel William**; *ed.* St. Thos. Coll., Colo.; *o.* D. 1891 Colo. *S.* Panadura, 1894–5.
***DE SILVA, J.** (add to p. 925): "*S.* Horetuduwa, ¶1893–1900.
DE WINTON, F. H. (add to p. 925): "*S.* Negombo, 1894–8; Dundegama and Kurana, ¶1899, 1900."
***EDERESINGHE, F. D.** (add to p. 925): "*S.* Matara, 1893–7; Weligama, 1898; Kalutara, 1898–1900."
***FERNANDO, W. Bastian**; *o.* D. 1891, P. 1898, Colo. *S.* Matale, 1893; Ratnapura, 1898.
***GOONATILAKA, Henry Benedict de Silva**; *ed.* St. Paul's Tr. Coll., Kandy; *o.* D. 1892, P. 1898, Colo. *S.* Kohilawatte, 1893, 1895; Galle, 1896.
***HENRY, Charles**; *o.* D. 1892, P. 1894, Colo. *S.* Batticaloa, 1894–1900.
***JAYASEKERE, A. B. W.** (add to p. 925): "*S.* Colombo, 1893, 1895–6."
***JAYASEKERE, C. A. W.** (add to p. 925): "*S.* Tangalle, 1893–1900."
LABROOY, E. C. (add to p. 925): "*b.* Dec. 1, 1823. Died Aug. 27, 1896, at Kollupitiya."
MARKS, P. (add to p. 925): "*S.* Trincomalee, 1893–1900."
***MENDIS, F.** (add to p. 925): "*S.* Buona Vista, 1893–8; Galkisse, 1899, 1900."
READ, P. (add to p. 926): "*S.* Colombo (Warden of St. Thomas' Coll.), 1893–5. *Res.*"
RIDDELSDELL, William Sefton; *o.* D. 1889, P. 1890, Colo. *S.* Panadura, 1893–4; Ratnapura, 1895–7.
WAIT, Herbert Lancaster; *ed.* St. B.C., War.; *o.* D. 1887 Sar., P. 1890, Colo. *S.* Batticaloa 1893–5; Badulla, 1896–8.
***WIKKRAMANAYAKE, H.** (add to p. 926) "*S.* Milagraya, 1893–8."

(*Continued from pages* 926–7.)

BORNEO (1893–1900).—6 additional Missionaries.

***AH LUK** (add to p. 926): "*S.* Quop, 1893–1900."
BEELEY, Ben Darcey; *b.* March 8, 1875, Cleethorpes; *ed.* St. P.C.B. and S.A.C.; *o.* D. 1899, Sing. *S.* Banting, 1899–1900. *Res.*
CROSSLAND, W. (add to p. 926): "Died June 29, 1900, of pneumonia at Ridlington (Norwich), of which place he was Rector 15 years."

EDNEY, Harry John; (St. Bon. C., Warm.); *b.* Dec. 14, 1866, Horndean, Hants; *o.* D. 1896, P. 1900, Sing. *S.* Kaningow, N.B., 1896–7; Sandakan, 1898–1901. *Res.* ill.

ELTON, W. H. (add to p. 926): "*S.* Sandakan, N. Borneo, 1893–1900."

FOWLER, C. W. (add to p. 926): "*S.* Banting, 1893–7. *Res.*"

GOCHER, Henry Percy, M.A. Pem. Coll., Cam.; *b.* Sep. 4, 1865, Ipswich; *o.* D. 1889, P. 1890, Southwell. *S.* Banting, 1898–9. *Res.*

GOMES, E. H. (add to p. 926): "*S.* Krian, 1893–8, and Banting, 1897–1900."

***GONG, Fong Hau** (a Chinese); *o.* D. 1898, Sing. *S.* Kudat, 1898–1900.

HOSE, Rt. Rev. G. F. (add to p. 926): "*S.* Kuching (Sarawak), 1893–1900."

HOWELL, W. (add to p. 926): "*S.* Undop, 1893, 1895–1900 (Sabu, 1894)."

LEGGATT, F. W. (add to p. 926): "*S.* Skerang and Banting, 1893–8; Lundu, 1898–1900."

MESNEY, Ven. W. R. (add to p. 927): "*S.* Kuching, 1893–7. Invalided 1897. Pensioned 1900."

NICHOLLS, F. W. (add to p. 927): "*S.* Quop, 1893–1900."

PERRY, Fred., B.A. Lond. Univ.; *b.* June 13, 1862, Donnington Wood, Salop; *o.* D. 1896, P. 1898, Sing. *S.* Kaningow, N.B., 1896–1900; and Labuan, 1899, 1900.

RICHARDS, R. (add to p. 927): "*S.* Kudat, 1893–1900."

SHARP, Ven. Arthur Frederick, M.A. Qu. Coll., Ox.; *o.* D. 1891, P. 1892, B. and W. Archdn. of Sarawak, 1900. *S.* Kuching, 1897–1900.

ZEHNDER, J. L. (add to p. 927): "*S.* Lundu 1893–8. Pensioned; died Feb. 10, 1898."

(*Continued from page* 927.)

THE STRAITS SETTLEMENTS (1893–1900).

3 additional Missionaries.

***BALAVENDRUM, R.** (add to p. 927): "*S.* Penang, 1893–1900."

***GNANAMANI, A.** *S.* Taipeng, 1896–1900.

***GOMES, W. H.** (add to p. 927): "*S.* Singapore, 1893–1900."

HAINES, F. W. (add to p. 927): "*S.* Selangor, 1893–9."

HENHAM, H. C. (add to p. 927): "*S.* Province Wellesley (Bukit Tengah), 1893–1900."

KNIGHT-CLARKE, George Henry, B.A.; *o.* D. 1896 G. and B., P. 1897 Lon. *S.* Selangor, 1899, 1900.

PYEMONT-PYEMONT, F. S. (add to p. 927): "*S.* Perak, 1893–1900."

***VETHANAYAM, R. O.** *S.* Selangor, 1900.

(*Continued from pages* 927–8.)

CHINA (including *Manchuria*) (1893–1900).

11 additional Missionaries.

ALLEN, Roland, B.A. St. John's Coll., Ox.; *o.* D. 1892, P. 1893, Dur. *S.* Peking, 1896–1900 (with the besieged in the British Legation, 1900).

BRERETON, W. (add to p. 927): "*S.* Tientsin, 1893–4. Sick leave 1895. *Res.* ill 1896."

BROOKS, Sydney Malcolm Wellbye; *b.* June 24, 1874, in Abingdon district, Berks; *ed.* S.A.C.; *o.* D. 1898 N.Chi. *S.* Ping Yin, 1898. Martyred by Boxers at Fei-cheng Dec. 31, 1899.

BROWN, Henry John; *ed.* St. P.C.B.; *o.* D. 1887, P. 1890, N.Chi. *S.* Chefoo, 1893–6; Tai-an-fu, 1897–8; Tientsin, 1898; Tai-an-fu, 1899; Chefoo, 1900.

DOXAT, F. W. (*tr.* [p. 896]). *S.* Niu'Chwang, Manchuria, 1893–7.

GREENWOOD, M. (add to p. 927): "*S.* Chefoo, 1893–9. Died Aug. 28, 1899, at Chefoo, and bequeathed estate to the Society."

GRIFFITH, Francis John; *b.* May 1, 1870, Stonesfield, Ox.; *ed.* S.A.C.; *o.* D. 1894, P. 1896, N.Chi. *S.* Tientsin, 1894; Ping Yin, 1895–8; Chefoo, 1899; Wei-Hai-Wei, 1900.

ILIFF, G. D. (add to p. 927): "*S.* Tai-an-Fu, 1892–3; Peking, 1894–5; Ping Yin, 1895–8; Tientsin, 1899, 1900."

JONES, Frederick; *b.* Sep. 7, 1867, Michael church Esclay, Her.; *ed.* S.A.C.; *o.* D. 1897, P. 1898, N.Chi. *S.* Ping Yin, 1897–1900.

MATHEWS, Henry; *ed.* St. B.C.W.; *o.* D. 1894, P. 1895, N.Chi. *S.* Peking, 1894–5; Chefoo, 1896–8; Ping Yin, 1899, 1900.

NORMAN, H. V. (add to p. 927): "*S.* Peking, 1892–7 (and Tai-an-Fu, 1895); Yung Ching, 1898–1900. Martyred by Boxers June 2, 1900."

NORRIS, F. L. (add to p. 927): "*S.* Tientsin, 1896–9; Peking, 1900; Yung Ching, 1893–5. Commended for services during the siege of the Legations, 1900.

PIGRUM, William Tertius Vale; *ed.* St. B.C.W.; *o.* D. 1893 N.Chi., P. 1899 Perth. *S.* Tai-an-fu, 1895–6. *Res.* (*tr.* p. 930*l*).

ROBINSON, Charles; *ed.* St. B.C.W.; *o.* D. 1898 N.Chi. *S.* Yung Ching, 1898–1900. Martyred by Boxers June 1, 1900.

SPRENT, Francis Henry; *ed.* St. B.C.W.; *o.* D. 1885, P. 1887, N.Chi. *S.* Niuchwang, Manchuria, 1897–9; furlough, 1900.

THOMPSON, W. H. (add to p. 927): "*S.* Peking, 1893. *Res.* ill."

TURNER, A. B., B.A. (*tr.* p. 931*a*). *S.* Niu Chwang, Manchuria, 1899–1900.

(*Continued from page* 928.)

COREA (1893–1900).—8 additional Missionaries.

BADCOCK, John Samuel; *ed.* S.S.M.; *o.* D. 1896, P. 1900, Corea. *S.* Kanghoa, 1896; Mapo, 1897–8; Seoul, 1899; Kang Hoa, 1900.

BRIDLE, George Alfred; *b.* March 2, 1870, Petersfield, Hants; *ed.* S.S.M.; *o.* D. 1897 N.Chi. for Corea, P. 1900 Corea. *S.* Kang Hoa, 1897; Mapo, 1898; Kang Hoa, 1899, 1900.

CORFE, Rt. Rev. C. J. (add to p. 928): "*S.* Chemulpo, 1893–4; Seoul, 1895–1900."

DAVIES, M. W. (add to p. 928). *S.* Seoul, 1893–4. (In England 1895–6.)

DRAKE, Henry John, B.A. Trin. Coll., Cam.; *b.* March 2, 1867, Gt. Wratting; *o.* D. 1890, P. 1891, Her. *S.* Kang Hoa, 1898; Chemulpo, 1899; Kang Hoa, 1900.

FIRKINS, Henry Herbert; *o.* D. 1900 Corea. *S.* Chemulpo, 1900.

HILLARY, Frederick Richard; *b.* Jan. 27, 1868, Deal; *ed.* S.S.M.; *o.* D. 1896, P. 1900, Corea. *S.* Kanghoa, 1896–9; Seoul, 1900.

PEAKE, Sidney John; *o.* D. 1893, P. 1894, Truro. M.R.C.S. England and L.R.C.P. London 1900. *S.* Chemulpo, 1900.

STEENBUCH, Hans Thomas Christian; *b.* Nov. 7, 1876, Grenaa, Denmark; *ed.* Royal Univ. Copenhagen and D.M.C.; *o.* 1900 Corea. Mission for Japanese in Corea (in Japan *pro tem.*).

TROLLOPE, M. N. (add to p. 928): "*S.* Seoul, 1890–6; Kanghoa, 1896–1900 (Chemulpo, 1898)."

TURNER, Arthur Beresford, B.A. Keble Coll., Ox.; *b.* Aug. 24, 1862, Farley Hospital, near Salisbury; *o.* D. 1887, P. 1888, Ox. *S.* Seoul, 1896–8 (*tr.* p. 931).

WARNER, L. O. (add to p. 928): "*S.* Seoul, 1893; Kanghoa, 1894–5. *Res.* 1896. (*Tr.* Kaffraria, p. 930*m*)."

(*Continued from pages* 928–9.)

JAPAN (1893–1900).—12 additional Missionaries.

AWDRY, Rt. Rev. William, D.D. Ox.; *o.* D. 1866, P. 1867, Ox.; *Cons.* Bishop Suffragan of Southampton in St. Paul's Cath., Lon., June 29, 1895. *Tr.* to Japan 1896: Bishop in Osaka, 1896–8; do. in S. Tokyo, 1898–1900. *S.* Kobe, 1896–8; Tokyo, 1898–1900.

BICKERSTETH, Rt. Rev. E. (add to p. 928): "*S.* Tokyo, 1893. Died in England, Aug. 5, 1897, of pneumonia."

‡**CHOLMONDELEY, L. B.** (add to p. 928): "*S.* Tokyo, 1900."

FOSS, Rt. Rev. H. J. (add to p. 928): "*Cons.* Bishop of Osaka in West. Ab. Feb. 2, 1899. *S.* Kobe, 1893–1900."

FREESE, F. E. (add to p. 928): "*S.* Yokohama, 1893–4. *Res.*"

GARDNER, C. G. (add to p. 928): "*S.* Awaji, 1893; Kobe, 1894–5; furlough, 1896; Shizuoka, 1897; Kobe, 1898–1900."

‡**GEMMILL, William Coulter**, M.A. Univ. T.C.T.; *o.* D. 1896, P. 1898, Tor. *S.* Tokyo, 1900.

***HIROSE, Kensuke**; *ed.* St. Andrew Div. Coll., Tokyo; *o.* D. 1898, Osaka. *S.* Kobe, 1898–1900.

***IDA, A. E.** (add to p. 928): "*S.* Tokyo, 1893–6; Shimosa-Fukuda, 1897–9; Chiba, 1900."

***IMAI, J. T.** (add to p. 928): "*S.* Tokyo, 1893–1900."

‖***KAKUZEN, Masazo**; *ed.* T.C.T.; *o.* D. 1893 Tor., P. 1898 S. Tok. *S.* Nagano, 1894–5; Matsumoto, 1896–9; West Kobe, 1900.

‖**KENNEDY, Francis William**; *ed.* T.C.T.; *o.* D. 1890, P. 1891, Tor. *S.* Nagano, 1895; Matsumoto, 1896–9.

‡**KING, Armine Francis**, M.A. Ke. Coll., Ox.; *o.* D. 1880, P. 1881, Lon. *S.* Tokyo, 1900.

***MIDZUNO, J. I.** (add to p. 928): "*S.* Kobe, 1893–5; Nagano, 1896; Naoetsu, 1897–9."

MOORE, Herbert, M.A. Keb. Coll., Ox.; *o.* D. 1888, P. 1889, Liv. *S.* Kobe, 1896–8. *Res.* ill.

NIND, Thomas Arthur; *b.* Dec. 18, 1877, Woolwich; *ed.* S.A.C.; *o.* D. 1900 Osaka. *S.* Okayama, 1900.

***SATAKE, Mark Hitoshi**; *ed.* St. Andrew's Theo. Coll., Tokyo; *o.* D. 1894 S. Tok. *S.* Numadzu, 1899, 1900.

SHAW, Ven. A. C. (add to p. 929): "*S.* Tokyo, 1893–1900."

***SHIMADA, A. O.** (add to p. 929): "*S.* Tokyo, 1893–5; Shizuoka, 1897–1900."

***TSUJII, Paul Toru**; *ed.* St. And. Coll., Tokyo; *o.* D. 1898 Osaka. *S.* Kobe, 1898–1900.

‖**WALLER, J. G.** (add to p. 929): "*S.* Nagano, 1893–9."

‡**WEBB, Alfred Ernest**, M.A. B.N.C. Ox.; *o.* D. 1889, P. 1891 Ches. *S.* Tokyo, 1900.

***YAMADA, Peter Sukejiro**; *ed.* St. And. Coll., Tokyo; *o.* D. 1892 Jap., P. 1896 Bp. McKim for S. Tokyo. *S.* Tokyo, 1896–1900.

***YAMAGATA, Yoneji** (add to p. 929): "*S.* Tokyo, 1893–6; Hamamatsu, 1897; Tokyo, 1898–1900."

***YOSHIZAWA, C. N.** (add to p. 929): "*S.* Tokyo, 1893–1900."

‡ Members of St. Andrew's Mission in connection with the Society.
‖ Supported by the Canadian Church through the Society.

(*Continued from pages* 929–929*b*.)

EUROPE (1893–1900).—57 additional Chaplains.

ACLAND-TROYTE (add to p. 929): "*S.* Pau, 1893–1900 (and Bagneres de Bigorre, 1895–8)."

ACKERLEY, George Biglands, B.A. St. Mary Hall, Ox.; *o.* D. 1861, P. 1862, Man. *S.* Libau, 1900.

ANDREWES, Nesfield, M.A. Trin. Coll., Cam.; *o.* D. 1869, P. 1870, Chich. *S.* Meran, 1894–1900.

ANTENBRING, Arthur Wichart; *ed.* Univ. of Lon. and Chich. Coll.; *o.* D. 1877, P. 1878, Her. *S.* Ems, 1893.

ASHE, Thomas, M.A. T.C.D.; *o.* D. 1851, P. 1852, Kilmore. *S.* Caen, 1898–1900.

BARKER, Harford Richmond, M.A. T.C.D.; *o.* D. 1881, P. 1883, Win. *S.* Dinan, 1894–6; Parame, 1897.

BELSON, W. E. (add to p. 929): "*S.* Buda Pesth, 1893."

BODILY, H. J. (*tr.* p. 897). *S.* Ems, 1893–1900; Pegli, 1893–1900.

BROWNE, H. C. *S.* Dieppe, 1893–4.

BUCHANAN, John Harry, M.A. Univ. of Edin.; *o.* D. 1871, P. 1872, Chich. *S.* Zurich, 1899, 1900.

BUNTING, William Henry Boyne, M.A. Hatf. Hall, Dur.; *o.* D. 1888 Linc., P. 1889 Ex. *S.* Berne, 1893.

CARSON, Robert Burton, M.A. T.C.D.; *o.* D. Down, P. Kilmore (for Dub.), 1870. *S.* Aigle, 1893–8.

CHESSHIRE, H. S. (add to p. 929): "*S.* Havre, 1893–6."

COOPER, T. J. (add to p. 929*a*): "St. Jean de Luz, 1893–1900."

CURRAN, William Bannington, M.A. Qu. Coll., Kingston, Ont.; *o.* D. 1861, P. 1862, Mont.; Canon of Niagara, 1878. *S.* Coblenz, 1897–8.

CURTIS, C. G. (add to p. 929*a*): "(*b.* May 21, 1821 in London). *S.* Constantinople, 1893–6. Died at Pera, Aug. 13, 1896, from sunstroke."

DE C. THIRWALL, R. *S.* Constantinople, 1900.

DE ST. CROIX, H. M., M.A. *S.* Leipzig, 1895–1900.

DOUGLAS, Robert Langton, M.A. New Coll., Ox.; *o.* D. 1887, P. 1888, Roch. *S.* Leghorn, 1895.

DOWLING, T. E. (*tr.* p. 866). *S.* Constantinople, 1896–1900.

DUTHOIT, William, B.A. D.C.L., Ex. Coll., Ox.; *o.* D. 1886, P. 1887, Ox. *S.* Gotha and Friederichroda, 1896.

DUNN, J. (add to p. 929*a*): "*S.* St. Malo and Parame, 1893–5; St. Servan, 1896–9."

DYCE, A. F. (add to p. 929*a*): "*S.* St. Raphael, Valescure, and Boulerie, 1893–7."

EGAN, Robert Brooks, B.A. Univ. of Lon.; *o.* D. 1881, P. 1882, Roch.; Gotha, 1898–1900; and Friederichroda, 1898–1900.

FENWICK, William Augustus, M.A. St. John's Coll., Ox.; *o.* D. 1876, P. 1877, Sal. *S.* Heidelberg, 1893–8.

FIRTH, Edward Harling, M.A. Trin. Coll., Ox.; *o.* D. 1887, P. 1888, G. & B. *S.* Aix la Chapelle, 1894.

FORD, E. W. (add to p. 929*a*): "*S.* Odessa, 1893–7. Died May 1897 at Odessa."

FOSTER, J. F. *S.* Argeles, 1894–8. Died.

FLEX, O. (add to p. 929*a*): "*S.* Karlsruhe, 1893–1900."

FRAYLING, E. J. *S.* Aix la Chapelle, 1896.

FRY, J. H. (add to p. 929*a*): "*S.* Boulogne-sur-Mer, 1893–4."

GARDNER, Ernest Lloyd, A.K.C.L. *S.* Leghorn, 1896–1900.

GIBSON, C. H., M.A. *S.* Caen, 1893.

GURNEY, William Frederic Cecil, B.A. Em. Coll., Cam.; *o.* D. 1885, P. 1886, Ox. *S.* Marseilles, 1900.

HARDINGE, J. B. (add to p. 929*a*): "*S.* Cologne, 1893–8."

HALL, Stuart, M.A. Hatf. Hall, Dur.; *o.* D. 1878, P. 1879, Dur. *S.* Heidelberg, 1899–1900.

HARRIS, Thomas, M.A. Jes. Coll. Cam.; *o.* D. 1864, P. 1865, Rip. *S.* Libau, 1893–6.

HARRISON, Cyril Harding, B.A. Mert. Coll., Ox. (son of J. Harrison); *o.* D. 1888 St. Alb., P. 1890 St. As. for St. Alb. *S.* Spa, 1898–1900.

HARRISON, J. (add to p. 929*a*): "*S.* Spa, 1893–8. Died."

IRBY, George Powell, M.A. Mert. Coll., Ox.; *o.* D. 1861, P. 1863, Pet. *S.* Nantes, 1898–1900, and St. Nazaire, 1900.

JONES, Charles Frederick, B.A. Lamp.; *o.* D. 1874, P. 1875, St. As. *S.* Aix-la-Chapelle, 1898–1900.

KENDALL, R. S. (add to p. 929*a*): "*S.* Parame, 1899."

KNOWLYS, Charles Hesketh, M.A. Trin. Coll., Cam.; *o.* D. 1870, P. 1871, G. and B. *S.* Zurich, 1897–8.

LEAKEY, Arundell, M.A. C.C.C., Cam.; *o.* D. 1880, P. 1881, Carl. *S.* Ghent, 1894–1900.

MACKENZIE, G. W. (add to p. 929*a*): "*S.* Frankfort-on-the-Maine, 1893–1900."

MANN, Gother Edward; *ed.* Can. Sch., Truro; *o.* D. 1890, P. 1891, Tru. *S.* Caen, 1894.

MARSHAM, Rev. the Hon. John, B.A. Down. Coll., Cam.; *o.* D. 1866, P. 1867, Ox. *S.* St. Raphael with Valescure, 1898–9, and Boulerie, 1899.

MASON, A. L. A. (add to p. 929*a*): "*S.* Stuttgart, 1893–8."

MERK, Charles Heman, Ph.D. Univ. of Leipzig; *o.* D. 1880 Lon., P. 1881 Lah. *S.* Dieppe, 1898–1900.

MOLESWORTH, John Hilton, M.A. Keb. Coll., Ox.; *o.* D. 1879, P. 1880, Pet. *S.* Weimar, 1893–5.

NAIRNE, Alexander Kyd; *ed.* Chich. Coll.; *o.* D. 1880, P. 1881, Chich. *S.* Coblenz, 1893–4; Gotha and Friederichroda, 1897.

ORGER, J. G. (add to p. 929*a*): "*S.* Dinan, 1893–4."

ORMSBY, William Watson King, M.A. T.C.D.; *o.* D. 1870 Kilmore, P. 1872 Down. *S.* Boulogne-sur-Mer, 1895–9.

OXENHAM, F. N., D.D. (add to p. 929*a*): "*S.* Rome, 1893–1900."

PATTERSON, Robert Stewart; *ed.* Hur. Coll.; *o.* D. 1866, P. 1867, Hur. *S.* Bucharest, 1898–1900.

POPE, T. G. P. (add to p. 929*b*): "*S.* Lisbon, 1893–4."

PITMAN, A. A., M.A. *S.* St. Malo and Paramé, 1896.

ROWBOTHAM, John Frederick, M.A. Ball. Coll., Ox.; *o.* D. 1890 Roch., P. 1891 Worc. *S.* Buda Pesth, 1895–7.

SEAGRIM, Charles Paulet Cunningham, B.A. Cav. Coll., Cam.; *o.* D. 1887 Lon., P. 1889 Bloem. *S.* Dinan, 1897–9.

SHAW-STEWART, Charles Robert, M.A. Ch. Ch., Ox.; *o.* D. 1880, P. 1882, Worc. *S.* St. Raphael with Boulerie, 1900.

SIDEBOTHAM, H. (add to p. 929*b*): "*S.* Mentone, 1893–1901. Died June 1901."

SKEGGS, T. C. (add to p. 929*b*): "*S.* Marseilles, 1893–9."

SKINNER, R. (add to p. 929*b*) : "*S.* Leipzig, 1893–4."
SMITH, F. J. J., LL.D. (*See* China [p. 927]). *S.* Dieppe, 1895–7.
SMITH, J. B. (add to p. 929*b*) : "*S.* Coblenz, 1895. Died Feb. 13, 1897."
SMITH, Samuel Cooke Collis ; *o.* D. 1894, P. 1896, Calg. *S.* Dinan, 1900.
STANLEY, T. C. (add to p. 929*b*) : "*S.* Dinan, 1895–6."
STEVENS, A. J., M.A. *S.* Odessa, 1899, 1900.
SURRIDGE, J. E., B.A. *S.* St. John's, Boulogne, 1900.
SWAINSON, Alfred, M.A. Trin. Coll., Cam. ; *o.* D. 1877, P. 1878, Truro. *S.* Berne, 1894–6.
SYRÉE, P. J. *S.* Caen, 1895.
THOMSON, Henry Worsley, M.A. St. Ed. Hall, Ox. ; *o.* D. 1887, P. 1889, Ches. *S.* Ghent, 1893.
TINDAL-ATKINSON, W. R. (add to p. 929*b*) : "*S.* Zurich, 1894–6."
TOMPSON, James Richard Dutton ; *ed.* Magd. Coll., Ox. ; *o.* D. 1880, P. 1882, Sal. *S.* Berne, 1897–1900.
TREBLE, E. J. (add to p. 929*b*) : "*S.* Freiburg in Breisgau, 1893–9."
TUCKER, S. H., M.A. *S.* Buda-Pesth, 1898–1900 (with Totis, 1900).
TUDSBERY, Francis William Tudsbery, M.A. Or. Coll., Ox. ; *o.* D. 1889 Ex., P. 1891 Liv. *S.* Gotha, 1893–5 ; Eisenach, 1893–4 ; Friederichroda, 1895.
TUGWELL, Lewen Greenwood, M.A. LL.B. T.C.D. ; *o.* D. 1894, P. 1895, Roch. *S.* Freiburg in Breisgau, 1900.
VASSAL, W. (add to p. 929*b*) : "*S.* St. Servan, 1893–5."
WALTERS, Herbert John Blanchard ; *o.* D. 1889 Bp. Speechley for Truro, P. 1890 Truro. *S.* Weimar, 1896–1900.
WHITE, T. A. S. (add to p. 929*b*) : "*S.* Baden-Baden, 1893–1900."
WHITEFOORD, Philip, M.A. St. Alb. Hall, Ox. ; *o.* D. 1875, P. 1876, Her. *S.* Stuttgart, 1899, 1900.
WOOLLARD, E. T. (*tr.* p. 930*a*). *S.* Libau, 1897–9.
WYNCH, John William, M.A. S.S. Coll., Cam. ; *o.* D. 1858, P. 1859, Wor. *S.* Cologne, 1899 ; St. Servan, 1900.

THE CRIMEAN MEMORIAL CHURCH ("CHRIST CHURCH"), CONSTANTINOPLE. (*See* pp. 736–8, 742–*a*

THE SOCIETY'S ROLL OF MARTYRS.

"These are they which came out of great tribulation."

1857 May 11 — **The Rev. Alfred Roots Hubbard,** *Catechist* **Daniel Corrie Sandys,** and *Catechist* **Louis Koch,** of Delhi,

1857 (on or about June 27) — **The Rev. W. H. Haycock,** and **The Rev. Henry Edwin Cockey,** of Cawnpore. Killed in the Indian Mutiny (pp. 595–7, 615).

1858 Feb. 28 — **The Rev. Joseph Willson,** of Post Retief, Cape Colony. Murdered by Kaffirs (p. 301).

1864 Aug. 21 Sept. 5 — **Mr. Fisher Young,** **Mr. Edwin Nobbs,** of the Melanesian Mission. Killed by natives of Santa Cruz (pp. 447–455).

1871 Sept. 27 Sept. 28 — **The Rev. Joseph Atkin,** **Mr. Stephen Taroaniara,** of the Melanesian Mission. Killed by natives of Nukapu, Santa Cruz (p. 449).

1880 Nov. 1 — **Klas Lutseka,** **Joshu Magengwane,** **Daniel Sokombela,** (Fingoe lay Mission Agents). Massacred by natives at Mbokotwana, in Kaffraria (p. 311).

1895–6 (Dec. 1895, or Jan. 1896) — *Catechist* **Abel** (a Betsimisaraka), of the Mahonoro Mission, Madagascar. Murdered by natives at Ambodinivato (pp. 380*i–j*).

1896 (on or about June 24) — *Catechist* **Bernard Mizeki** (of the Bagagwambe tribe). Murdered by two sons and a nephew of Chief Mangwendi, Mashonaland (p. 366*h*).

1897 April 29 — **Rev. Joseph Gnanaolivu** (a Tamil), of San Thome, Madras. Stoned on April 4 and died on April 29 (p. 510).

1899 Dec. 30 — **The Rev. Sidney Malcolm Wellbye Brooks,** of Ping Yin, China.

1900 June 1 June 2 — **The Rev. Charles Robinson,** **The Rev. Harry Vine Norman,** of Yung Ching, China. Killed by "Boxers" (pp. 711*h–j*).

CHAPTER CIV.

The CHARTER of 1701 [pp. 932–5], and the SUPPLEMENTAL CHARTER of 1882 [pp. 936–8], with NOTES THEREON, and on the CONSTITUTION and FUNCTIONS of the SOCIETY, and its STANDING COMMITTEE [pp. 939–42].

CHARTER OF THE SOCIETY, JUNE 16, 1701.

With Marginal Notes as added by Mr. Serjeant Hook and Mr. Comyns, who helped to draft the Charter [*See* pp. 5, 6, 8, 13, 813].

N.B.1892—*This is the first printed edition of the Charter in which the spelling, as given in the original, has been strictly adhered to. The Marginal Notes (which differ from those given in previous modern reprints) are taken from the earliest printed edition now available—viz., that of* 1706.

"WILLIAM THE THIRD, By the grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith. To all Christian People, to whom these Presents shall come, Greeting

"**Whereas** Wee are credibly informed that in many of our Plantacons, Colonies, and Factories beyond the Seas, belonging to Our Kingdome of England, the Provision for Ministers is very mean. And many others of Our said Plantacons, Colonies, and Factories are wholy destitute, and unprovided of a Mainteynance for Ministers, and the Publick Worshipp of God; and for Lack of Support and Mainteynance for such, many of our Loveing Subjects doe want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity and alsoe for Want of Learned and Orthodox Ministers to instruct Our said Loveing Subjects in the Principles of true Religion, divers Romish Preists and Jesuits are the more incouraged to pervert and draw over Our said Loving Subjects to Popish Superstition and Idolatry

That a Maintenance for an Orthodox Clergy, and other Provision may be made for the Propagation of the Gospel in the Plantations beyond the Sea.

"And **whereas** Wee think it Our Duty as much as in Us lyes, to promote the Glory of God, by the Instruccon of Our People in the Christian Religion And that it will be highly conducive for accomplishing those Ends, that a sufficient Mainteynance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made, as may be necessary for the Propagation of the Gospell in those Parts:

"And **whereas** Wee have been well assured, That if Wee would be gratiously pleased to erect and settle a Corporacon for the receiving, managcing, and disposeing of the Charity of Our Loveing Subjects, divers Persons would be induced to extend their Charity to the Uses and Purposes aforesaid

His Majesty Incorporates the Archbishop of *Canterbury* and 93 others by the Name of *the Society for the Propagation of the Gospel in Foreign Parts.*

"Know yee therefore, That Wee have, for the Consideracons aforesaid, and for the better and more orderly carrying on the said Charitable Purposes, of our speciall Grace, certain Knowledge, and meer Mocon, Willed, Ordained, Constituted, and Appointed, and by these Presents, for Us, Our Heires, and Successors, doe Will, Ordaine, Constitute, Declare, and Grant, That the most Reverend Fathers in God, Thomas Lord Archbishopp of Canterbury, and John Lord Archbishopp of Yorke, The Right Reverend Fathers in God, Henry Lord Bishop of London, William Lord Bishop of Worcester Our Lord Almoner, Simon Lord Bishop of Ely, Thomas Lord Bishop of Rochester Deane of Westminster; *and the Lords Archbishops of Canterbury and Yorke, the Bishops of London and Ely, the Lord Almoner and Deane of Westminster for the Time being:* Edward Lord Bishop of Gloucester, John Lord Bishop of Chichester, Nicholas Lord Bishop of Chester, Richard Lord Bishop of Bath and Wells, Humphry Lord Bishop of Bangor, John Mountague Doctor of Divinity Clerke of Our Closett, William Sherlock Doctor of Divinity Deane of St. Paules, William Stanley Doctor of Divinity Arch Deacon of London and the Clerke of the Clossett, of Us, Our Heires and Successors, *the Dean of St. Paul's and Arch Deacon of London for the Time being; The two Regius and two Margaret Professors*

of Divinity of both Our Universities for the Time being; —— Earle of Thannet, Thomas Lord Viscount Weymouth, Francis Lord Guilford, William Lord Digby, Sir Thomas Cookes of Bentley, Sir Richard Bulkley, Sir John Phillipps and Sir Arthur Owen, Baronetts: Sir Humphrey Mackworth, Sir William Prichard, Sir William Russell, Sir Edmund Turner, Sir William Hustler, Sir John Chardin, and Sir Richard Blackmore, Knights: John Hook, Esquire Serjeant at Law, George Hooper Doctor of Divinity Deane of Canterbury, George Booth Doctor of Divinity Archdeacon of Durham, Sir George Wheeler Prebendary of Durham, William Beveridge Doctor of Divinity Arch Deacon of Colchester, Sir William Dawes Baronett, Thomas Maningham, Edward Gee, Thomas Lynford, Nathaniel Resbury, Offspring Blackhall, George Stanhope, William Heyley, and Richard Willis, Doctors of Divinity and Our Chaplaines in Ordinary; John Mapletoft, Zacheus Isham, John Davies, William Lancaster, Humphrey Hody, Richard Lucas, John Evans, Thomas Bray, John Gascorth, White Kennett, Lilly Butler, Josiah Woodward, Doctors in Divinity; Gideon Harvey and Frederick Slare, Doctors of Phisick, Rowland Cotton, Thomas Jervois, Maynard Colchester, James Vernon Junr. Joseph Neale, Grey Nevill, Thomas Clerk, Peter King, —— Rock, John Comins, William Melmoth, Thomas Bromfeild, John Raynolds, Dutton Seaman, Whitlock Bulstrode, Samuel Brewster, John Chamberlaine, Richard King, and Daniel Nicoll, Esquires; Benjamin Lawdell, John Trimmer, Charles Toriano, and John Hodges, Merchants; William Fleetwood, William Whitfeild, and Samuel Bradford, Masters of Art, and Our Chaplains in Ordinary; Thomas Little, Batchelor in Divinity; Thomas Staino, Henry Altham, William Loyd, Henry Shute, Thomas Frank, and William Meeken, Clerks, and their Successors to be elected in Manner as hereafter directed, Be, and shall for ever hereafter be, and by Vertue of these Presents shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, THE SOCIETY FOR THE PROPAGATION OF THE GOSPELL IN FORREIGNE PARTS: And them and their Successors, by the same Name, Wee doe by these Presents, for Us, Our Heires, and Successors, really and fully Make, Ordaine, Constitute, and Declare One Body Politick and Corporate, in Deed and in Name.

"And that by the same Name, they and their Successors shall and may have perpetuall Succession.

To have Perpetual Succession.

"And that they and their Successors by that Name shall and may, for ever hereafter, be Persons Able and Capable in the Law to Purchase, Have, Take, Receive, and Enjoy to them and their Successors, Mannors, Messuages, Lands, Tenements, Rents, Advowsons, Liberties, Priviledges, Jurisdictions, Franchises, and other Hereditaments whatsoever, of whatsoever Nature Kind and Quality they be, in Fee and in Perpetuity, not exceeding the Yearly Value of Two Thousand Pounds beyond Reprizalls and alsoe Estates for Lives and for Yeares and all other Manner of Goods, Chattells, and Things whatsoever, of what Name Nature Quality or Value soever they be, for the better Support and Maintenance of an Orthodox Clergy in Forreigne Parts, and other the Uses aforesaid: And to Give, Grant, Let, and Demise, the said Mannors, Messuages, Lands, Tenements, Hereditam[ts], Goods, Chattells, and Things whatsoever aforesaid, by Lease or Leases, for Terme of Yeares in Possession at the Time of Granting thereof, and not in Reversion, not exceeding the Terme of One and Thirty Yeares from the time of Granting thereof: on which, in Case noe Fine be taken, shall be Reserved the Full Value; and in Case a Fine be taken, shall be Reserved at least a Moyety of the full Value that the same shall reasonably and *Bona Fide* be worth at the Time of such Demise.

To Purchase £2,000 *per Ann.* Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value. And to Grant or Demise for 31 Years in Possession only without Fine at the full Rent, or with Fine at the Moiety of the full Value.

"And that by the Name aforesaid they shall and may be able to Plead and be Impleaded, Answer and be Answered unto, Defend and be Defended, in all Courts and Places whatsoever, and before whatsoever Judges Justices or other Officers of Us, Our Heires and Successors, in all and singular Actions Plaints Pleas Matters and Demands, of what Kind, Nature or Quality soever they be: And to act and doe all other Matters and Things, in as ample Manner and Forme as any other Our Liege Subjects of this Our Realme of England being

And by that Name to Plead and be Impleaded.

Persons able and capable in the Law, or any other Body Corporate or Politique within this Our Realme of England, can or may have, purchase, receive, possesse, take, enjoy, grant, sett, let, demise, plead and be impleaded, answer and be answered unto, defend and be defended, doe permitt and execute.

And that the said Society shall have a Common Seal.

"And that the said Society for ever hereafter shall and may have a Common Seale to serve for the Causes and Businesse of them and their Successors: And that it shall and may be lawfull for them and their Successors to change, breake, alter, and make New the said Seale from Time to Time, and at their Pleasure, as they shall think best

And Yearly meet on the Third *Friday* in *February*, between 8 and 12 in the Morning, To choose a President, one or more Vice-Presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing, who shall take Oath for due Execution of Office.

"And for the better Execucon of the purposes aforesaid, We doe give and grant to the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, That they, and their Successors for ever, shall, upon the Third Friday in February Yearely, meet at some convenient Place to be appointed by the said Society, or the major Part of them, who shall be present at any Generall Meeting, betweene the Houres of Eight and Twelve in the Morning; and that they, or the major Part of such of them that shall then be present, shall choose one President, one or more Vice-president or Vice-presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants, as shall be thought convenieut to serve in the said Offices for the Yeare ensueing. And that the said President and Vice-presidents, and all Officers then elected, shall, before they act in their respective Offices, take an Oath to be to them administred by the President, or in his Absence by one of the Vice-presidents of the Yeare preceding, who are hereby authorized to administer the same, for the faithfull and due Execucon of their respective Offices and Places dureing the said yeare

That *Thomas* Lord Archbishop of *Canterbury* be the first President, who, in 30 days after the Charter passed, shall issue Summons to the Members of the Society to meet and elect Vice-Presidents, Treasurers, Auditors, Secretary, and other Officers, to continue till the 3*rd Friday* in *Feb.* 1701.

"And Our further Will and Pleasure is, That the first President of the said Society shall be Thomas, by Divine Providence, Lord Arch Bishop of Canterbury, Primate and Metropolitan of all England: And that the said President shall, within Thirty Dayes after the passing of this Charter, cause Summons to be issued to the severall Members of the said Society herein particularly menconed, to meet at such Time and Place as he shall appoint: And that they, or the major Part of such of them as shall then be present, shall proceed to the Eleccon of one or more Vice-president or Vice-presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants, as to them shall seem meet; which said Officers, from the Time of Their Eleccon into their respective Offices, shall continue therein untill the Third Friday in February, which shall be in the Yeare of Our Lord One Thousand Seaven Hundred and One, and from thence forwards untill others shall be chosen into their Places, in Manner aforesaid

And if any Officer die, or be removed, the President, or one of the Vice-Presidents, may Summon the Members of the Society to meet and choose another in his place.

'And that if it shall happen, that any of the Persons at any Time chosen into any of the said Offices shall dye, or on any Account be removed from such Office at any Time between the said yearly Dayes of Election, that in such Case it shall be lawfull for the surviving and continueing President, or any one of the Vice-presidents, to issue summons to the severall Members of the Body Corporate, to meet at the usuall Place of the Annuall Meeting of the said Society, at such Time as shall be specified in the said Summons; and that such Members of the said Body Corporate, who shall meet upon such Summons, or the major Part of them, shall and may choose an Officer or Officers into the Roome or Place of such Person or Persons soe dead or removed as to them shall seem meet

And that the said Society meet to transact Business on the third *Friday* in every Month, or oftner if need be. And at such monthly Meeting may Elect such Members of the Corporation as they see fit.

"And Wee doe further Grant unto the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, That they and their Successors shall and may, on the third Friday in every Month yearely for ever hereafter, and oftner if Occasion require, meet at some convenient Place to be appointed for that Purpose to transact the Businesse of the said Society, and shall and may at any Meeting on such Third Friday in the Month Elect such Persons to be Members of the said Corporation, as they or the major Part of them then present shall think Beneficiall to the Charitable Designes of the said Corporation

"And Our Will and Pleasure is That noe Act done in any Assembly of the said Society shall be effectuall and valid, unlesse the President or some one of the Vice-presidents and Seaven other Members of the said Company at the least be present, and the major Part of them consenting thereunto

But no Act of the Society shall be valid, unless the President or some Vice-President, and Seven other Members be present, and the Majority of them consenting thereto.

"And Wee further Will, and by these Presents for Us, Our Heires and Successors doe Ordaine and Grant unto the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, That they, and their Successors, or the major Part of them who shall be present at the first and second Meeting of the said Society, or at any Meeting on the Third Friday in the Months of November, Frebuary, May, and August, yearely for ever, and at noe other Meetings of the said Society, shall and may Consult, Determine, Constitute, Ordaine, and Make any Constitutions, Lawes, Ordinances and Statutes whatsoever; as alsoe to execute Leases for Yeares, as aforesaid, which to them, or the major Part of them then present shall seem reasonable, profitable, or requisite, for, touching or concerning the Good Estate, Rule, Order and Government of the said Corporation, and the more effectuall promoteing the said Charitable Designes: All which Lawes, Ordinances, and Constitucons, soe to be made ordained and established, as aforesaid, Wee Will, Command, and Ordaine, by these Presents, for Us, Our Heires, and Successors, to be from Time to Time and at all Times hereafter kept and performed in all Things as the same ought to be, on the Penalties and Amercements in the same to be imposed and limited, soe as the same Lawes, Constitucons, Ordinances, Penalties, and Amercements, be reasonable, and not repugnant or contrary to the Laws and Statutes of this Our Realme of England

And at the first or second Meeting of the said Society, and any Meeting on the Third *Friday* in *November*, *February*, *May*, and *August*, for ever, the major part present may make By-Laws, and execute Leases.

"And Wee doe likewise Grant unto the said Society for Propagation of the Gospell in Forreigne Parts and their Successors, that they and their Successors, or the major Part of such of them as shall be present at any Meeting of the said Society, shall have Power from Time to Time, and at all Times hereafter, to depute such Persons as they shall think fitt to take Subscriptions, and to gather and collect such Moneys as shall be by any Person or Persons contributed for the Purposes aforesaid

And the said Society at any Meeting may depute fit Persons to take Subscriptions, and collect Money contributed for the Purposes aforesaid.

"And shall and may remove and displace such Deputyes as often as they shall see Cause soe to doe, and to cause publick Notification to be made of this Charter, and the Powers hereby granted, in such Manner as they shall think most conduceable to the Furtherance of the said Charity

And may cause publick Notification of this Charter.

"And Our further Will and Pleasure is, That the said Society shall Yearely and every Yeare give an account in Writing to Our Lord Chancellor, or Lord Keeper of the Great Seale of England for the Time being, the Lord Cheife Justice of the King's Bench, and the Lord Cheife Justice of the Common Pleas, or any two of them, of the severall Summe or Summes of Money by them received and laid out by vertue of these Presents or any Authority hereby given, and of the Management and Disposicon of the Revenues and Charityes aforesaid

And shall yearly give account to the Lord Chancellur or Keeper, and two Chief Justices, or two of them, of all Moneys received and laid out.

"And lastly Our Pleasure is, That these Our Letters Patents, or the Inrollment thereof, shall be good, firme, valid, and effectuall in the Law, according to Our Royall Intentions herein before declared In Witnes whereof, Wee have caused these Our Letters to be made Patents Witnes Ourselfe at Westminster the Sixteenth Day of June, in the Thirteenth Yeare of our Reigne.

"Per Breve de Privato Sigillo,

"COCKS."

(L.S.)

THE SUPPLEMENTAL CHARTER OF THE SOCIETY, April 6, 1882 (*see* pp. 940–2).

"Victoria by the Grace of God of the United Kingdom of Great Britain and Ireland Queen Defender of the Faith To all to whom these presents shall come Greeting WHEREAS our Royal Predecessor King William the third in the year of our Lord One thousand seven hundred and one by Royal Charter dated the sixteenth day of June in the thirteenth year of his reign constituted and appointed the several Archbishops Bishops Professors and other persons named in the said Charter and their successors elected as thereinafter directed a Body Politic and Corporate by the name of "The Society for the Propagation of the Gospel in Foreign Parts": with perpetual succession and with power to purchase and hold manors messuages lands advowsons and other hereditaments in fee and in perpetuity not exceeding the yearly value of two thousand pounds and also other estates and property for the better support and maintenance of an orthodox clergy in foreign parts and to grant leases for terms not exceeding thirty-one years from the time of granting thereof and to sue and defend actions and to have a Common Seal and directed that the said Society should once in every year meet and that they or the major part of them there present should choose such officers for the ensuing year as are therein particularly mentioned and that such Officers should take oaths for the due execution of their respective offices and provision was thereby also made for filling offices vacated by death or removal and for monthly meetings of the Society and election of members thereof and power was also given to the said Society or the major part of them present at the quarterly Meetings thereby directed to make laws for the government of the said Corporation and also power to collect contributions for the purposes thereof AND WHEREAS it has been represented unto Us that by reason of the extension of the operations of the said Society and by reason of the great increase in the number of our subjects who have manifested their interest therein by becoming members of the said Society divers variations of and additions to the ordinances of the aforesaid Charter are necessary and desirable for the better administration of the affairs of the said Society AND WHEREAS application has been made to Us to grant to the said Society a Supplementary Charter giving it such additional powers as are hereinafter set forth NOW WE of our Royal Will and pleasure and moved thereunto by our hearty goodwill towards the said Society and its labours for the propagation of the Gospel in foreign parts for Ourselves our heirs and successors in addition to and notwithstanding anything to the contrary contained in the aforesaid Charter of King William the third are graciously pleased to ORDAIN DECLARE AND GRANT as follows, viz.:

"I. HENCEFORTH the Most Reverend the Lord Archbishop of Canterbury for the time being shall be the President of the said Society.

"II. THE Most Reverend the Lord Archbishop of York for the time being and the Right Reverend the Bishops of the Church of England respectively for the time being holding Sees in England or Wales shall henceforth be Vice-Presidents of the said Society.

"III. HENCEFORTH the oath prescribed by the aforesaid Charter of King William the third shall not nor shall any declaration or affirmation in lieu thereof be administered to or be taken or made by the President or any Vice-President or other officer of the said Society

"IV. THE management of the affairs of the Society shall be entrusted to a Committee or other select body of Members, whether the same shall be the Standing Committee of the said Society appointed and elected under the existing bye-laws or any Committee or body to be hereafter elected or appointed under the same or any other bye-law or Resolution of the Society and the said Committee or body shall have exercise and enjoy all rights powers and privileges of the said Society by the said Charter of King William the third or hereby granted except powers of granting Leases altering or affixing or using the Seal choosing Officers and electing Members of the Corporation and except the power of transacting any business which from time to time by any bye-law or resolution hereafter

to be made or passed shall be specially reserved for the Society The said Committee or body shall also have exercise and enjoy all such further or other Powers of the said Society including those hereinbefore excepted) as the Society shall from time to time by any bye-law or resolution ordain and appoint But such Committee or body shall not at any time have the power of making varying or repealing any bye-law or resolution of the Society

"V. It shall be lawful for the said Society from time to time by Resolution to make any bye-laws whereby provision shall be made for holding upon any day in the year one Yearly Meeting of the Society and such bye-laws may also provide for holding other or special Meetings of the said Society and for the convening thereof by such officers or officer or members of the said Society and upon or without requisition and at such times on such occasions or for such causes as the said Society shall see fit And from and after the passing of such Resolution and making of such bye-laws respectively and so long as the same respectively shall be in force it shall not be obligatory on the said Society to meet upon the days or within the hours by the said recited Charter of King William the third appointed for yearly quarterly and monthly meetings of the said Society And all business elections acts and things which are by the said recited Charter directed to be transacted held and done at the Yearly Meeting of the Society upon the third Friday in February and at the four quarterly meetings thereof on the third Friday in the months of November February May and August respectively and at the monthly meetings thereof on the third Friday in every month respectively shall be as valid lawful and effectual in all respects if transacted held and done at any meeting of the said Society held pursuant to any of the bye-laws hereinbefore authorized as if the same had been transacted held or done as appointed by the aforesaid Charter of King William the third

"VI. For the several purposes of the elections authorized by the said Charter of King William the third and by these presents (except the election of the President and ex-officio Vice-Presidents) and for the purpose of electing any members or member of the said Standing Committee or other select body of Members to which the management of the affairs of the Society may from time to time be entrusted as hereinbefore provided and for the purpose of any poll or other occasion for taking the votes of the said Society it shall in addition to the powers of voting conferred by the aforesaid Charter of King William the third henceforth be lawful subject to any bye-law of the Society for members of the Society not personally present at any meeting to vote by means of a voting list or paper signed by the member voting And the said Society may make and from time to time add to repeal or vary as it may see fit any bye-laws regulating the manner in which such voting papers shall be used and generally prescribing the method of conducting any election or poll.

"VII. If at any Meeting a poll of the Society in respect of any resolution motion matter or question which may have been submitted to and voted upon by such meeting be demanded by two members of the Society present at such meeting such demand shall be put to the votes of the members present at such meeting for their approval or disapproval and if such demand be supported by the votes of one third of the members present at such meeting and shall at some time after the close of such meeting receive the consent of the President of the Society then the vote of such meeting in respect of such resolution motion matter or question as aforesaid shall be of no force or validity until after such poll shall have been taken and such poll of the whole Society shall then be taken by means of such voting lists or papers as aforesaid within such time and in such manner and with such conditions and otherwise as the bye-laws of the Society shall direct and the result of such poll shall be the resolution of the said Society.

"VIII. Henceforth it shall be lawful for the said Society, by bye-law or resolution, from time to time, to lay down and prescribe the conditions and manner upon and in which the resignation of any member of the said corporation desirous of resigning his membership may be made and accepted And it shall also be lawful for the said Society to declare any member of the said corporation, who for the time being shall not fulfil such conditions as to subscribing to the Society or as to the payment or collecting of subscriptions as may from time to time be laid down by the said Society, disqualified and thereupon the person so declared disqualified shall cease to be a member of the said corporation.

"IX. It shall be lawful for the said Society and their successors to receive and hold all such moneys as have been or shall be given or bequeathed to the said Society whether the same shall be charged upon or payable out of or constitute an interest in land or not and also to advance any of their surplus or unemployed moneys upon mortgage of and as such mortgagees to hold any freehold copyhold or leasehold lands messuages or hereditaments and also to purchase have hold take and enjoy any manors messuages lands tenements rents advowsons liberties privileges jurisdictions franchises and other hereditaments of any nature tenure or value wheresoever situate for any estate term or interest therein respectively and whether or not the same or any of them shall exceed the clear yearly value of two thousand pounds without incurring any of the penalties or forfeitures of the statutes of mortmain But so nevertheless that such of the said hereditaments (other than land and hereditaments in mortgage to the Society) as shall be held for an estate in fee simple together with such of the said hereditaments other than as aforesaid as shall be held for any term exceeding five hundred years shall not at any time exceed in clear yearly value the sum of ten thousand pounds.

"X. It shall be lawful for the said Society for the purposes thereof from time to time in their discretion to make sale or partition of and to exchange enfranchise mortgage demise or otherwise deal with all or any part of the manors messuages lands advowsons hereditaments and property of or to which the Society shall for the time being be seized or entitled and to erect build or repair any houses or other buildings or erections on any part of their property and to accept surrenders of any term of years or other interests therein and to dedicate any parts thereof to the public for roads, streets sewers and drains, sites for churches or schools or other like objects and to sell demise take in exchange and otherwise deal with any land and the minerals thereunder either together or separately and to make or join in making any roads drains or sewers and to lay out any of the land of the Society for building purposes and in or for the purposes aforesaid or any of them to use or apply any moneys or funds of the Society or borrow and take up money at interest upon mortgage with or without power of sale of any of their property. And the said Society may sell as aforesaid either by public auction or private contract and either in consideration of any price or sum to be paid or secured or of a rent charge or fee farm rent and may in every case execute the powers aforesaid for such price or consideration with such payments for equality of exchange or partition, at such rents under such conditions and stipulations as to title or evidence or commencement of title or otherwise with and under such covenants and upon such terms in all respects as the said Society shall see fit In particular the said Society may from time to time grant building improving or repairing leases of their lands messuages and hereditaments or any of them for any lives renewable or not or for any term of years in possession and may enter into contracts for granting such leases at a future time at such yearly rents and under such covenants and conditions as the said Society shall deem fit and either with or without taking a fine or premium for any lease and such rents may be so reserved as to increase from time to time and may be apportioned amongst the hereditaments comprised in any contract in such manner as the said Society shall see fit, and generally all such leases may be granted and contracts be made upon such terms and conditions in all respects as the said Society shall deem reasonable and approve.

"In witness whereof we have caused these Our letters to be made patent. Witness Ourself at Our Palace at Westminster the sixth day of April in the forty fifth year of Our reign.

"By Her Majesty's Command.

L. S. "CARDEW."

NOTES ON THE CHARTERS (pp. 932-8) AND ON THE CONSTITUTION AND FUNCTIONS OF THE SOCIETY AND ITS STANDING COMMITTEE.

Charter of 1701.

The circumstances under which the Society's original Charter of June 16, 1701 (p. 932), was granted by William III., are related on pages 4 to 6.

Its Cost.

Archbishop Tenison was forward in "promoting the passing" of the Charter (p. 6), and was the first to subscribe (£20) towards the "charges," amounting to £159. 9*s.* 6*d.* (pp. 5, 822). The S.P.C.K. undertook to advance "the moneys wanting," and actually advanced £20 (p. 6).

Its Printing.

The Archbishop also bore the cost of the 1st edition of the Charter (500 copies), which was printed under the superintendence of Serjeant Hook and Mr. Comyns, who arranged it in paragraphs, and added marginal notes (pp. 813, 822, 932).

Original Members 94: 52 Clerical and 42 Lay.

The original members appointed by the Charter consisted of the 2 Archbishops (Canterbury and York), 9 Bishops (London, Worcester, Ely, Rochester, Gloucester, Chichester, Chester, Bath and Wells, and Bangor), 3* Deans (St. Paul's, Westminster, and Canterbury), 3 Archdeacons (London, Colchester, and Durham), the 2 Regius, and the 2 Margaret Professors of Divinity at Oxford and Cambridge, 32 other Clergymen, 4 Peers, 5 Baronets, 7 Knights, 2 "Doctors of Physick," 20 Esquires (including representatives of the legal profession), and 4 Merchants—in all 94* persons.

Members in *Perpetuum*.

Of these, the following were *members in perpetuum*, viz.:—The Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner and Dean of Westminster the Dean of St. Paul's and Archdeacon of London, and the two Regius and two Margaret Professors of Divinity of Oxford and Cambridge Universities "*for the time being*" (pp. 932-3).

S.P.C.K. element.

The S.P.C.K. was represented in the original list by most of its own members at the time (p. 6).

R. Nelson and J. Evelyn.

Foreign Honorary Members.

Among other distinguished persons elected during the next 20 years were Robert Nelson† (author of "Companion for the Festivals and Fasts of the Church of England," &c., elected 21 Nov., 1701) and John Evelyn‡ (elected 15 May, 1702) [1], and over 40 representatives of the Reformed Churches of the Continent of Europe. The admission of these Foreign Honorary Members was due to the "*fraternal Correspondence*" between the Society and the Reformed Churches (p. 734), which inspired and stimulated the noble efforts of the Lutherans in India in the beginning of the last century (pp. 468-9, 471-2, 501-3).

Number of Members Limited.

During the first 100 years the number of living members never reached 300 [2], and in 1819, the number then being 320, it was thought "expedient in conformity with" (what at that time was considered to be) "the Spirit and Intent of the Charter," to suspend the election of new members "for the present, except in the case of Persons already proposed, and of any of the Bishops of England and Ireland. . ." [3].

Associated Members.

For the purpose of "extending the beneficial operations of the Society," it was further resolved (at the same meeting) to admit subscribers under the denomination of "Associated Members," and "from them only" to fill up vacancies occurring in the Corporate Body, with whom the government of the Society remained [4].

Restrictions Removed. Increase of Members.

In 1830 the number of Incorporated Members was definitely limited to 300, exclusive of the Bishops [5]. The limitation was entirely removed in 1850 [6], and, as a result, the number of members reached 1,980 by the year 1866, 4,300 in 1877, and 6,000 in 1900, including the Vice-Presidents [7].

Inconveniences under Original Charter.

Under the regulations of its ancient Charter, the Society's action was much hampered by the anomalies accumulating in the course of time, but such inconveniences increased more rapidly as the Corporation added to its roll [8].

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* One of the Deans (Westminster) was also one of the nine Bishops.

† In 1887-8 the Society promoted the raising of a fund for restoring Robert Nelson's tomb in the burial ground of St. George the Martyr, Bloomsbury [1*a*].

‡ Evelyn's diary contains the following reference: "Being elected a member of the Society lately incorporated for the Propagation of the Gospel in Foreign Parts, I subscribed £10 *per annum* towards the carrying it on. We agreed that every missioner, besides the £20 to set him forth, should have £50 *per annum* out of the stock of the Corporation till his settlement was worth to him £100 *per annum*. We sent a young divine to New York."

Remedy sought.

After fruitless discussions and efforts in the years 1868–71 and 1879 [9], a large Special Committee was appointed in February 1880, to "consider whether any, and if any, what, changes should be made in the constitution of the Society." Their Report (July 16, 1880) after having been for seven months in the possession of the Incorporated Members, was discussed at the largely-attended Annual Meeting held at Willis' Rooms on February 18, 1881, and in consequence of the Resolutions then adopted a Supplemental Charter was obtained from the Crown on April 6, 1882 (the cost being £189. 4*s*. 6*d*., of which £106. 16*s*. 6*d*. were the Crown Office charges) [10]. The immediate result was the equalisation of the governing power vested in each member. Under the original Charter no member had any power unless personally present at the Monthly Meetings, but under the Supplemental Charter every member, wherever resident in the United Kingdom, is able by a system of voting* papers, to make his influence felt on any subject which may be referred to the whole Corporation. The Standing Committee, which since its appointment in 1702 (p. 7) had been subject to "the Society," was now made the Executive of the Society, except in regard to certain reserved matters; and the Archbishop of Canterbury became President *ex-officio*, and the Archbishop of York and the Bishops of England and Wales Vice-Presidents *ex-officio*. The "oath" prescribed in the original Charter, for the President and other officers, had been superseded in 1836 by a "declaration," which was abolished in 1850 (p. 7); nevertheless, *any* test of the kind "henceforth" (from 1882) was now actually *forbidden*. Among other advantages secured by the Supplemental Charter was the provision made for the removal and the voluntary resignation of members,† and for the purchase or holding of lands of the annual value of £10,000 [11].

Supplemental Charter obtained.

Equalisation of Governing Power.

The Standing Committee the Executive.

Ex-officio President and Vice-Presidents.

Abolition of Tests.

Removal and Resignation of Members.

Society's present Constitution.

"The Society" now comprises about 6,000 Incorporated Members [12], of whom the Lord Almoner and Dean of Westminster, the Dean of St. Paul's and Archdeacon of London, and the two Regius and two Margaret Professors of Divinity of Oxford and Cambridge Universities are Members *ex-officio* (p. 932). The officers of the Society consist of: (*a*) a PRESIDENT, viz., the Archbishop of Canterbury *ex-officio*; (*b*) VICE-PRESIDENTS, viz., the Archbishop of York, and the Bishops of the Church of England holding Sees in England and Wales *ex-officio*; and (the following, elected annually) the Archbishops and Bishops of the Dioceses in Ireland, the Bishops of the Scottish Episcopal Church; the Colonial, Indian, and Missionary Archbishops and Bishops and Coadjutor-Bishops of the Anglican Church in Foreign Parts; the Retired Bishops and Coadjutor-Bishops of the Anglican Church; and about 50 distinguished Clergymen and Laymen at home [12*a*]. (*c*) HONORARY ASSOCIATES—the Bishops of the Episcopal Church in the United States of America. The order is intended for "persons who may have promoted, or whose co-operation may be deemed to promote, the designs of the Society, whether they be British subjects or not." It was instituted in 1868, but up to the present time the only Associates elected have been the American Bishops (*see* p. 83). Associates have liberty to attend the Board Meetings, but without the right of voting [13]. (*d*) A SECRETARY and two Assistant Secretaries; (*e*) Four TREASURERS (Honorary); (*f*) AUDITORS (now paid); (*g*) A BOARD OF EXAMINERS (Honorary, *see* p. 842); (*h*) an HONORARY CONSULTING PHYSICIAN [14] (who examines candidates in England for Missionary work abroad, also Missionaries on their return to England (*see* p. 942) [15]. (For the *Standing Committee* see next page.)

Members.

(*a*) President.

(*b*) Vice-Presidents.

(*c*) Honorary Associates.

(*d–h*) Secretary, Treasurers, Auditors, Examiners, Physician.

Committee.

Meetings and Quorum.

The MEETINGS of "the Society" (Incorporated Members) are held at the Society's office, at 2 P.M., on the third Friday in every month, excepting Good Friday, and August and September, when there are no meetings; seven members, in addition to the President or a Vice-President, form a quorum [16 and 17]. *The* Annual Meeting is in February, when officers are elected. (There is also an Annual *Public* Meeting, generally in St. James's Hall, in April, May, or June.)

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* The desirableness of adopting this system formed the subject of a memorial to the Society from 64 of the Cornish members in 1871 [11*a*]. (*See* first Poll, p. 942.)

† Though no provision for removal or resignation can be found in the original Charter it is interesting to note that in 1716 a Standing Order was made "That all members as are three years or more in arrear" (with their subscriptions) "shall not have a voice in deciding any question relating to the Society at any Meetings of the Society, or any Committee thereof" [11*b*]; and that (whether legally or not) the Society exercised the power of dismissing a member in one instance at least, as recorded on p. 198.

Election of Members.

The election of Incorporated Members is by ballot at the monthly meetings, the following being the qualifications for membership:—

Qualifications required.

"(*a*) A Donation of ten guineas or upwards in a single payment; or,

"(*b*) An annual subscription of not less than one guinea to the General Fund of the Society – two such annual subscriptions at least to have been paid before the candidate is eligible for election; or,

"(*c*) To be an incumbent of a parish, or a curate in charge, who shall have in his parish an association in aid of the Society, or an annual collection, and who remits to the General Fund of the Society not less than two guineas annually."

These qualifications are not necessary in the case of persons recommended by the Standing Committee "on the ground of important services rendered to the Society at home or abroad" [18].

Society's Functions.

The FUNCTIONS specially reserved for "the SOCIETY" since the Charter of 1882 are:—

(*A*) Granting leases; (*B*) altering or affixing or using the Seal of the Society; (*C*) choosing officers; (*D*) electing members of the Corporation; (*E*) laying down the conditions and manner in which the resignation of any member of the Corporation desirous of resigning may be made and accepted; (*F*) declaring any member of the Corporation disqualified who shall not fulfil the conditions as to subscribing or as to payment or collections as from time to time may be laid down; (*G*) transacting any business which from time to time by any bye-law or resolution made or passed after April 6, 1882, shall be specially reserved for the Society; (*H*) making, varying, or repealing any bye-law or resolution of the Society [19].

Standing Committee Constitution.

Diocesan Representatives.

The STANDING COMMITTEE (which in 1882 became the Executive of the Society) now consists of (*a*) *ex-officio* members, viz., the President, Vice-Presidents, Treasurers, and Secretary of the Society; (*b*) twenty-four members elected by the Society out of its Incorporated Members (six retiring annually); (*c*) Diocesan Representatives—two for each Diocese in England and Wales, and four for each of the Provinces (Armagh and Dublin) in Ireland. The Representatives are now elected by and from the resident Incorporated Members, Vice-Presidents and paid officers of the Society not being eligible [20].

The system of Diocesan Representation was introduced in 1872 "with a view to give the Country Members of the Society a more distinct voice in the management of the Society's affairs, and to encourage their interest in Missionary work" [21], and the Representatives (who may be two clergymen or two laymen, or one of each order) are now elected for a period of three years [22] (*see* foot note*).

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* The first election (C. L. Higgins, Esq., and Rev. F. Bathurst) was made by the ELY Diocesan Conference, and confirmed by the Society on July 19, 1872 [22*a*]. The first WELSH election (the Rev. W. Feetham, for Llandaff Diocese) was confirmed in February 1880 [22*b*], and the first IRISH elections (8 Representatives) were reported simultaneously in February 1885 [22*c*]. LONDON'S first "Diocesan Representatives" were the Rev. W. Panckridge and the Rev. J. H. Snowden, reported in February 1883 [22*d*]. The stages of development of the system were as follows:—

1872–74.—Vice-Presidents were eligible, but not paid officers of the Society; and in dioceses where "any Representative Church Body" met "periodically" under the presidency of the Bishop, such "Body" was "invited to select" from the Incorporated Members resident in the diocese "a Clergyman and a Layman." Where no such "Body" existed, the Incorporated Members were "invited" to make the selection "by some method to be approved in each case by the Standing Committee." The elections were annual, and subject to the "concurrence of the Bishop," and to "confirmation by the Society at a Monthly Meeting" [22*e*].

1875–81.—The Incorporated Members in each diocese were "at liberty to select," before the Annual Meeting of the Society (February), and in such manner as they should determine, "two of their own body, not being Vice-Presidents or paid officers of the Society." The elections were for three years, and still "subject to confirmation by the Society," but at the "Annual Meeting" [22*f*].

1882–93.—Up to 1882 the electors had been referred to as "Country Members," or Members "dispersed throughout the country," but in that year the area was expressly limited to "England and Wales," and it was laid down that the Incorporated Members "shall elect," and by means of voting papers. But residence in diocese was not *stated* to be necessary on the part of candidates, and the elections were simply to be *reported* to the Society at the Annual Meeting [22*g*]. In 1884 the system was extended to Ireland, but there the Members elect four Representatives for each of the two Provinces (Armagh and Dublin) [22*h*]. In 1893 residence in the diocese (or Province in the case of Ireland) was again expressly stated to be essential [22*i*].

Acting "both as delegates from their Diocese to the Standing Committee and as delegates from the Committee to their Diocese," these Representatives (as pointed out by the Committee) "have it in their power to promote the work of the Church abroad in a manner and to a degree which are shared by no others" [23].

Functions of Standing Committee

The FUNCTIONS of the STANDING COMMITTEE *do not include those specially reserved for the Society* (*see A* to *H* on p. 941); but otherwise "the management of the affairs of the Society" is "entrusted" to the Committee, the Committee have "all rights powers and privileges" of the Society granted by the Charters of 1701 and 1882, and "such further or other powers" of the Society ("including those herein before excepted") "as the Society shall from time to time by any bye-law or resolution ordain and appoint," saving "the power of making varying or repealing any bye-law or resolution of the Society," which power the Committee "shall not at any time have" (pp. 936–7).

Meetings and Quorum Sub-Committees.

The Standing Committee meet about twice a month (the hour being 2.30 P.M.) [23*a*], and ten members form a quorum [23*b*]. Most of the business is prepared by Sub-Committees, viz., (1) India; (2) The Straits, China, Corea, Japan, and the Pacific; (3) Africa, Mauritius, and Madagascar; (4) America (North, Central, and South) and the West Indies; (5) Europe (Continent of); (6) Home Organisation; (7) Intercession (for Missions); (8) Missionaries' Children's Education; (9) Finance and Accounts; (10) Applications [24].

On most of the Sub-Committees for Foreign business the Society has the advantage of having some gentlemen possessing personal knowledge of the country. To the Applications Sub-Committee are referred all applications from abroad for the renewal of existing grants or for additional grants. All such applications received in the year are fully considered at one and the same time (generally in May), when grants are made with due regard to the comparative merits and urgency of each case; and thus equal justice is secured all round, which would not be possible were each case to be considered alone and without regard to the claims of the whole.

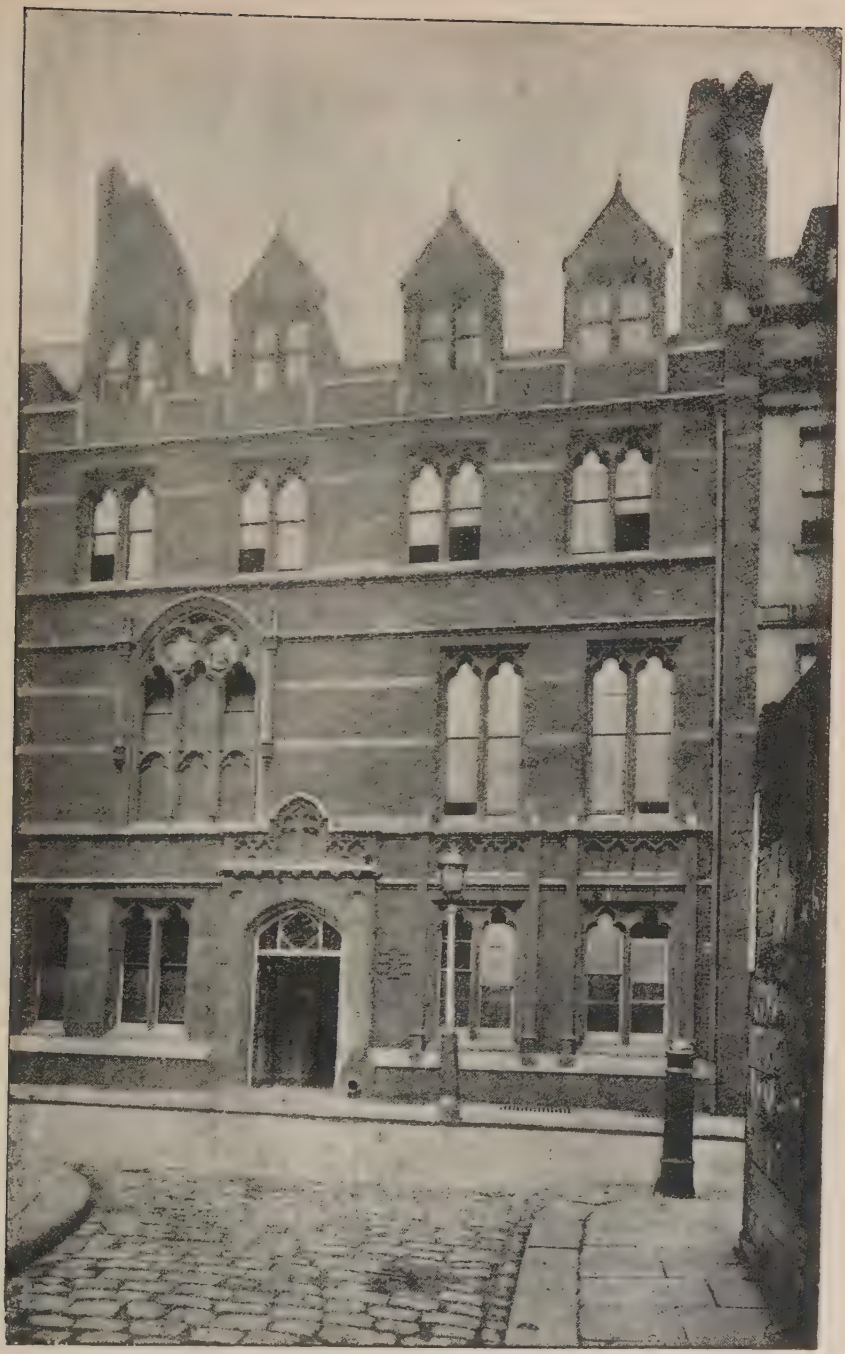
Society's Meetings Improved.

Thus relieved of much of dry business details, and "matters which can never be advantageously managed in a large assembly," the Monthly Meetings of the Society have become more distinctly missionary in their spirit and in their doings [25]. The formal business to be transacted seldom now occupies much time, and the chief interest centres in the excellent addresses delivered by Missionaries [26].

The election of six members to fill vacancies on the Standing Committee in 1894 was the occasion of a poll being taken of the whole Society (by means of voting papers) for the first and as yet (1900) the only time since the Supplemental Charter of 1882 made such an appeal possible (*see* p. 940). The result was that the six nominees of the Committee were elected by overwhelming majorities [27].

The office of Honorary Physician (*see* p. 940) was resigned by Dr. J. W. Ogle in 1900, after thirty-three years of "valuable services" given "ungrudgingly to the Church at large, and specially to the work of the Society," whose "confidence, gratitude, and respect" he had won.* In his dedication of "Some Elements of Religion" to Dr. Ogle, the late Canon Liddon said: "his work and character suggest many precious lessons which he never thinks of teaching." This was fully exemplified in his relations with the Society. His successor, Dr. N. C. Macnamara, F.R.C.S., appointed on October 19, 1900, resigned in 1901 [28].

* Resolution of the Society, October 19, 1900, on his resignation.



THE SOCIETY'S HOUSE, 19 DELAHAY STREET, WESTMINSTER.

Office Hours, 10 to 5 (Saturdays 10 to 2).

A Short Service is held daily in the Chapel at 10.5 A.M.

REFERENCES TO AUTHORITIES.

(N.B.— *The numbers in brackets* [ ] *correspond with those inserted in the letterpress of the chapters.*)

EXPLANATION OF ABBREVIATIONS USED:—

A MSS.	(*See* "MSS." below).
Anv. Pro. ...	Proceedings of the Society's Anniversary, June 23, 25, 1897.
App. Jo.	Appendix to the Journals of the Society (4 MS. vols. A, B, C, D), (*see* p. 816).
Appl. R.	Report of the Applications Sub-Committee of the Society.
Bd.	Board.
B.D.C.	Bombay Diocesan Committee of the Society.
C.D.C.	Calcutta Diocesan Committee of the Society.
Church in Col. ...	The Church in the Colonies (*see* p. 814).
C.Q.P.	Cawnpore Mission Quarterly Paper.
D.U.M.	Dublin University Mission in connection with the Society.
G.M.	The Gospel Missionary (*see* p. 814).
H.S.	S.P.G. Historical Sketch.
Jo.	The MS. Journals of the Society (*see* p. 816).
L.	Letter.
Marriott Report ...	Report of Applications Sub-Committee on the Marriott Bequest, 1897.
M.D.C.	The Madras Diocesan Committee of the Society.
M.F.	The Mission Field (*see* p. 814).
M.H.	Missions to the Heathen (*see* p. 814).
M.R.	The Monthly Record (*see* p. 814).
MSS.	The Reports and Letters of the Society's Missionaries, and of Bishops and other correspondents (grouped in 13 divisions, **A** to **M**) (*see* p. 816).
N.M.	News from the Missions (*see* p. 814).
O.P.	Occasional Paper.
P.B.	Proof Book, containing Proofs corrected or endorsed by Bishops and Missionaries.
Q.M.L.	The Quarterly Missionary Leaf (*see* p. 814).
Q.P.	The Quarterly Paper (*see* p. 814).
R.	The Annual Reports of the Society (*see* p. 814).
S.C.	Sub-Committee of the Society.
S.P.C.K.	The Society for Promoting Christian Knowledge.
S.P.G.	The Society for the Propagation of the Gospel in Foreign Parts.
St. C.	The Standing Committee of the Society.
V.	Vol.

(*The abbreviations and signs in the "Missionary Roll"* (*pp.* 849–931c) *are explained on p.* 848.)

Allowing for the supplementary pages up to here, this page will be 1300

LIST OF THE REFERENCES.

PART I., pp. 1301–57. PART II., pp. 1358–89.

(For order of connecting pages see "Contents" at beginning of book.)

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[1] to [23] P.B., pp. 54–60*d*, Bp. Grisdale's Proof, and 60*e*; and Arbp. Machray's Proof, pp. 54–60. [1] R. 1883, pp. 87–8; M.F. 1883, pp. 323–5. [2] R. 1883, pp. 87–8; M.F. 1883, pp. 210, 323–4; 1884, pp. 289, 326–7, 332; Qu'Appelle O.P. No. 53. [3] R. 1883, pp. 87–8; 1886, pp. 99–100; M.F. 1883, pp. 269, 292, 323–5; 1891, p. 37. [4] R. 1883, p. 89; M.F. 1884, pp. 169–74. [5] R. 1884, pp. 12, 13; M.F. 1884, pp. 290–2. [5*a*] M.F. 1883, p. 210; 1884, p. 332. [6] R. 1883, pp. 87–9; 1884, pp. 12, 13; M.F. 1883, pp. 323–5; 1884, pp. 77–8, 267; 1885, p. 59. [7] R. 1884, pp. 12, 13; M.F. 1885, p. 328. [8] R. 1884, pp. 12, 13, 92; M.F. 1885, p. 329. [9] R. 1893, p. 145; M.F. 1884, p. 397; 1885, p. 329; M.F. 1886, p. 379; 1890, pp. 194, 394; Qu'Appelle O.P. No. 53. [10] R. 1886, pp. 99–100; 1890, p. 135; 1892, pp. 135–7; 1893, p. 146; 1894, p. 156; 1897, p. 166; 1898, p. 170; M.F. 1886, pp. 194, 376–7; 1894, p. 199; Qu'Appelle O.P. 53. [11] R. 1892, p. 126; 1895, pp. 167–8; H.S., 1899, p. 27. [12] R. 1893, pp. 143, 146; 1894, p. 156; 1895, p. 167; M.F. 1889, p. 275; 1891, pp. 37, 80. [13] R. 1885, pp. 98–9; M.F. 1885, pp. 330–4; 1886, p. 380. [14] R. 1893, p. 146; 1894, p. 157; 1895, pp. 167–8; M.F. 1889, p. 478; 1891, p. 37; 1894, p. 34; 1896, p. 156; 1897, p. 79. [15] R. 1887, p. 111; 1894, p. 156. [16] M.F. 1875, p. 167. [17] R. 1895, p. 168; 1896, pp. 28, 181–2; M.F. 1896, p. 309; 1897, p. 79. [18] R. 1896, p. 182; 1897, p. 166; 1899, p. 182; M.F. 1900, p. 77; Appl. R., 1899; Qu'Appelle O.P. No. 53. [19] R. 1884, p. 92; 1894, p. 157; G.M. 1895, p. 21; M.F. 1885, p. 328; 1886, pp. 194, 384; 1894, p. 199. [19*a*] M.F. 1898, pp. 19–22. [20] R. 1890, p. 135; 1894, p. 156; M.F. 1895, pp. 84–93; 1896, pp. 47–53; 1898, p. 22; G.M. 1895, pp. 18–22; Qu'Appelle O.P. No. 53. [21] R. 1892, p. 135; 1893, pp. 145–6; 1894, p. 156; M.F. 1895, p. 93; 1896, pp. 52–3; G.M. 1895, p. 21; H.S., 1899, p. 36. [22] M.F. 1886, p. 384; G.M. 1895, p. 21. [23] R. 1894, p. 156; G.M. 1896, pp. 57–8; Qu Appelle O.P. No. 53.

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[1] Appl. R. 1893, p. 7; K MSS., V. 29, pp. 235–6, 239. [2] K MSS., V. 29, pp. 356–8, 361, 370–9, 386–8, 400; G.M. 1898, pp. 94, 121–3, 135; M.F. 1898, pp. 77, 276, 337; Appl. R. 1898–9; R. 1897, p. 15. [3] K MSS., V. 29, pp. 370–3, 376, 386–8, 400–2; R. 1898, pp. 170–1; G.M. 1899, p. 421; Appl. R. 1899.

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[44] to [47] K MSS., V. I., pp. 519–22, 531; R. 1891, pp. 150–1; 1893, pp. 151–2; 1894, p. 159; 1895, p. 171. [48] R. 1893, pp. 151–2; 1894, p. 160; 1895, pp. 170–3; 1896, p. 184; 1897, pp. 168–70; M.F. 1896, p. 198; 1897, pp. 361–71; G.M. 1897, p. 144. [49] M.F. 1897, p. 368. [50] R. 1895, pp. 171–2; M.F. 1897, p. 370. [51] R. 1893, pp. 151–2; G.M. 1899, pp. 37–9. [52] G.M. 1897, pp. 21–3; [52*a*] G.M. 1897, pp. 6, 23. [53] R. 1897, pp. 168, 170; 1898, p. 175; 1899, p. 182. [54] G.M. 1899, pp. 121–7, 133–8. Appl. R. 1899; R. 1900, pp. 176–7. [55] R. 1892, p. 140; 1894, p. 159; 1895, p. 170; 1896, p. 184; 1900, p. 177; G.M. 1896, p. 84; M.F. 1896, p. 198; 1900, p. 383. [56] R. 1895, p. 170; M.F. 1896, p. 198. [57] R. 1897, p. 170; Marriott Report 1897. [58] R. 1896, p. 183; G.M. 1897, pp. 21–2; M.F. 1897, p. 76. [58*a*] G.M. 1896, p. 87; M.F. 1900, pp. 384–7; R.

1900, pp. 177–9. [58*b*] G.M. 1896, p. 87. [59] R. 1894, p. 159; 1895, p. 170; G.M. 1899, pp. 4–5; M.F. 1900, p. 276. [60] to [70] P.B., pp. 357–60*c*; and:—[60] **K** MSS., V. 1*a*., pp. 170, 177; R. 1893, pp. 149–50; 1896, p. 183; 1897, p. 167; 1898, pp. 171–4; M.F. 1896, p. 475; 1899, p. 80; Marriott Report 1897; Appl. R. 1897. [61] M.F. 1893, pp. 442–3; R. 1899, p. 183. [62] M.F. 1893, pp. 443–4; 1896, p. 475. [63] R. 1893, pp. 147, 151; 1895, p. 170; M.F. 1893, pp. 441–6; 1898, pp. 171–2; 1899, p. 80; 1900, pp. 276, 470–1. [64] R. 1893, p. 147; 1900, p. 181; M.F. 1894, p. 277. [65] R. 1895, pp. 168–9. [66] R. 1895, pp. 168–9; 1896, p. 183; 1897, p. 167; 1898, pp. 171, 174; Appl. R. 1897. [67] R. 1893, pp. 150–1; 1895, p. 169; 1896, p. 182; 1897, p. 167; 1898, pp 173–4; 1899, p. 183; 1900, p. 180; M.F. 1899, p. 79; 1900, pp. 156, 275; 1901, pp. 41–3. [68] R. 1893, p. 150; 1897, p. 167; 1898, p. 173. [69] R. 1895, p. 169; 1896, p. 183; M.F. 1899, p. 80. [70] **K** MSS., V. 1*a*, pp. 170, 177; R. 1897, p. 167; 1898, p. 173. [71] R. 1894, p. 160; 1898, p. 175; 1899, pp. 183–4; 1900, p. 181; M.F. 1895, p. 199. Appl. R. 1898; St. C., V. 45, p. 189; V. 46, p. 253. [72] R. 1893, p. 143; 1895, p. 174; M.F. 1893, p. 194; 1895, p. 199.

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[4] *See* pp. 205, 207, 209, 209*a*, 214–5, 251*c–d* of this book. [5] *See* p. 764 of this book [6] M.F. 1895, pp. 220–4, 329; R. 1895, p. 28; 1897, p. 15; 1899, p. 194; Anv. Pro. 1897, p. 84.

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22*a*] R. 1841, pp. 68–9; add " and S.P.G. Windward Islands Historical Sketch (C.F.P.), 1898 edition, pp. 17, 18, 24." [41] R. 1893, pp. 158–9; 1894, p. 166; 1895, pp. 179–80; 1896, p. 189; M.F. 1895, pp. 156–7, 220–4; G.M. 1897, p. 60. [42] R. 1898, pp. 25, 182; 1899, p. 194; 1900, p. 186; G.M. 1898, pp. 133–5; M.F. 1898, pp. 448–55. Appl. R. 1897, 1899. Special Fund Ledger 1898–1900. [43] R. 1897, p. 177; 1898, p. 182; M.F. 1895, p. 224; 1899, p. 153; 1900, p. 250. Windward Islands Historical Sketch (S.P.G.), 1898 edition. Appl. R. 1897, 1899, 1900. [44] R. 1895, p. 179; 1896, p. 189; 1897, p. 175; 1898, pp. 25–6; 1900, p. 186; M.F. 1898, p. 469; 1899, p. 154. Windward Islands Historical Sketch (S.P.G.), 1898 edition. [44*a*] R. 1896, p. 29. [45] Jo., V. 56, p. 256; R. 1898, pp. 26–7; R. 1899, p. 194; M.F. 1899, p. 109; Special Fund Ledger 1898–1900. [45*a*] R. 1900, p. 186. [46] **L** MSS., V. 7, pp. 70–3, 86, 89–103, 106–7, 114, 116, 118, 124–5, 130–4, 149–50, 155, 157, 180, 183–8; V. 15, pp. 162, 167–8, 170–2, 178–9, 181, 186, 190–3, 196, 203, 205, 209–11; St. C., V. 46, pp. 339, 421–2; V. 47, pp. 96–9, 241–2; R. 1891, p. 155; 1894, p. 166; 1895, p. 179; 1896, p. 189; 1897, pp. 175–7. [47] Jo., V. 56, pp. 116, 307; **L** MSS., V. 15, p. 495; L., Mr. Hollinsed, Nov. 10, 1899; M.F. 1897, p. 54; Windward Islands Historical Sketch (S.P.G.), 1898 edition. [48] Appl. R. 1900, pp. 18, 35, 57; M.F. 1900, p. 250. [49] R. 1899, pp. 186, 194–5.

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[7] R. 1893, pp. 165–6; 1894, p. 169; 1895, p. 183; 1896, pp. 193–4; 1898, pp. 185–6; 1899, p. 192; 1900, p. 191; **L** MSS., V. 6, pp. 318–9; M.F. 1895, p. 318. P.B., pp. 309, 311*a*.

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[17] to [25] P.B., pp. 310–311*a*; and:—[17] **L** MSS., V. 11, p. 42; R. 1893, p. 165; 1894, p. 169; 1895, p. 184; 1896, pp. 192–3; 1898, pp. 186–7; G.M. 1896, p. 12; M.F. 1893, p. 355; 1895, pp. 39, 318. [18] **L** MSS., V. 7, p. 42; St. C., V. 46, p. 220. [19] R. 1895, p. 184; 1896, p. 193; 1898, p. 186; 1899, pp. 192–3; 1900, p. 190; M.F. 1895, p. 318. [20] M.F. 1900, p. 197; R. 1899, p. 193; 1900, p. 190. [21] R. 1894, p. 169; 1900, p. 191. [22] R. 1894, p. 169; 1895, pp. 28, 183; 1896, p. 192; M.F. 1895, pp. 29, 39, 318; 1896, p. 69. [23] R. 1896, p. 192; 1899, p 193; G.M. 1895, p. 39. [24] R. 1894, p. 169; 1896, pp. 192–3; 1898, p. 187; 1899, p. 192; 1900, p. 191; M.F. 1895, pp. 331–2, 342–3; S.P.G. Anv. Pro. 1897, p. 83; Appl. R. 1897. [25] R. 1895, p. 183.

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[22] to [37] P.B., pp. 362–70 and:—[22] R. 1869, p. 52; 1881, p. 152; 1870, p. 47; 1874, p. 116; 1883, p. 98; *H.S.L.I., pp. 12, 13. [23] *H.S.L.I., p. 13; M.F. 1894, pp. 32, 151. [23*a*] R. 1895. [24] *H.S.L.I., pp. 13, 14. [25] Jo., V. 52, p. 17; V. 54, p. 85; Appl. R. 1882, pp. 13, 14, iv; St. C., V. 43, p. 183; V. 45, p. 384; M.F. 1884, p. 313; R. 1893, p. 159; 1894, p. 167; 1895, p. 180; M.F. 1895, p. 340; *H.S.L.I., pp. 13.

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* S.P.G. Historical Sketch, Leeward Islands, 1898 edition (C.F P.).

14. [26] M.F. 1896, pp. 30, 116; R. 1895, pp. 180–1; H.S.L.I., pp. 14–16. [27] R. 1896, pp. 28, 189; *H.S.L.I., p. 16. [28] R. 1893, pp. 159–60; 1894, p. 167; 1896, p. 189; 1897, p. 177; 1900, p. 188; *H.S.L.I., pp. 16–18; M.F. 1893, p. 117; 1895, pp. 437–8, 441–2; 1898, p. 86. [29] Marriott Report, 1897; **L** MSS., V. 2, p. 45; R. 1900, p. 188. [30] R. 1898, pp. 182–3; 1899, p. 191; 1900, p. 188; Appl. R. 1898–9. [31] M.F. 1894, p. 151; 1895, pp. 339–41; 1898, pp. 83–4. [32] R. 1899, p. 190; 1900, p. 188; M.F. 1899, pp. 394–6, 435, 470–2; 1900, pp. 17, 33–4, 184–7, 249, 275–6, 396–7; G.M. 1899; pp. 118–9; Appl. R. 1900, pp. 8, 20, 44, 57. [32*a*] G.M. 1898, p. 120. [33] M.F. 1895, p. 339; G.M. 1898, p. 120; *H.S.L.I. [33*a*] R. 1900, pp. 187–8. [34] **L** MSS., V. 2, pp. 69–72; R. 1898, pp. 29, 30, 183; 1899, p. 190; G.M. 1900, p. 60; M.F. 1895, p. 339; *H.S.L.I. [35] *H.S.L.I. [36] R. 1893, p. 160. [37] M.F. 1895, p. 441.

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[61] to [71*a*] P.B., pp. 312–15. [61] R. 1887, pp. 124–5; 1888, p. 134; 1893, pp. 160–4; M.F. 1893, p. 339. [62] R. 1893, pp. 160–4; M.F. 1893, pp. 339, 344. [63] R. 1893, p. 163; 1894, pp. 167–8; 1896, p. 190; 1897, p. 180; M.F. 1893, p. 344; 1899, p. 27; G.M. 1897, p. 138. [64] R. 1893, pp. 160–4; 1896, p. 190; M.F. 1893, pp. 345–6; 1899, p. 27. [65] M.F. 1893, p. 342. [66] R. 1893, pp. 160, 164; 1896, p. 19; 1897, pp. 179–80; 1898, p. 184; M.F. 1894, p. 33; 1899, pp. 26–7; G.M. 1894, pp. 39, 40; 1895, pp. 43–4. [67] R. 1898, p. 184. [68] M.F. 1899, pp. 24–5. [69] R. 1893, p. 164; 1897, p. 181; M.F. 1893, pp. 242–3, 346; 1899, pp. 378–84; G.M. 1895, p. 97–100. [70] R. 1897, pp. 179, 181; 1898, pp. 184–5; G.M. 1895, p. 144. [70*a*] R. 1880, p. 110. [71] R. 1893, p. 161–2; 1894, pp. 167–8; M.F. 1893, p. 341. [71*a*] M.F. 1883, pp. 182–3. [72] **L** MSS., V. 14, pp. 154, 175; V. 15, p. 19; Jo., V. 52, p. 386; Appl. R. 1880, p. 9; R. 1890, p. 190; 1891, pp. 56–8; 1893, p. 164; 1896, p. 190; 1899, p. 191; 1900, p. 188; M.F. 1890, pp. 276–7. [73] Appl. R. 1900, pp. 20, 58; R. 1899, p. 191; 1900, p. 190. [74] R. 1900, pp. 188–90.

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[25*a*] *See* S.P.G. "Foreign List Contributions." [26] Marriott Report, 1897; M.F. 1899, p. 40. [27] Anv. Pro. 1897, pp. 79, 80; M.F. 1899, pp. 39, 40. [28] *See* p. 764 of this book.

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[9] R. 1897, p. 181; 1899, p. 194; 1900, p. 194; M.F. 1896, p. 279; P.B., pp. 320, 322 *a*, *b*, *c*; Bishop's Printed Record of Diocese, 1898. [10] Do. Bishop's Record; M.F. 1896, p. 279; R. 1900, p. 194; P.B., pp. 320, 322 *a*, *b*, *c*.

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[16] to [22] P.B., pp. 318, 319, 322 *a*, *b*, *c*; and :—[16] R. 1893, p. 167; M.F. 1894, pp. 69, 244. [17] R. 1895, p. 179; 1896, p. 196; M.F. 1894, p. 119; 1896, p. 279; Printed Account of Honduras Diocese, 1898. [18] R. 1894, p. 174; 1895, p. 188; 1896, p. 197; 1899, p. 194; M.F. 1894, pp. 300–1; 1895, p. 357; 1896, p. 279. [19] M.F. 1895, p. 332; 1896, pp. 405–9. [20] R. 1898, pp. 188–9; 1899, p. 194; 1900, p. 193; G.M. 1897, p. 35; M.F. 1896, p. 279; 1897, pp. 55–7. [21] Bishop's Printed Record of Diocese, 1898; Marriott Report, 1897; M.F. 1897, p. 432. [22] Appl. R. 1896–8; R. 1900, p. 192.

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[1] R. 1896, pp. 196–7; 1898, pp. 187–8; 1899, p. 194; 1900, p. 194; G.M. 1898, p. 144; M.F. 1898, pp. 103–4, 314; 1899, pp. 115–6; 1900, p. 274; Printed Report of Panama Mission for 1897; P.B., pp. 322, 322 *a*, *b*, *c*. [2] R. 1897, p. 181; M.F. 1896, p. 279; 1898, p. 104; Printed Report of Panama Mission for 1897; P.B., pp. 322, 322 *a*, *b*, *c*.

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[7] R. 1895, p. 183; M.F. 1895, p. 333; L., Bp. Jamaica, 5 Feb., 1894; L., Bp. Honduras, 18 Sept., 1894. [8] R. 1893, p. 168; M.F. 1898, p. 101. [9] R. 1895, p. 188; 1899, p. 194; 1900, p. 194; M.F. 1896, p. 279; 1898, pp. 101–3; Printed Report of the Isthmus Mission for 1897; P.B., pp. 321, 322 *a*, *b*, *c*. [10] M.F. 1898, p. 104; Bishop's Printed Record of Diocese, 1898; P.B., pp. 321, 322 *a*, *b*, *c*.

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* S.P.G. Historical Sketch, Leeward Islands, 1898 edition (C.F.P.).

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[44] to [69] P.B., pp. 278–85, and: -[44] M.F. 1892, pp. 401–5, 444; 1895, p. 326. [44*a*] R. 1894, p. 338; M.F. 1894, p. 170; 1895, p. 71. [45] R. 1893, p. 166; M.F. 1893, p. 397. [46] R. 1892, p. 17; 1894, pp. 170–1; 1895, pp. 184–6; 1896, p. 194; 1897, pp. 182–3; 1898, p. 27; M.F. 1893, pp. 337–8; 1898, pp. 130–1. [47] R. 1898, p. 195. [48] R. 1896, p. 194; G.M. 1897, p. 60. [49] R. 1893, p. 167; 1897, p. 182; M.F. 1893, p. 337; 1894, p. 359; Appl. R. 1898. [50] R. 1893, p. 167; 1895, pp. 184–6; 1896, p. 196; M.F. 1896, p. 149; 1899, p. 199. [51] R. 1899, pp. 186, 189, 195; 1900, p. 195. R. 1900, p. 195. [51*a*] R. 1900, p. 195. [52] R. 1893, p. 167; 1898, pp. 191–2; M.F. 1899, pp. 130–1; G.M. 1898, pp. 78–9. [53] R. 1893, p. 166; 1894, p. 173; M.F. 1893, pp. 337–8; 1896, pp. 322–3; 1898, p. 135; G.M. 1898, pp. 78–9. [54] R. 1895, p. 187; 1898, p. 190; G.M. 1898, pp. 78–9; M.F. 1898, p. 135. [55] R. 1893, pp. 166–7; 1894, p. 173; 1895, pp. 184, 187; 1896, p. 195; 1898, pp. 190–1; M.F 1894, pp. 252, 341–5, 359; 1895, p. 335; 1898, pp. 133–4; 1899, p. 131; G.M. 1898, p. 78. [55*a*] R. 1893, p. 166; 1894, p. 173; M.F. 1894, pp. 341–5, 359; 1898, p. 135; 1899, pp. 128–9; G.M. 1898, p. 75. [56] R. 1895, p. 187. [57] M.F. 1894, pp. 252–3. [58] R. 1895, p. 187; M.F. 1894, pp. 172–3; 1898, pp. 133–4. [59] R. 1893, p. 167; 1894, pp. 171–2; 1895, p. 187; 1896, p. 195; 1898, p. 190; M.F. 1894, pp. 341–5; 1899, p. 199. [60] R. 1898, p. 191. [61] R. 1898, pp. 193–4. [62] M.F. 1894, pp. 341–5, 358; 1895, p. 335; 1896, pp. 321–3. [63] R. 1895, p. 186; 1896, p. 195; M.F. 1893, p. 338; 1894, p. 254; 1898, p. 134; 1899, pp. 131, 199; 1900, pp. 40, 357–60; G.M. 1897, p. 60; Appl. R. 1897. [63*a*] R. 1894, p. 172; 1895, p. 186. [63*b*] M.F. 1900, pp. 39, 357–9. [63*c*] N.M., Nov. 1900, pp. 1–2. [64] M.F. 1894, pp. 335–6, 340, 359; 1895, p. 331; 1899, p. 199; 1900, pp. 40, 357–359; G.M. 1900, p. 100; N.M., Nov. 1900, p. 2. [65] G.M. 1896, p. 35. [66] R. 1894, pp. 173–4; M.F. 1894, pp. 340, 359; 1898, p. 132; 1899, p. 199; G.M. 1896, p. 34. [67] R. 1894, p. 173; M.F. 1894, p. 173; 1895, pp. 334–5. [68] R. 1898, p. 195. [69] N.M., Nov. 1900, pp. 2–5; M.F. 1900, pp. 39–40.

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[51] to [64] P.B., p. 161. [51] M.F. 1898, p. 474; P.M.R.* 1886, Archdn. Holmes' Report, Africa Bound Pamphlets, 1887, No. 40. [51*a*] R. 1893, p. 128; 1894, pp. 125–6; 1895, p. 143; 1896, pp. 156–7; M.F. 1898, p. 474; G.M. 1899, p. 127. [52] R. 1893, pp. 127–8; 1894, p. 125; 1896, p. 157; M.F. 1896, p. 355. [53] R. 1893, p. 127; M.F. 1898, pp. 119–20; G.M. 1899, p. 127; P.M.R.* 1898, p. 32. [54] R. 1894, p. 126; M.F. 1895, pp. 444–51; 1898, p. 119. [55] M.F. 1895, p. 448–50. [56] R. 1894, p. 125; 1895, pp. 143–4; 1898, pp. 148–50; M.F. 1897, pp. 11–17; 1898, pp. 92–6, 119. [57] R. 1893, p. 128. [58] M.F. 1898, p. 119; 1899, pp. 331–4; R. 1899, pp. 156–8; P.M.R.* 1898, p. 14. Report of Rev. J. B. McEwen, 31 Dec. 1900. [59] R. 1897, p. 144; M.F. 1898, p. 474 : P.M.R.* 1898, p. 13. [60] P.M.R.,* 1898, p. 12. [61] M.F. 1898, p. 474, and Missionary Roll," West Africa." [62] P.M.R.* 1898, p. 12, and *see reference* [50]. [63] P.M.R.* 1899, pp. 14, 15; Report by Rev. J. B. McEwen, 31 Dec. 1900. [64] P.M.R.* p. 15; Appl. R. 1900, p 35; St. C. 5 Oct. 1899; J MSS., V. 5, p. 449; R. 1900, p. 146.

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[7] to [13] P.B., pp. 85–8, 212*a*, Bp. Gaul's Copy, and 85–88*a* Archdn. Holbeck's Copy; and:—[7] R. 1893, p. 110; M.F. 1894, pp. 143–4; 1896, pp. 181, 184; 1897, p. 181; 1899, pp. 245–6; Mashonaland O.P. XII., pp. 6, 7, 13; G.M. 1900, p. 8. [8] M.F. 1894, pp.

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[31] R. 1895, p. 125; M.F. 1895, p. 475; 1897, p. 357. [32] M.F. 1895, p. 475; 1899, p. 34; R. 1894, p. 108; 1900, p. 131. [33] M.F. 1893, pp. 356–7; 1897, pp. 356–7; 1898, pp. 275–6; R. 1894, p. 108. [33*a*] M.F. 1896, pp. 36, 277. [34] R. 1897, pp. 118–19; M.F. 1898, pp. 14, 113. [34*a*] R. 1900, pp. 130–1. [35] G.M. 1899, p. 103; M.F. 1898, p. 16; R. 1898, pp. 131–3. [36] G.M. 1893, p. 18. [37] G.M. 1893, p. 19; M.F. 1894, pp. 186–7, 436, and Nov.–Dec.; 1895, p. 397; 1898, p. 16; R. 1893, pp. 105–6; 1894, pp. 109–11; 1895, p. 126. [38] M.F. 1895, pp. 187, 397; 1897, p. 198; 1898, pp. 338, 341; R. 1899, p. 135; G.M. 1898, p. 39. [38*a*] R. 1899, pp. 131–2. [39] G.M. 1897, p. 118; 1898, pp. 126–9; M.F. 1898, pp. 343, 456–8; 1900, p. 213; R. 1898, p. 32; 1899, p. 135. [40] G.M. 1895, p. 71; 1899, p. 103. [41] G.M. 1898, pp. 52–3; 1899, p. 103; R. 1893, p. 106; 1894, p. 24; M.F., Nov.–Dec., 1894, and 1898, p. 339. [42] R. 1895, p. 126; 1897, p. 119; G.M. 1898, p. 52; M.F. 1898, p. 342. [42*a*] M.F. 1899, p. 310; G.M. 1899, pp. 92–3. [43] G.M. 1900, pp. 6, 20, 70, 107–8; R. 1899, pp. 133–5; 1900, p. 29; M.F. 1900, pp. 206–13, 325–8. [44] G.M. 1900, p. 45; M.F. 1900, pp. 208–10. [44*a*] R. 1900, p. 131. [45] G.M. 1900, pp. 45, 70; R. 1899, pp. 130–1; M.F. 1900, p. 311. [46] R. 1895, pp. 126, 128; 1897, pp. 118, 121; 1900, p. 131; M.F. 1898, p. 16; Marriott Report, 1897, pp. 77, 229; G.M. 1898, p. 11. [47] R. 1895, p. 128; 1900, p. 132; M.F. 1896, p. 60; 1898, p. 14. [48] R. 1897, p. 119; 1900, p. 133; M.F. 1898, p. 15. [49] R. 1894, p. 108; 1895, p. 126; 1897, p. 119; 1900, p. 132; G.M. 1898, pp. 80–1; M.F. 1896, p. 275; 1898 pp. 315–6; 1900, p. 357. [49*a*] M.F. 1900, p. 357. [50] R. 1894, p. 108; M.F. 1894, p. 313. [51] R. 1895, p. 128; 1896, p. 131; M.F. 1897, pp. 197–8. [52] M.F. 1895, p. 187; 1898, pp. 14, 15, 276; R. 1898, p. 276; 1900, p. 133. [52*a*] R. 1899, p. 132; 1900, p. 132. [53] R. 1894, p. 108; 1895, p. 128; 1896, pp. 129–31; 1897, p. 120; 1898, p. 121; M.F. 1896, p. 317. [53*a*] G.M. 1900, p. 71. [53*b*] R. 1896, p. 130; 1900, p. 132; M.F. 1897, p. 198; 1898, pp. 14, 15.

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[8] R. 1895, pp. 125–6; M.F. 1893, p. 357; 1895, p. 475; 1897, p. 197; M.F. 1898, pp. 16–17; 1899, pp. 98–102.

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[6] M.F. 1893, pp. 99–106; R. 1893, p. 105; 1895, p. 125. [7] R. 1896, p. 125; M.F. 1896, pp. 58–66, 74, 100–5, 142–7, 186–91, 223–9. [7*a*] R. 1895, pp. 125–6; M.F. 1896, p. 147. [8] R. 1895, p. 128; M.F. 1896, pp. 74, 100. [9] R. 1896, pp. 129–30; 1899, p. 132; M.F. 1896, pp. 74, 317; 1897, pp. 197, 357; 1898, pp. 17, 18. [9*a*] M.F. 1896, p. 317; R. 1895, p. 125.

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[6] to [21] P.B., pp. 161–9, 172; and:—[6] R. 1893, pp. 95, 108; 1894, p. 111; 1895, p. 131; M.F. 1894, pp. 31, 158–9, 232; 1895, pp. 62–3; Marriott Report 1897, p. 97; L., Bp. Smyth, Dec. 22, 1893. [7] R. 1893, pp. 106–8; M.F. 1894, p. 213; 1895, p. 67; J MSS., V. 28, p. 497; Appl. R. 1894, 1899; Lebombo Report for 1898, p. 13. [8] M.F. 1895, pp. 62–3; 1898, p. 168; 1899, pp. 50–2; R. 1894, p. 21. [8*a*] R. 1900, p. 134. [9] M.F. 1895, p. 62; 1898, pp. 168–9; G.M. 1900, pp. 12, 35; R. 1899, p. 36; Lebombo Report for 1897, pp. 21–2; do. for 1898, p. 12. [10] R. 1895, p. 131; 1896, p. 131; 1899, p. 136; 1900, p. 134; M.F. 1896, p. 38; 1898, pp. 168, 171; 1899, pp. 53–4, 204, 208–9; G.M. 1896, pp. 31, 80; Lebombo Report for 1897, pp. 12, 13; do. for 1898, pp. 13, 16. [10*a*] R. 1899, pp. 136, 138. [11] M.F. 1898, pp. 168–9; 1899, pp. 54–6, 204; R. 1899, p. 136; Lebombo Report for 1897, p. 13; do. for 1898, pp. 13, 14. [12] M.F. 1898, p. 169; 1899, p. 204; R. 1899, p. 136; Lebombo Report for 1897, p. 13; do. for 1898, p. 13. [13] M.F. 1899, p. 56. [14] R. 1894, p. 111; 1900, pp. 134–5; M.F. 1895, p. 67; 1898, p. 173; Lebombo Report for 1897, p. 12; do. for 1898, p. 15. [15] Lebombo Report for 1897, pp. 11, 12; Appl. R., 1894. [15*a*] M.F 1899, pp. 305–6; R. 1900, p. 135. [16] M.F. 1894, p. 159; 1895, pp. 63–5. [16*a*] R. 1898, p. 32. [17] R. 1895, pp. 131–2; G.M. 1897, pp. 92–3; M.F. 1898, pp. 169–70; 1899, pp. 204, 209–13; Lebombo Report for 1897, p. 15; do. for 1898, pp. 18, 25; L., Bp. Smyth, 4 Feb., 1901. [18] G.M. 1897, p. 93; M.F. 1899, pp. 210–12; R. 1899, p. 137; Lebombo Report for 1897, pp. 13, 14, 19, 25–8; do. for 1898, pp. 21–2, 27; do. for 1899, p. 19. [19] M.F. 1899, pp. 170, 210–11; J MSS., V. 28, p. 498; Lebombo Report for 1897, p. 14; do. for 1898, pp. 19, 20. [20] M.F. 1898, p. 170; 1899, p. 212. [21] G.M. 1900, pp. 22–3, 35, 45.

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[1] R. 1893, p. 115; 1894, pp. 115–6; 1897, p. 135; M.F. 1893, pp. 386–7; 1894, pp. 43, 79; 1897, pp. 396, 432; 1899, p. 447; G.M. 1898, p. 37; P.B., pp. 210–12, 212*a*; Mashonaland Q.P. V., p. 20; VI., pp. 41, 44; VII., p. 5; VIII., p. 6; IX., pp. 5, 7, 13; XII., pp. 7–9; XIV., p. 12; XV., p. 5; XXI., pp. 12, 13; XXII., pp. 4, 9; XXIII., p. 3; XXV., pp. 6, 16–7; XXVI., p. 22.

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[5] Mashonaland Q.P. IX., pp 11, 12; P.B., pp. 212, 212*a*. [6] P.B., Bp. Smyth's proof, R. 1900, p. 134.

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[29] to [39] P.B., pp. 298–301. [29] R. 1893, p. 12; G.M. 1898, pp. 88–9. [30] R. 1893, pp. 110–12; 1897, pp. 121–3; 1898, pp. 140–1; M.F. 1896, pp. 181–2, 273–4; 1897, p. 181; 1899, pp. 245, 249. [31] R. 1893, p. 109; 1897, p. 128; 1898, p. 141; M.F. 1896. p. 184; 1897, p. 178; 1899, pp. 246–8; G.M. 1898, p. 48; Marriott Report 1897, pp. 23, 227, [32] Marriott Report 1897, pp. 67, 227; St. C. 6 Oct. 1898. [33] R. 1897, p. 128; 1898. p. 141; M.F. 1896, p. 184; 1897, p. 178; 1899, p. 248; Marriott Report 1897, pp. 22, 68, 227. [34] M.F. 1896, p. 185; Marriott Report 1897, pp. 22, 227; St. C. 2 Nov. 1899, [35] M.F. 1894, pp. 96–7; 1897, p. 143; R. 1895, pp. 135–6; 1897, pp. 127–8. [36] R. 1893, p. 109; M.F. 1897, p. 180; 1899, p. 250. [37] M.F. 1899, pp. 438–9; G.M. 1899, p. 60; R. 1898, p. 20; R. 1899, p. 138. [37*a*] Mashonaland Q.P. XIII., pp. 8, 9. [38] G.M. 1900, p. 77; M.F. 1900, p. 317; R. 1900, p. 29. [39] R. 1900, pp. 28, 136.

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[20] to [47] P.B., Bp. Bousfield and Canon Farmer's copies; and:—[20] R. 1893, p. 112; 1894, p. 114; 1895, p. 137; 1896, p. 136; 1897, pp. 129–30; G.M. 1900, p. 54; M.F. 1899, pp. 18–20; 1900, pp. 199, 200, 224–30. [21] R. 1886, p. 72. [22] R. 1893, p. 91; R. 1895, p. 136. [23] R. 1887, p. 79; 1889, p. 91; 1890, p. 101; 1893, p. 112; 1894, p. 113; J MSS., V. 25, pp. 60, 61*a*, 76. [23*a*] M.F. 1893, p. 403. [24] R. 1893, p. 112; 1895, pp. 136–7; 1896, pp. 135–6; 1897, p. 130; 1898, p. 142; G.M. 1899, p. 132; 1900, p. 6; M.F. 1897, p. 319; 1899, p. 20; Appl. R. 1896–9. [25] Appl. R. 1897, p. 12; 1898, pp. 11, 12; 1899, p. 13; M.F. 1897, p. 319; 1899, p. 20; 1900, pp. 200, 224–31. [26] M.F. 1893, pp. 368–80; 1899, pp. 467–8; R. 1894, p. 114; 1895, p. 136; 1898, p. 142. [26*a*] R. 1900, p. 29, and G.M. 1900, p. 144; M.F. 1900, pp. 443–5. [27] R. 1894, p. 114; 1896, pp. 136–7; M.F. 1895, pp. 17, 18; 1899, p. 20; Marriott Report 1897, p. 35. [28] R. 1895, p. 136; 1896, pp. 137–8; 1897, pp. 129–30; M.F. 1897, pp. 148, 303–6, 319; 1899, p. 465; G.M. 1896, p. 128; 1900, p. 143. [29] R. 1893, pp. 112–13; M.F. 1895, p. 17; 1897, p. 305; 1899, p. 465; Appl. R. 1894, p. 9. [30] M.F. 1897, p. 148. [31] G.M. 1896, p. 128. [32] M.F. 1897, p. 319; R. 1889, p. 91; p. 901 of this book. [33] G.M. 1898, pp. 95–6; M.F. 1895, p. 22; 1898, pp. 261–5. [34] M.F. 1897, p. 319; R. 1897, pp. 113, 130. [35] R. 1898, pp. 32–3, 136. G.M. 1900, pp. 6, 54; M.F. 1899, p. 21. [36] R. 1896, p. 136; 1897, pp. 119–20, 130; 1898, pp. 131, 142; M.F. 1897, p. 319; 1898, pp. 342–3; 1899, p. 35; G.M. 1900, pp. 6, 54. [37] R. 1898, pp. 134–40; Appl. R. 1899. [38] M.F. 1895, p. 22; 1897, p. 149. [39] R. 1894, p. 114; M.F. 1895, pp. 23–5. [40] M.F. 1898, pp. 41–7. [41] R. 1893, p. 113; M.F. 1895, pp. 20–2; 1899, pp. 20, 465. [42] M.F. 1899, pp. 18, 19; G.M. 1899, p. 24. [43] M.F. 1895, pp. 20–21; 1899, p. 20. [44] M.F. 1895, p. 19; Marriott Report 1897, p. 35; Pretoria Q.P. XXV., pp. 45–6. [45] M.F. 1899, pp. 20–1; Marriott Report 1897, pp. 35, 229. [46] G.M. 1896, pp. 44–5; M.F. 1897, pp. 149–50; 1899, p. 465. [46*a*] to [51] P.B., pp. 155–6, 400–1*b*; and:—[46*a*] G.M. 1896, pp. 69–70. [46*b*] L., Bp. Pretoria, 8 Jan. 1901. [47] G.M. 1900, pp. 6, 36, 132, 144; M.F. 1890, pp. 418–20; 1900, pp. 36–7, 443–5.

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[1] R. 1897, p. 126; 1898, p. 141; 1899, pp. 140–1; 1900, pp. 29, 136–8; M.F. 1894, pp. 89, 97; 1895, pp. 143–4, 424; 1896, p. 399; 1899, pp. 224, 409–10. [2] M.F. 1894, pp. 94, 97; 1895, pp. 144–5, 425; 1896, pp. 180–1; R. 1897, p. 126; 1900, pp. 136–7. [3] M.F. 1894, p. 94; 1895, p. 425; R. 1897, p. 126; 1900, pp. 136–7. [4] M.F. 1894, pp. 95–7. [5] M.F. 1894, pp. 92–4; 1895, pp. 142, 424–5.

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[1] R. 1895, pp. 128–31; 1898, p. 134; M.F. 1898, pp. 16, 275–6; Marriott Report 1897, pp. 36, 229. [2] & [2*a*] R. 1896, pp. 129–30; 1897, p. 120; M.F. 1896, p. 318; 1898, p. 16; and pages 339 and 899 of this book

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[1] R. 1896, pp. 131–3; 1899, pp. 136–7; 1900, p. 133; M.F. 1893, pp. 334–6; 1896, pp. 375–84; 1898, pp. 170–1; 1899, pp. 205–7; Lebombo Report for 1897, pp. 15, 16; do. for 1898, pp. 14–16; L., Bp. Smyth, 3 July 1900. [2] R. 1899, p. 137; M.F. 1898, p. 172; Lebombo Report for 1897, p. 16; do. for 1898, p. 13. [2*a*] R. 1900, p. 133.

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[6] R. 1887, p. 77; 1888, pp. 90–1; J MSS., V. 7, p. 81. [7] M.F. 1890, p. 420; 1894, p. 97; 1895, pp. 140–1; R. 1891, p. 111; 1895, p. 134; E MSS., V. 46, p. 67. [8] M.F. 1895, pp. 140–2; 1897, p. 145. [9] R. 1895, p. 134; 1897, pp. 125–9; 1898, p. 141; M.F. 1897, pp. 178–80; 1899, p. 249; 1901, pp. 239–40. [10] M.F. 1894, pp. 95–7, 142; 1895, pp. 231–2; 1896, p. 181; R. 1893, p. 111. [10*a*] R. 1895, p. 135; 1897, p. 125; M.F. 1897, pp. 144–5. [11] M.F. 1894, pp. 94–7; 1897, p. 143. [12] M.F. 1895, p. 425. [13] R. 1897, p. 127. [14] M.F. 1894, p. 95; 1897, p. 143. [14*a*] R. 1900, p. 137. [15] G.M. 1900, p. 106; M.F. 1900, pp. 352–3. [16] to [21] P.B. 402 *f* and *g*; and:—[16] M.F. 1892, pp. 142–4. [16*a*] G.M. 1900, p. 96. [17] M.F. 1895, pp. 154–5. [18] M.F. 1895, pp. 154–5; 1896, p. 181. [19] R. 1895, p. 132; M.F. 1896, pp. 116, 180, 422–36; 1897, p. 179. [20] G.M. 1900, pp. 95–6, 106, 124–6; M.F. 1900, pp. 406–9; R. 1900, p. 29. [20*a*] G.M. 1900, p. 144. [21] G.M. 1900, p. 126. [22] J MSS., V. 7, pp. 116–17; St. C., V. 45, p. 374; V. 46, pp. 243, 257; M.F. 1894, pp. 142, 144; 1896, p. 180; 1897, p. 181; P.B., 402*e*. [23] R. 1897, p. 132; 1898, pp. 143–4; M.F. 1898, p. 355; 1899, p. 445; G.M. 1898, p. 40; Mashonaland Q.P. XXIII., p. 7; XXII., pp. 15, 16; XXV., pp. 4, 19, 20; XXVI., p. 5; XXVIII., p. 19; XXIX., p. 16; XXX., pp. 6, 12; P.B., 402*a*–402*e*.

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[6*a*] Mashonaland Q.P. IV., p. 8. [6*b*] M.F. 1889, p. 460. [7] to [16*c*] P.B., pp. 199–210, 212–212*c*; also:—[7] J MSS., V. 12, pp. 356, 358; R. 1896, p. 27; Mashonaland Q.P. IX., pp. 14–18. [8] R. 1893, pp. 119–22; M.F. 1894, pp. 17, 47–9, 68–9, 81–4; G.M. 1895, p. 143; Mashonaland Q.P. VI., p. 50; VII., pp. 5–10; VIII., pp. 16, 17; IX., p. 18; XIX., pp. 4–9. [9] R. 1893, pp. 118–20; M.F. 1893, p. 49; 1894, pp. 47–9; 1895, p. 276; Mashonaland Q.P. VII., pp. 7–14; XI., pp. 8–10; XII., p. 11; XIII., pp. 11–13; XIV., p. 15; XV., p. 13; XVI., pp. 18, 19; XVII., p. 26. [10] R. 1894, p. 116; 1895, pp. 27, 137–41; M.F. 1895, p. 312; G.M. 1896, p. 48; Mashonaland Q.P. XI., pp. 5, 6; XIII., pp. 4, 11; XIV., pp. 5, 9, 15; XVII., pp. 5–14; XX., p. 7; XXI., p. 3. [11] R. 1896, p. 138; 1897, pp. 131–2; 1898, pp. 142–4; G.M. 1898, pp. 111–12; M.F. 1888, p. 72; Mashonaland Q.P. XXI., pp. 3–7, 14, 15; XXII., p. 3; XXIII., pp. 4, 8; XXV., p. 4. [12] R. 1897, pp. 131–2; 1898, pp. 33, 144; 1899, pp. 146–7; M.F. 1898, p. 355; 1899, p. 445; 1900, p. 272; G.M. 1899, p. 48; 1900, p. 111; Mashonaland Q.P. XIV., p. 9; XXI., p. 5; XXII., pp. 3, 4, 15, 16; XXIII., pp. 4, 8; XXIV., pp. 8, 9; XXV., p. 14; XXVI., p. 7; XXVII., p. 22; XXVIII., pp. 4, 17, 18; XXIX., pp. 6, 7; XXX., p. 5; Mashonaland Letters, R.V. I., p. 145. [13] R. 1897, p. 132; 1898, pp. 143–4; 1899, pp. 142–3, 147; G.M. 1899, p. 40; 1900, p. 20; M.F. 1898, p. 355; 1899, p. 445; Mashonaland Q.P. XXII., pp. 14–16; XXIII., p. 7; XXV., pp. 4, 19, 20; XXVII., pp. 6, 7, 23; XXVIII., p. 19; XXIX., p. 16; XXX., pp. 6, 12. [14] R. 1895, p. 140; 1897, p. 133; 1899, p. 146; M.F. 1899, p. 445; G.M. 1899, p. 54; Mashonaland Q.P. XIV., p. 3; XVII., p. 9; XXII., p. 4; XXIII., pp. 3, 13; XXV. pp. 9–12; XXVI., p. 5; XXVII., pp. 3, 24–6; XXVIII., pp. 3, 4; XXX., p. 4. [14*a*] G.M. 1897, p. 43. [15] R. 1897, pp. 133; 1898, pp. 142–3; 1899, pp. 141–2, 147–8; M.F. 1898, pp. 428–31; 1899, p. 445; Mashonaland Q.P., XXV., pp. 3, 20–1; XXVI., pp. 4, 5, 8–12; XXVII., p. 4; XXVIII., pp. 20–1; XXIX., pp. 8, 9; XXX., pp. 13, 14. [16] R. 1899, pp. 21, 142–3; G.M. 1900, pp. 20, 35; M.F. 1900, pp. 73–4. [16*a*] Mashonaland Q.P. XXVI., pp. 4, 5; XXIX., pp. 8, 9; XXX., pp. 13, 14. [16*b*] M.F. 1893, pp. 87, 384; 1894, pp. 41, 49; R. 1893, p. 114; Mashonaland Q.P. V. p. 1; IX., p. 7; X., pp. 6–9. [16*c*] R. 1893, p. 114; M.F. 1893, pp. 91–2, 384–5; 1894, p. 41; Mashonaland Q.P. III., pp. 6, 7; V., pp. 24–5.

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[11] R. 1891, p. 114; 1893, p. 95. [12] to [55] P.B., pp. 173–198 and 212*a*–212*e*; also:—[12] R. 1893, pp. 113–4; M.F. 1893, p. 384; 1894, pp. 47, 230–1. [13] M.F. 1893, p. 87; 1894, pp. 47, 230–1; 1897, pp. 50–2; Mashonaland Q.P. I., p. 3; VII., p. 17. [13*a*] M.F. 1899, p. 357; Mashonaland Q.P. XVI. [14] R. 1893, p. 117; M.F. 1893, pp. 91, 453–7; 1894, p. 44; 1897, pp. 51–2; Mashonaland Q.P. III., p. 4; VI., pp. 41–2; XII., p. 14; Mrs. Knight Bruce's Letters to the Children, Aug. 1897. [15] R. 1893, pp. 115–8; M.F. 1893, p. 87; 1894, pp. 43–7;

Mashonaland Q.P. VI., pp. 39, 40; VII., p. 5; IX., p. 18. [16] R. 1893, pp. 120–2; M.F. 1893, pp. 81–4; 1894, p. 213; G.M. 1895, p. 143; Mashonaland Q.P. VI., p. 50; VII., pp. 5–10; IX., p. 18. [17] R. 1893, p. 117; M.F. 1894, pp. 44, 80; Mashonaland Q.P. VI., pp. 40–1; VII., pp. 6, 7, 25; VIII., p. 5; XVI., p. 11; XVIII., p. 6; XIX., p. 9; XXV.; XXVIII., pp. 4, 5; XXX., p. 15. [18] R. 1894, p. 115; M.F. 1894, pp. 213, 231–4, 243; 1897, pp. 46–54; Mashonaland Q.P. IX., p. 5; X., p. 5; XI., p. 18; XII., p. 3; XIX., pp. 3–7. [18*a*] M.F. 1900, pp. 406–9: Jo., V. 56, pp. 116, 120; G.M. 1900, p. 144. [19] R. 1894, pp. 115–6; 1895, pp. 137–8; 1896, pp. 27, 140–1; 1897, pp. 14, 111; M.F. 1894, p. 47; 1895, p. 312; Mashonaland Q.P. XII., pp. 3–5, 10; XIII., pp. 1–5, 9, 10; Appl. R. 1899. [20] R. 1895, p. 138; 1896, pp. 139–42; 1897, p. 136; 1898, p. 142; M.F. 1897, p. 77; 1899, pp. 116–7; Mashonaland Q.P. XVII.; p. 3; XIX., pp. 9–12; XXII., pp. 12, 13. [20*a*] M.F. 1897, p. 117. [21] Mashonaland Q.P. XIV., p. 6; XVIII., p. 14; XXV., p. 7; XXVI., p. 6; XXVIII., p. 1. [22] R. 1897, p. 111; 1898, pp. 33, 144–5; M.F. 1897, pp. 242–6; 1899, p. 35; G.M. Feb. 1899, p. 54; Mashonaland Q.P. XX.; XXII., pp. 12, 13. [22*a*] M.F. 1899, p. 358. [23] M.F. 1893, pp. 89, 92, 456; 1894, p. 16; Mashonaland Q.P. I., pp. 5, 7; II., pp. 1, 3; III., pp. 4, 5; VII., pp. 15, 16; VIII., pp. 9, 16; XII., p. 12. [24] M.F. 1893, pp. 89, 92, 456, 472–3; 1894, pp. 16, 42, 79–80, 147–8; 1895, pp. 36–7; 1900, p. 406; R. 1895, pp. 140–1; Mashonaland Q.P. II., p. 1; V., p. 21; VI., p. 39; VII., pp. 15–7; XII., pp. 10, 13; XVI., pp. 18, 19; XXIII., pp. 13–16. [25] R. 1897, pp. 133–5; Mashonaland Q.P. XVIII., pp. 4–14. [26] Mashonaland Q.P. XX., p. 13; XXIV., pp. 11, 12, 15. [27] R. 1897, pp. 133–5; Mashonaland Q.P. XXI., p. 10; XXV. pp. 3, 18; XXVII., pp. 5–10; XXVIII., p. 4. [28] R. 1897, p. 131; Mashonaland Q.P. XV., pp. 9, 10; XXIV., pp. 11, 12; XXV, pp. 3, 18; XXX., pp. 4, 7, 8. [29] M.F. 1894, p. 16; 1899, p. 444; Mashonaland Q.P. XXX., pp. 7, 8; R. 1899, p. 144. [29*a*] Mashonaland Q.P. IV., pp. 4, 5. [30] M.F. 1893, pp, 89, 387; 1894, p. 17; 1896, pp. 471–3; 1897, pp. 115–6; R. 1896, pp. 26, 138–9; 1897, p. 135; G.M. 1898, p. 105; Mashonaland Q.P. II., p. 3; III., p. 2; VI., pp. 38–9; XI., p. 10; XII., p. 12; XVI., p. 12; XVIII., pp. 6, 17; XIX., pp. 8–12, 18–24; XX., pp. 8–10. [31] M.F. 1893, p. 456; 1894, p. 42; Mashonaland Q.P. III., pp. 2, 12–14; VI., pp. 45–6. [32] Mashonaland Q.P. II., p. 15; III., pp. 2, 12–4; XXVI., p. 12; M.F. 1893, pp. 89, 385; 1894, p. 42. [33] M.F. 1893, pp. 384–7; R. 1893, p. 115; Mashonaland Q.P. IV., pp. 6, 7. [34] Mashonaland Q.P. VIII., p. 8. [35] R. 1896, p. 139; M.F. 1895, p. 49; 1897, p. 77; Mashonaland Q.P. VIII., p. 5; G.M. 1898, pp. 105–6. [36] R. 1897, p. 135; G.M. 1898, pp. 37–8; M.F. 1897, p. 396; Mashonaland Q.P. XIX., p. 10; XXI., p. 9; XXII., p. 5; XXIII., pp. 10–15; XXV., pp. 8, 9; XXVI., pp. 12, 14, 15. [36*a*] Mashonaland Q.P. VIII., p. 8. [37] M.F. 1899, pp. 445–7; 1900, pp. 409–10; R. 1899, pp. 144–5; Mashonaland Q.P. XXIX., pp. 13–15; XXVIII., p. 5. [37*a*] G.M. 1901, pp. 1–3. [38] M.F. 1893, pp. 89, 385; 1894, p. 42; R. 1897, p. 135; Mashonaland Q.P. II., pp. 1–6; XXII., p. 5; XXVII., p. 415; XXVIII., p. 4. [39] M.F. 1893, p. 386; 1897, p. 209; G.M. 1897, p. 83; 1898, pp. 105–8; R. 1897, p. 135; 1899, p. 146; Mashonaland Q.P. V., p. 19; VI., p. 38; VII., p. 5; XIV., p. 16; XVI., pp. 10–14; XVIII., p. 5; XIX., pp. 10–16; XX., pp. 3, 4, 9, 14; XXIV., p. 6; XXV., p. 10; XXIX., p. 12. [39*a*] M.F. 1900, pp. 414–5. [40] M.F. 1897, p. 396; R. 1897, p. 135; 1899, p. 145; G.M. 1898, p. 38; Mashonaland Q.P. XIX., p. 23; XX., p. 11; XXI., pp. 5, 9; XXII., pp. 4, 8; XXIII., p. 10; XXIV., p. 8; XXV., pp. 9–11. [41] R. 1897, p 135–6; 1899, pp. 145–6; G.M. 1898, p. 37; 1899, p. 54; M.F. 1899, p. 444; Appl. R. 1898, p. 58; Mashonaland Q.P. XV., p. 4; XVI.; XX.; XXI., pp. 5, 9, 10; XXVI., pp. 5, 17–21; XXIII., pp. 5, 18, 19; XXV., pp. 3, 23; XXVII., p. 21; XXVIII., pp. 2, 3, 9, 10, 12–17, 21–2; XXIX., p. 5; XXX., pp. 3, 12, 18. [42] M.F. 1893, pp. 92, 385; 1894, p. 42; Mashonaland Q.P. III., pp. 9, 10; IV., pp. 5, 6; V., pp. 18, 22–3. [43] M.F. 1894, p. 17; Mashonaland Q.P. VI., pp. 42–3; VII., p. 5. [44] M.F. 1893, p. 88; 1894, pp. 41–2; R. 1893, p. 14; Mashonaland Q.P. V., pp. 22–3. [45] R. 1897, p. 133; 1899, p. 146; Mashonaland Q.P. XIII., pp. 17, 18; XIV., p. 5; XXII.; XXIII., pp. 3, 13; XXV.; XXVI., p. 5; XXVII., p. 3; XXX., p. 4. [45*a*] Mashonaland Q.P. XIII., pp. 17, 18. [46] M.F. 1895, p. 37; Mashonaland Q.P. X., p. 10; XI., p. 8–10. [47] M.F. 1899, p. 445; 1900, pp. 410–14; R. 1899, p. 146; Mashonaland Q.P. XXIII., p. 13; XXVIII., p. 2–8; XXIX., p. 22; XXX., pp. 4, 8, 9; L., Bp. Gaul, 28 Feb. 1901. [47*a*] G.M. 1900, p. 128; M.F. 1900, pp. 410, 415. [48] M.F. 1893, pp. 89, 387, 454–7; 1894, pp. 17, 80; 1897, p. 117; Mashonaland Q.P. III., p. 2; V., pp. 18, 22; VI., pp. 40–1; VII., p. 17; VIII., pp. 7, 12; IX., pp. 8, 9; XI., p. 8; XII., p. 12; XV., pp. 4, 16. [49] G.M. 1896, p. 48; Mashonaland Q.P. XV., pp. 14, 15; XVI., p. 13. [50] M.F. 1897, p. 396; R. 1897, p. 135; Mashonaland Q.P. XVIII., pp. 8–10, 24; XIX., p. 15; XXI., pp. 9–11; XXVI., p. 13. [51] M.F. 1893, p. 454; 1897, p. 117; Mashonaland Q.P. XVI., pp. 11, 12; XVII., p. 6. [52] M.F. 1893, p. 386; Mashonaland Q.P. V., p. 18; R. 1900, pp. 29, 138. [53] R. 1899, pp. 142–4; G.M. 1900, pp. 6, 20, 46–7, 95; M.F. 1900, pp. 406–9; Mashonaland Q.P. XXX., p. 5; XXXIII., p. 7.

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[1] R. 1897, p. 136; 1898, p. 144; 1900, pp. 32, 138; G.M. 1898, p. 132; M.F. 1900, pp. 337-46, 388-94, 422-8; Mashonaland Q.P. XXII., pp. 4, 5; XXV., p. 3; XXVI., p. 12; XXX., p. 5; and "Letters for the Children" No. 20, 1901, by Rev. W. H. Robins.

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[29] to [36] P.B., pp. 302-304*c*:—[29] R. 1893, p. 123; G.M. 1895, p. 107; 1896, pp. 35-6; 1897, pp. 34-5; M.F. 1893, pp. 4-10, 355-6; 1894, pp. 39-40. [30] G.M. 1895, p. 107. [31] R. 1894, p. 118; 1895, pp. 27, 139; 1896, p. 143; 1897, pp. 118, 137; 1899, pp. 150-1; G.M. 1897, p. 35. [32] R. 1893, p. 123; 1896, p. 142; 1898, p. 146; 1899, pp. 150-1; 1900, p. 139; G.M. 1895, pp. 107-8. [33] R. 1896, p. 144. [34] R. 1894, p. 118; 1895, p. 144; 1896, p. 144; M.F. 1893, pp. 4-10; 1895, pp. 391-6. [35] R. 1894, p. 118; M.F. 1894, p. 40; 1899, pp. 253-7; G.M. 1898, pp. 141-3. [36] R. 1897, p. 137; 1898, p. 146.

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[28] to [60] P.B., pp. 241-260*a*; and:—[28] M.F. 1893, p. 86. [29] R. 1894, p. 21; 1895, p. 140; 1896, pp. 26-7, 144-56; M.F. 1895, pp. 139-41; 1896, pp. 76-7, 313-4, 390-3. [30] R. 1896, p. 155; 1897, pp. 138, 143; M.F. 1896, pp. 193, 393; 1897, p. 433; 1901, pp. 20-1; Appl. R. 1896; Marriott Report 1897. [31] J MSS., V. 17*a*, pp. 217-9; R. 1895, pp. 26, 143; 1896, p. 144; 1897, pp. 137, 143; 1898, p. 146; G.M. 1896. [32] R. 1898, p. 146; 1899, p. 151; M.F. 1899, pp. 152, 310; Appl. R. 1899. [33] J MSS., V. R. 1895, p. 139; 1897, pp. 137-8, 143; M.F. 1896, pp. 393, 452; 1897, p. 273; 1898, p. 236. [34] R. 1897, p. 143; Appl. R. 1898, p. 12; M.F. 1901, pp. 11-23. [35] Marriott Report, 1897; M.F. 1896, p. 393. [36] M.F. 1899, p. 416; 1901, pp. 22-3; R. 1899, pp. 151-6; L., Bp. King, 21 Oct. 1899; R. 1900, p. 140. [37] M.F. 1900, pp. 6-11; R. 1899, pp. 152-5. [38] R. 1895, pp. 26, 140; 1899, p. 153; M.F. 1896, pp. 5-11, 77, 392; 1900, pp. 6-8. [39] M.F. 1896, p. 77; L., Rev. G. K. K. Cornish, 30 Nov. 1895. [40] M.F. 1893, p. 82; R. 1893, p. 125; 1900, p. 142. [41] M.F. 1899, p. 310; Appl. R. 1899, p. 310; R. 1899, p. 116; 1900, pp. 141-2. [42] M.F. 1901, pp. 11, 18-21; 1893, pp. 81-2, 173-8, 219-59; 1900, p. 8; R. 1899, pp. 152-3. [43] R. 1895, p. 140; 1896, pp. 26-7, 145-8; M.F. 1896, pp. 313-4, 399. [43*a*] Jo., V. 56, p. 372; R. 1900, p. 141; M.F. 1900, 1901, p. 455; G.M. 1901. [44] M.F. 1893, p. 82; 1894, pp. 116, 314-5; 1895, p. 467; 1896, p. 148; R. 1893, pp. 123-4; G.M. 1894, p. 80. [45] M.F. 1894, pp. 314-5; 1895, p. 469; 1896, pp. 11, 32-3, 76-7, 121-3, 147, 154, 192-3, 235, 273; 1898, pp. 471-2, 475-6; G.M. 1897, p. 24; 1896, p. 12; R. 1895, p. 26; 1896, pp. 26-7, 148-51; 1897, pp. 138-41; 1898, p. 147. [46] M.F. 1897, p. 315; 1898, p. 59. [47] G.M. 1898, pp. 35-6; G.M. Feb. 1899; R. 1897, p. 141; M.F. 1897, p. 273; 1898, p. 57-9, 476. [47*a*] R. 1900, p. 142. [48] M.F. 1893, p. 83; 1895, pp. 48, 97, 277; R. 1893, p. 127. [49] R. 1893, pp. 123-4; 1894, pp. 120-1; 1896, p. 155; M.F. 1893, pp. 84, 123-4, 197-8, 238-9, 279; 1895, pp. 45-50; 1896, pp. 169-70. [50] R. 1894, pp. 21, 120; 1896, p. 154; 1897, p. 143; 1898, p. 146; M.F. 1895, pp. 45, 51, 97-8; 1896, pp. 113, 170; G.M. 1895, p. 22. [51] R. 1896, pp. 154-6; M.F. 1893, p. 393; 1896, pp. 112-3, 167-70, 192. [52] R. 1898, pp. 147-8; J MSS., V. 17*a*, p. 221*a*. [53] R. 1899, p. 155; 1900. [54] M.F. 1893, pp. 60-2, 84-5; 1895, pp. 50-1; 1896, pp. 77, 156, 272-3; R. 1893, p. 126; 1896, p. 156; 1899, p. 155; 1900, pp. 143-4. [55] R. 1895, pp. 142-3; M.F. 1896, p. 119; p. 904 of this book. [56] R. 1893, p. 126; 1894, p. 122; 1900, p. 144; M.F. 1893, pp. 85-6, 405-12; 1894, p. 122; 1895, pp. 177-9; 1896, pp. 119-20; G.M. 1894, p. 80. [57] R. 1896, pp. 152-4; 1897, p. 141; M.F. 1895, pp. 177-9; 1896, pp. 119, 148-9, 152-4, 273; 1897, pp. 135-9; P.B., pp. 260-260*h*. [58] Report of Rev F. J. Fuller, 9 Oct., 1898. [59] R. 1893, p. 126; 1899, p. 156; 1900, p. 144; M.F. 1893, p. 85; 1894, pp. 154-5; 1898, pp. 80, 238. [59*a*] Bp. King's Report, 21 November, 1900; Madagascar Q.P. Dec. 1900; R. 1900, p. 145. [60] R. 1893, p. 125; 1896, pp. 151-2; 1899, p. 155; M.F. 1893, p. 85; 1896, pp. 443-52. [60*a*] & [61] R. 1900, p. 144-5.

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Add to [9] H MSS., V. II., p. 433. [10] M.F. 1898, p. 35; R. 1897, pp. 124-5; 1898, p. 29. [11] Appl. R. 1899, pp. 29, 70; 1900, pp. 22, 31, 47; M.F. 1900, p. 189; L., Rev. W. J. Oldfield, April 6 and May 27, 1900.

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[81] R. 1898, p. 153; 1899, p. 162; 1900, p. 153; Appl. R. 1897, 1898; Marriott Report 1897. [82] R. 1895, pp. 113, 149; 1897, pp. 147-8; 1898, p. 153; 1899, p. 162;

1900, pp. 153–4; M.F. 1896, pp. 311–3; 1897, pp. 253-4, 433–5; 1900, pp. 31–3, 396; Appl. R. 1897. [83] G.M. 1900, pp. 111, 132.

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[32] R. 1897, p. 148; Appl. R. 1897. [32*a*] R. 1900, pp. 147, 211.

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[26] R. 1893, p. 132; 1895, pp. 147–9; M.F. 1894, pp. 153–4; 1895, pp. 252–6; 1896, pp. 74–5, 111; Marriott Report 1897, pp. 48–9; L., Rev. L. P. Robins, 1 June, 1901. [27] Marriott Report 1897, p. 49; G.M. 1898, p. 53. [28] R. 1894, p. 132; 1897, p. 148; Appl. R. 1894. [29] & [29*a*] L., Bp. of Brisbane, 15 and 30 July, 13 and 20 October, 1897; M.F. 1897, pp. 329–37, 398–9; P.B., pp. 263–264*c*. [30] R. 1893, p. 132; 1894, pp. 132–3; 1896, p. 160; 1897, pp. 14, 150; 1899, p. 163; 1900, p. 154; P.B., pp. 263–264*c*; M.F. 1893, p. 476; 1896, p. 358; 1897, pp. 33–4; Appl. R. 1894, 1897; Marriott Report 1897. [31] M.F. 1899, p. 136; P.B., pp. 263–264*c*. [32] G.M. 1898, p. 35; 1899, p. 71; P.B., pp. 265–266*a*; M.F. 1899, pp. 230–2; Appl. R. 1899. [32*a*] G.M. 1898, p. 35. [33] G.M. 1895, pp. 72–5, 144; M.F. 1893, pp. 316–7; 1897, pp. 194–5; P.B., pp. 265–266*a*; N. Queensland Year Book 1898–9, pp. 10, 11. [34] M.F. 1898, p. 79; 1900, p. 456; G.M. 1900, pp. 111, 132; R. 1900, p. 150; Appl. R. 1899, 1900; P.B., pp. 265–266*a*. [34*a*] R. 1900, p. 150, 152; P.B., pp. 265–266*a*.

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[24] R. 1897, p. 148; 1899, pp. 153, 161; 1900, pp. 150–2; Appl. R. 1895, 1897, 1899; G.M. 1900, pp. 111, 132; M.F. 1900, p. 456.

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Add to [1] L., Australian Agricultural Co., 24 May, 1901. Add to [2] Perth Diocesan Year Book, 1900, pp. 234–41. [15] to [25] P.B., Canon Garland's Proof; and :—[15] M.F. 1894, pp. 311–2, 424, 426; 1896, pp. 202, 206–8, 469; 1899, pp. 403–6. [15*a*] G.M. 1900, pp. 19, 137–9. [16] R. 1893, p. 131; M.F. 1894, p. 70. [17] R. 1896, pp. 160–1; 1897, p. 150; 1899, pp. 163–4; M.F. 1897, p. 71; 1898, p. 235; Anv. Pro. 1897, p. 74. [18] R. 1894, pp. 131–2; 1897, pp. 14, 150; 1898, p. 153; 1899, pp. 164–5; 1900, p. 152; M.F. 1899, p. 407; G.M. 1900, p 144; Marriott Report 1897; Appl. R. 1897, 1899. [19] R. 1895, p. 149; 1897, p. 150; 1898, pp. 153–4; 1899, p. 164; Marriott Report 1897, p. 52. [20] R. 1896, pp. 191–2; 1898, p. 154; 1899, p. 164: G.M., Jan., March, 1899. [21] R. 1896, p. 161; 1899, pp. 163–4; M.F. 1894, pp. 425–6; 1896, pp. 210–1; 1898, pp. 189–91. [21*a*] G.M. 1900, p. 144. [22] R. 1896, pp. 161–2; M.F. 1896, pp. 466–9. [23] Anv. Pro. 1897, pp. 72, 75–6; M.F. 1894, p. 426; 1896, p. 469; R. 1899, p. 165; Appl. R. 1898, 1899. [24] Anv. Pro. 1897, pp. 72–6; Appl. R. 1898, 1899; M.F. 1897, p. 71. [25] M.F. 1894, p. 426; Anv. Pro. 1897, p. 75.

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[16] R. 1894, pp. 129–30; M.F. 1894, pp. 309–11; G.M. 1900, pp. 47, 132.

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[49] R. 1897, p. 152; Appl. R. 1897; Marriott Report 1897. [50] See Society's Annual List of Foreign Contributions.

CHAPTER LXVII. (Melanesia.) (*Continued from p.* 1326.)

[45] M.F. 1898, pp. 87, 159, 199; St. C., V. 47, p. 108; Jo., V. 56, pp. 212–3, 222. [46] R. 1894, p. 135; M.F. 1898, p. 237. [47] R. 1897, p. 153; 1900, p. 160; Marriott Report 1897; **M** MSS., V. 17, pp. 80, 90, 109, 120–1.

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[10] R. 1894, p. 136; G.M. 1895, p. 47. [11] R. 1895, p. 152; 1897, p. 153 1898, p. 57; 1899, p. 167; **M** MSS., V. 17, pp. 88, 96; M.F. 1900, pp. 100–6. [12] R. 1897, p. 153; 1900, p. 160; Marriott Report 1897; **M** MSS., V. 17, p. 121.

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[11] **M** MSS., V. 10, p. 251. [12] R. 1888, pp. 105, 107; 1889, p. 104; 1891, p. 131; 1894, p. 135; 1895, pp. 151–2; 1896, p. 166. [13] R. 1893, p. 134. [14] R. 1893, pp. 134–5; 1894, p. 135; G.M. 1893, pp. 85–6. [15] R. 1894, p. 135; 1895, p. 151; 1896, p. 166; 1897, p. 192; 1898, p. 157; 1899, p. 167; 1900, p. 156; M.F. 1896, p. 397; 1900, pp. 195–6; Appl. R. 1895. [16] M.F. 1895, pp. 155–6; R. 1894, p. 135; 1895, p. 151; Marriott Report, 1897. [17] R. 1897, p. 152; M.F. 1897, p. 437. [18] R. 1880, p. 105; 1889, p. 104. [19] **M** MSS., V. 10, p. 251; M.F. 1894, p. 438; Appl. R. 1899; Australasian Bound, **D** MSS., 1891, No. 102. [20] M.F. 1900, p. 396; R. 1900, p. 156.

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[18] R. 1891, pp. 131–2; 1895, p. 152; 1896, p. 167; M.F. 1889, p. 360; 1892, pp. 277, 376–8; 1896, pp. 157, 349, 351; 1898, pp. 222–3. [19] G.M. 1899, p. 103; M.F. 1898, pp. 222–3. [20] R. 1896, pp. 166–7. [21] R. 1893, p. 135; 1894, p. 138; 1895, p. 152; 1898, pp. 29, 158; 1899, p. 167; 1900, pp. 157–60; Appl. R. 1899; M.F. 1896, pp. 349, 355; G.M. 1899, p. 120; New Zealand Letter Book Sent, V. I., pp. 476–7, 487, 490–6: V. II. pp. 1–16. [21*a*] Honolulu Diocesan Magazine, July, 1900, pp. 260–6; R. 1900, p. 157; St. C., Oct. 4 and Oct. 11, 1900. [22] R. 1897, pp. 153–4; M.F. 1897, pp. 433–5; 1898, p. 39; Appl. R. 1898, 1899.

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[7] add G.M. 1895, p. 144; Australian Board of Missions Report, March 1892, p. 7. [8] R. 1892, p. 113; 1897, p. 15. [9] G.M. 1894, pp. 31–2; 1895, p. 144; 1896, pp. 9–11, 113; 1897, pp. 133–8; 1898, p. 39; 1899, pp. 55–6, 132; 1900, pp. 12, 120; M.F. 1894, pp. 72–4, 398; 1896, pp. 353–4; 1898, pp. 66, 84, 116, 154; 1899, pp. 194–5; R. 1896, p. 164; 1897, p. 150.

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[8] G.M. 1900, p. 139; Anv. Pro. 1897, pp. 23–4. [9] M.F. 1899, pp. 33–4; G.M. 1899, p. 71. [10] R. 1898, pp. 55. [10*a*] R. 1900, pp. 55–8. [11] G.M. 1899, p. 182. [12] G.M. 1900, pp. 34, 69, 70; M.F. 1899, p. 147; 1900, pp. 113, 193; R. 1896, p. 27; 1897, pp. 21, 32–3; 1900, pp. 58, 66, 74–5. [13] M.F. 1894, pp. 315–6. [14] M.F. 1897, pp. 31–2. [15] M.F. 1897, p. 471.

CHAPTER LXXV. (Bengal, General.)

[1] Society's Regulations, 1885–1900, Calcutta Section; L., Rev. H. Whitehead, Dec. 28, 1898; St. C., V. 52, p. 268; Appl. R. 1899, p. 16; 1900, p. 13; Report of Calcutta Diocesan Council ("English Edition") for 1898, pp. 7, 24, 38; L., Rev. W. L. Nanson, 28 June, 25 October, 1900; Calcutta Letters sent, V. 6, pp. 52, 61, 73, 85, 107.

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[20] R. 1895, pp. 36–7; 1894, pp. 39, 40; 1895, p. 45; 1896, pp. 49, 50; 1897, pp. 55–6; 1899, pp. 60–1; M.F. 1893, pp. 21–3; 1894, pp. 39–40; 1895, p. 194; 1896, p. 234; 1897, pp. 356, 433; 1899, pp. 313–4; 1900, pp. 171–2; G.M. 1897, p. 99; Marriott Report 1897, p. 79; Appl. R. 1893, 1895. [21] R. 1899, p. 60; 1900, pp. 58, 59; M.F. 1899, p. 305; 1900, p. 171. [22] G.M. 1899, p. 60; M.F. 1899, p. 462; R. 1900, p. 58. [23] L., Bp. Calcutta, Feb. 19, 1900; St. C., April 5, 1900. [23*a*] Anv. Pro. 1897, pp. 25–6.

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[10] Calcutta Board of Missions R. 1896–7, p. 24; 1897–8, pp. 201–4; M.F. 1900, p. 172; R. 1899, p. 62. [11] St. C., V. 8, March, 1900; Appl. R. 1900, pp. 12, 13, 29.

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[7] R. 1893, p. 37; 1894, pp. 40–1; Calcutta Board of Missions R. 1896–7, pp. 20–4; R. 1897–8, pp. 196–201.

(Tollygunge.) (*Continued from p.* 1329.)

[18] Calcutta Board of Missions R. 1896–7, pp. 15–18; 1897–8, pp. 185–90 R 1895, p. 47; 1896, p. 50.

(SUNDERBUNS.) (*Continued from p.* 1329.)

[12] R. 1893; p. 37; 1894, p. 40: 1895, pp. 46–7; 1896, p. 50; 1897, p. 55; 1898, p. 56; 1899, pp. 61–2; Calcutta Board of Missions R. 1896–7, pp. 18, 19; 1897–8, pp. 190–5; do. English Edition, 1898, pp. 24–5; M.F. 1900, p. 172. [12*a*] R. 1899, p. 63; M.F. 1900, p. 174.

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[2] R. 1895, pp. 45–6; 1896, p. 50; Appl. R. 1896; Calcutta Board of Missions Report 1897–8, pp. 209–11.

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(Add to [1] L., Rev. E. H. Whitley, 9 Jan. 1899, with Rev. F. Batsch's Version, 21 Jan. 1896; G.M. 1894, p. 23; 1895, pp. 36, 76–7; 1898, pp. 2, 60, 112; 1899, pp. 68–9; M.F. 1893, pp. 468–9; 1894, pp. 9, 285–6; 1895, pp. 421–3; 1899, p. 70–1; R. 1899, p. 71; Anv. Pro. 1897, pp. 27–8.)

[21] to [47*a*] P.B., Rev. E. Chatterton's Proof, and:—[21] M.F. 1897, p. 359; R. 1899, pp. 70–1; 1900, p. 66. [22] R. 1893, p. 44; M.F. 1893, pp. 473–4. [23] L., Rev. E. H. Whitley, 9 Jan., 1899, with extract from L., Rev. F. Batsch, 21 Jan., 1896; R. 1895, pp. 95–6; G.M. 1898, pp. 13–14; M.F., 1896, p. 76; 1900, p. 237. [24] G.M. 1896, p. 124; 1898, pp. 16, 26–30, 54, 57–8, and 67–8; 1899, p. 69; R. 1895, pp. 56–7; M.F. 1893, p. 473; 1900, p. 319. [24*a*] G.M. 1895, p. 38. [25] M.F. 1897, pp. 59–61 (*see also* R. 1896, p. 59; 1897, p. 61); Anv. Pro. 1897, p. 29. [26] M.F. 1896, pp. 21–5; 1900, pp. 90–2, 188, 319–20; G.M. 1898, pp. 68–71; R. 1899, pp. 72–3; 1900, pp. 66–7. Anv. Pro. 1897, pp. 28–9. [26*a*] R. 1900, p. 67. [27] Anv. Pro. 1897, pp. 29, 30; R. 1897, p. 61; M.F. 1897, p. 359; 1900, p. 320; G.M. 1898, p. 59. [28] G.M. 1892, p. 468; 1898, p. 59; M.F. 1897, p. 61; 1900, p. 237. [29] G.M. 1899, p. 53; M.F. 1900, p. 24; D.U.M. Q.P., Feb. 1899, p. 109–12. [30] G.M. 1898, pp. 29, 41–2; 1899, p. 95; R. 1895, p. 56; 1899, pp. 23, 72; D.U.M. Q.P. Aug. 1899, pp. 158–60; M.F. 1899, pp. 277–8; 1900, p. 319. [31] G.M. 1898, pp. 27–8, 42, 45, 54, 58–9; R. 1893, p. 44; 1895, p. 56; 1898, pp. 66–7; 1899, p. 71; 1900, pp. 65–7; Anv. Pro. 1897, pp. 30–1; M.F. 1893, p. 468; 1894, p. 286; Jo., July 21, 1899. [31*a*] Anv. Pro. 1897, p. 31. [32] G.M. 1895, pp. 101–102; 1898, pp. 42–5; Anv. Pro. 1897, p. 30; R. 1899, pp. 71–2. [33] R. 1893, p. 45; 1895, p. 56; 1897, pp. 61–3; 1900, pp. 65–6; G.M. 1898, p. 45. [34] G.M. 1897, p. 72; 1898, p. 45; 1899, p. 17; 1900, pp. 78–9; M.F. 1899, p. 291. [35] G.M. 1898, p. 56. [35*a*] R. 1896, pp. 60–1; G.M. 1898, p. 45. [36] R. 1893, p. 45; 1894, pp. 48–51; 1895, p. 57; 1897, p. 63; 1899, p. 72; 1900, p. 68; M.F. 1893, pp. 51–6; 1894, pp. 295–6; 1895, pp. 99–105; 1897, pp. 140–2; 1898, pp. 196–7; 1899, pp. 118–9; G.M. 1893, p. 47; 1898, pp. 28, 45–6, 60; Appl. R. 1899; L., Rev. A. Logsdail, March 15, 1901. [37] R. 1890, pp. 14, 36–8; 1891, pp. 14, 15, 39, 40; M.F. 1891, pp. 46–50; St. C. Minutes, V. 45, p. 386; V. 46, pp. 52, 70–2, 94–7, 106–9, 151–2; M.F. 1892, p. 33; I MSS., Chhota Nagpur R., V. I., p. 200*a*; M.F. 1896, p. 338; D.U.M. R. for 1897, pp. 11–14; 1898, p. 9. [38] I MSS., Chhota Nagpur R., V. I., p. 200*a*; R. 1894, p. 52; G.M. 1898, p. 46; M.F. 1894, pp. 289–93; 1897, p. 359; 1899, p. 118; D.U.M. Magazine, Nov., 1892, pp. 31, 33; Chhota Nagpur Mission R. for 1892, p. 5; D.U.M. R. for 1892, p. 5; for 1894, p. 16. [39] D.U.M. Magazine, April, 1892, p. 14; Nov., 1892, p. 34; D.U.M. R. for 1892, p. 5; for 1896, p. 14; R. 1894, pp. 52–3; 1896, p. 61. [39*a*] P.B., Rev. E. Chatterton's Proof. [40] D.U.M. R. 1900, p. 10, 11; R. 1894, pp. 52; 1899, p. 72; G.M. 1898, p. 47. [40*a*] D.U.M. R. for 1892, p. 5; for 1893, p. 7; for 1894, p. 19; for 1896, p. 21; Chhota Nagpur Mission R. for 1892, p. 5; R. 1893, p. 45; 1894, p. 52–3. [40*b*] G.M. 1898, pp. 46–7; Chhota Nagpur Mission R. for 1892, p. 5; D.U.M. R. for 1892, p. 6; for 1894, pp. 12, 13; for 1895, p. 11; for 1896, p. 12; for 1897, pp. 25–31; for 1898, p. 22. [40*c*] R. 1894, pp. 53–4; 1896, p. 62; G.M. 1898, p. 47; D.U.M. Q.P., April, 1896; May, 1899, p. 135; Aug., 1889, pp. 162–3; Nov., 1899, p. 180; D.U.M. R. for 1893, p. 11; 1894, pp. 34–6; 1895, pp. 12, 20; 1897, p. 19; 1898, pp. 13, 14; M.F. 1894, p. 291. [40*cc*] R. 1895, p. 62; G.M. 1899, pp. 77–8. [40*d*] Chhota Nagpur Mission R. for 1892, p. 5; G.M. 1898, pp. 46–7; R. 1895, p. 59; 1896, pp 61–2; 1899, p. 72; D.U.M. R. for 1892, pp. 6–7; 1893, p. 6; 1896, p. 27; 1897, p. 34 (*see also* do. 1894, pp. 34–6; 1895, pp. 12, 21–5; 1896, pp. 12–20, 26–7, 52; 1897, pp. 17, 19–23, 35–8; 1898, pp. 12, 14–7, 23–32, 40–1; and D.U.M. Q.P. 1899, Feb., p. 126; May, p. 135); M.F. 1894, pp. 289–90, 295; R. 1899, p. 72; I MSS., Chhota Nagpur R., V. I., p. 200*a*. [40*e*] D.U.M. R. 1892, pp. 8, 9; do. for 1893, p. 10; 1895, pp. 12–16, 26; 1896, pp. 13, 22–3, 26–32; 1897, pp. 12, 17, 18, 23–5, 36, 39–41; 1898; pp. 12, 18–25, 34–5; 1900, p. 23; D.U.M. Q.P. 1899: Feb., pp. 109–12, 120–4; May, pp. 135–6; Aug., pp. 156–7; Nov., pp. 179–81; D.U.M. Miss. Magazine, April, 1892; I MSS., Chhota Nagpur R., V. I., p. 200*a*; M.F. 1894, pp. 7–8; 1900, pp. 144–6; G.M. 1898, pp. 46–7; R. 1895, pp. 59–60; 1899, p. 72; 1900, p. 66. [40*f*] D.U.M. R. for 1897, p. 18; 1898, p. 13, 22, 26–7; D.U.M

Q.P. Nov. 1899, p. 179; R. 1898, pp. 67–8. [40*g*] G.M. 1898, p. 46; I MSS., Chhota Nagpur R., V. I., p. 200*a*; R. 1899, p. 72; D.U.M. R. for 1897, pp. 17, 32–4; 1898, pp. 11, 12, 17, 36–9; D.U.M. Q.P. 1899: Feb., p. 120; May, pp. 135–6, 138. [40*h*] G.M. 1898, p. 47; D.U.M. R. for 1894, pp. 17, 36–7; 1895, pp. 12, 26–7; 1896, pp. 23–4, 29–32, 52; 1897, pp. 31, 39–40; 1898, pp. 12, 33–4; D.U.M. Q.P. 1899: May, p. 135; Aug., p. 164; Nov., p. 181. [41] G.M. 1898, pp. 46–7. [42] D.U.M. R. for 1894, pp. 10, 16, 21–6; 1893, p. 10; 1895, p. 17; 1897, p. 18; 1898, 17; D.U.M. Q.P., May, 1899, p. 132–4; M.F. 1894, pp. 290, 294; R. 1895, pp. 59, 60; G.M. 1895, p. 102; 1898, p. 47. [43] D.U.M. R. for 1894, pp. 12, 13; 1895, pp. 17, 18; 1898, p. 22; R. 1895, p. 60; G.M. 1895, p. 102. [44] D.U.M. R. for 1893, p. 9; 1896, pp. 13, 15, 16; 1897, p. 18–22; D.U.M. Q.P., Feb., 1899, pp. 115–7; R. 1899, p. 72; D.U.M. R. for 1898, pp. 12, 15–17. [45] G.M. 1897, pp. 125–6; D.U.M. Q.P., May, 1899, pp. 131–2; D.U.M. R. for 1895, p. 19; 1898, pp. 14, 26, 33. [46] G.M. 1896, pp. 121–4; 1898, p. 47; D.U.M. Q.P.: May, 1899, pp. 131–2; Feb., 1899, p. 109; Aug., 1899, p. 158; D.U.M. R. 1895, p. 819; 1896, pp. 10–16; 1897, p. 20; 1898, pp. 12, 17; Chhota Nagpur R., V. I., p. 200*a*. [47] D.U.M. Q.P. 1899: Feb., p. 109; May, pp. 131–2; R. 1899, p. 72. [47*a*] Appl. R. 1901, pp. 14, 34. [48] D.U.M. R. 1900, pp. 10, 11, 15; R. 1900, p 66.

CHAPTER LXXVI. (Madras Presidency, General.) (*Continued from p.* 1331.)

[19] India Committee Book, V. I., pp. 247, 385; R. 1881, pp. 41–2. [20] Madras Diocesan Record 1899, pp. 39, 48–60; R. 1898, p. 74; M.D.C. Q.P. 57, pp. 11, 12, 27, 30; do. 60, p. 2; M.F. 1899, p. 276. [21] R. 1898, pp. 73–4; R. 1899, p. 60. [22] R. 1896, pp. 78–81; M.F. 1899, pp. 417–23; M.D.C. Q.P. 37, p. 127; do. 45, p. 3; do. 41, p. 229; do. 60, pp. 9–10; M.F. 1894, p. 464; L., Rev. A. Westcott, 9 April, 1896; St. C. Minutes, March 11, 1895, and June 4, 1896; Madras Diocesan Record, 1899, pp. 46, 92; M.D.C. Minutes, March 21 and Dec. 19, 1893, Nov. 21, 1894. [23] M.F. 1894, pp. 388–90; L., R. J. A. Sharrock, April 10, 1893; L., Rev. A. Margoschis, June 12 and Nov. 21, 1893; L., Bp. of Madras, Jan. 31, 1894; M.F. 1900, pp. 179–83; M.D.C. Q.P. 37, p. 149; do. 38, p. 5; do. 39, pp. 131–2; do. 40, p. 196; do. 55, pp. 136–9; L., Rev. A. Westcott, Sep. 20, 1893. [24] M.F. 1898, p. 320; L., Rev. A. Westcott, Oct. 2, 1893. [25] M.D.C. Q.P. 55, pp. 136–9. [26] M.F. 1900, pp. 181–3; *see also* L., Rev. A. Westcott, Sept. 20, 1893. [27] M.D.C. Q.P. 52, p. 174; M.F. 1898, pp. 112–3; L., Rev. A. Westcott, Dec. 2, 1897. [28] M.D.C. Q.P. 59, p. 123.

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[32] R. 1893, p. 49; 1894, p. 59; 1895, p. 65; 1896, pp. 76–9; 1899, pp. 75–6; 1900, p. 71; M.F. 1893, p. 78; 1894, p. 273; 1895, pp. 232–3; 1899, p. 276; 1900, pp. 280–1; M.D.C. Q.P. 37, p. 129; do. 38, pp. 60, 74–5; do. 44, p. 95; do. 47, pp. 143–4. [32*a*] M.D.C. Q.P. 47, pp. 143–4; do. 54, p. 93; do. 38, pp. 30–1, 61–2; do. 57, pp. 20–6, 30; do. 44, p. 95; R. 1899, pp. 75–6. [33] M.F. 1899, p. 276; R. 1897, pp. 69–70; M.F. 1897, pp. 307–8; 1898, p. 156; G.M. 1897, p. 96; L., Rev. A. Westcott, May 13, and June 14, 1897; M.D.C. Q.P. No. 50, p. 62; do. 52, p. 173; do. 37, p. 171. [33*a*] do. 50, p. 62. [34] M.F. 1897, pp. 234–5; L., Rev. A. Westcott, Jan. 30, 1896; M.D.C. Q.P. 48, p. 222.

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[35*a*] to [40] P.B., 418–420*ab*; and:—[35*a*] R. 1897, pp. 71–3; M.F. 1898, pp. 115–6. [36] M.D.C. Q.P. 37, p. 129; do. 41, p. 229; do. 45, p. 3; do. 48, p. 208; do. 60, p. 15; R. 1896, p. 79; 1899, p. 75; Marriott Report 1897, pp. 82–3, 231. [37] L., Bp. Gell; M.F. 1899, p. 276; M.D.C. Q.P. 40, pp. 209–10; do. 48, pp. 207–8; do. 52, p. 179; do. 56, pp. 181–2; do. 37, p. 1; do. 52, p. 190; do. 37, p. 156. [38] M.D.C. Q.P. 40, p. 210; do. 56, p. 181. [39] do. 53, pp. 14–18; do. 56, pp. 181–2; do. 57, p. 2; do. 60, pp. 13, 14; R. 1898, pp. 74–7; 1900, p. 71. [40] M.D.C. Q.P. 49, p. 12; R. 1899, p. 75; L., Bp. Whitehead, Jan. 7, 1901.

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[7] M.D.C. Q.P. 60, pp. 14–5.

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[10] Madras R. V. X., pp. 276, 278, 453, 467, 471, 475; do. V. XI., pp. 12, 25*m–q*, 48–54; Madras Sent. V. IV., p. 165–6, 183–4, 187, 195.

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[10] R. 1900, pp. 43–4.

(Tranquebar.) (*Continued from p.* 1333.)

[6] M.F. 1898, pp. 121–4; M.D.C. Q.P. 37, pp. 164, 167; do. 55, pp. 156–8; R. 1899, p. 75.

(Canandagoody.) (*Continued from p.* 1333.)

[10] R. 1900, pp. 43–4.

(Aneycadu.) (*Continued from p.* 1333.)

[5] M.D.C. Q.P. 56, pp. 182–4; do. 60, p. 16; M.D.C. Minutes, May 21, 1895.

(Cuddalore.) (*Continued from p.* 1333.)

[10] M.D.C. Q.P. 35, pp. 60–1; do. 40, pp. 221–3; do. 44, pp. 91–2.

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[3] M.D.C. Q.P. 35, pp. 60–1; do. 40, pp. 221–2; do. 57, p. 18.

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[11] M.D.C. Q.P. 35; do. 39, pp. 140–2; do 55, p. 135; do. 57, p. 15; do. 60, p. 1; M.D.C. Minutes, Jan. 19, 1897.

(Trichinopoly.) (*Continued from p.* 1334.)

[19] to [23] P.B., pp. 420–423*c*., and:—[19] R. 1895, p. 75; M.D.C. Q.P. 40, pp. 199–201; do. 49, pp. 26–9; do. 53, pp. 29, 30; do. 48, pp. 201–3; M.F. 1899, p. 276; Printed Report of Rev. J. A. Sharrock, Jan. 6, 1901. [20] M.D.C. Q.P. 32, p. 2; do. 49, pp. 32–3; do. 53, p. 41; *see also* 40, p. 201; G.M. 1896, p. 120; 1898, p. 84; 1899, p. 60; R. 1896, p. 80; 1900, p. 71. [20*a*] M.D.C. Q.P. 38, p. 15. [21] & [22] M.F. 1893, pp. 45–50, 127–33, 182; 1894, pp. 354, 405–9; 1895, pp. 188–9, 277, 289–92, 408–10; 1896, pp. 94–9; 1898, pp. 105–11, 177; R. 1893, pp. 50, 53; 1894, pp. 60, 354; 1895, pp. 74–5; 1896, pp. 79–82; 1899, p. 75; L., Rev. T. E. Dodson, Dec. 21, 1892; Printed Report of Trichinopoly College, 1900, p. 7; M.D.C. Q.P. 37, p. 129; do. 40, p. 224; do. 41, pp. 229, 259, 263–4; do. 45, p. 3; do. 49, p. 3. [22*a*] M.F. 1893, pp. 127–33; 1898, pp. 105, 109; M.D.C. Q.P. 38, p. 74. [23] R. 1896, p. 76; 1897, p. 73; M.F. 1897, p. 233.

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[7] to [10] D.P.B., pp. 424–6*ab*; and:—[7] M.D.C. Q.P. 60, p. 73; do. 44, pp. 86, 87; do. 45, pp. 32–3; M.F. 1900, pp. 220–3. [8] do. 39, pp. 97–9; do. 40, p. 199; do. 41, pp. 272–3. [8*a*] R. 1894, pp. 61–2. [9] do. 49, pp. 11, 33–4; do. 53, pp. 34, 38–41; do. 59, p. 120; L., Mr. Sharrock, Sept. 18, and Oct. 20, 1899; M.D.C. Minutes, Sep. 21, Nov. 16, and Dec. 21, 1897, and Sep. 19, 1899, and Feb. 20, 1900; R. 1897, pp. 73–4; 1899, p. 75; M.F. 1898, pp. 182–3; 1900, p. 62. [10] M.D.C. Q.P. 53, p. 31.

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[107] to [123] P.B., pp. 73–84*d*, Bp. Morley's copy; and pp. 73–84*d*, Rev. A. Margoschis' copy; and:—[107] R. 1894, pp. 59–60; 1896, pp. 73–4; L., Rev. A. Westcott, Nov. 21, 1893; L., Rev. A. Margoschis, Dec. 11, 1893; L., Bp. of Calcutta, April 17, 1894; M.F. 1897, pp. 18, 88, 461; M.D.C. Q.P. 37, p 127; do. 49, p 1; S.P.G. Anv. Pro. 1897, p. 24. [108] R. 1896, p. 84; M.F. 1897, pp. 210–17; R. 1898, p. 77–81; L., Bp. Morley, Jan. 24 and Feb. 28, 1898, and June 13, 1899; Bp. Morley's Charge, 1898; L., Rev. A. Westcott, Sept. 20, 1893; M.D.C. Q.P. 40, pp. 165–6; 54, p. 78; 55, p. 153; 56, p. 189; M.F. 1899, pp. 57–8. [109] L., Bp. Morley, Feb. 3, 1897; Feb. 21 and April 5, 1898, and April 3, 1900; M.D.C. Q.P. 43, p. 42; 54, pp. 83–4; Society's Regulations, 1898, p. 54. [109*a*] R. 1898, p. 81. [110] M.F. 1893, p. 294; 1896, pp. 12–14; 1897, p. 23; M.D.C. Q.P. 41, pp. 270–1; G.M. 1896, p. 82. [111] M.F. 1897, pp. 390–1; 1900, pp. 179–81. [112] M.F. 1899, p. 356–7; L., Bp. Morley, June 13 and 26, and July 11, 1899. [113] M.F. 1900, pp. 12–13, 179–83, 195; M.D.C. Q.P. 59, p. 134; G.M. 1900, p. 44. [114] R. 1899, pp. 77–8; M.D.C. Q.P. 37, pp. 141, 149; do. 38, p. 5; do. 40, p. 196; do. 56, pp. 185–8. [115] M.F. 1893, pp. 287–90; 1894, pp. 90–1; 1895, p. 186; 1898, p. 320; R. 1894, pp. 24, 65–6; 1895, pp. 65–7; M.D.C. Q.P. June, 1893; do. 44, p. 77; do. 45, pp. 25–9; do. 48, p. 188; do. 50, p. 124; L., Rev. A. Westcott, Oct. 2, 1893; G.M. 1897, p. 23; 1898, pp. 65, 120; Marriott Report 1897, pp. 44–5. [116] M.F. 1893, pp. 20, 285; 1895, p. 135; 1897, pp. 19–20, 279, 425–8,

468; 1898, p. 319; 1900, p. 73; M.D.C. Q.P. 36, p. 80; do. 37, p. 185; do. 44, pp. 74, 83; do. 48, pp. 189–90; do. 57, p. 45; G.M. 1896, pp. 83–4, 120, 144; 1897, p. 144; R. 1895, p. 70; Marriott Report 1897, p. 86. [117] Tinnevelly Finance Committee Minutes, Jan. 10 and April 25, 1898; L., Rev. A. Westcott, Oct. 13, 1898; Marriott Report, 1897, p. 87. [118] M.F. 1897, p. 216; 1898, p. 320; 1900, pp. 62, 195; Tinnevelly Finance Committee Minutes, Oct. 13, 1899; L., Bp. Morley, Oct. 23, 1899, and Jan. 2 and 10, 1900; R. 1893, p. 50; 1896, p. 79; 1899, pp. 80–82; M.D.C. Q.P. 41, pp. 254–5; do. 43, pp. 39–42. [119] R. 1895, p. 70; 1899, pp. 79–81; 1900, p. 73; L., Rev. A. Westcott, Sep. 20, 1893, March 15, 1900; Appl. R. 1897, 1898; M.D.C. Q.P. 38, p. 74; M.F. 1897, p. 21; 1900, p. 280. [119*a*] G.M. 1899, p. 120; R. 1900, pp. 31, 73. [120] M.F. 1893, pp. 18–20, 296; 1894, pp. 374–6; 1895, pp. 139, 269; 1897, pp. 20, 23, 428–9; 1899, p. 68; 1900, p. 15; R. 1894, p. 66; 1895, p. 73; 1897, p. 78; 1899, p. 78; M.D.C. Q.P. 40, p. 168; do. 41, pp. 239–41; do. 43, pp. 35–7; do. 48, p. 196; G.M. 1896, pp. 142–3; L., Rev. A. Margoschis, June 3, 1895, and Sep. 6, 1898; Appl. R., 1899; L., Bp. Morley, Dec. 14, 1897, Sep. 8, and Oct. 4, 1898; Marriott Report, 1897, p. 101. [121] R. 1895, pp. 71–4; 1896, pp. 84–7; 1897, pp. 77–8; M.F. 1893, p. 20; 1894, pp. 365–76; 1895, pp. 225–7, 268; 1897, pp. 272, 386–94, 422–9, 454–69; 1898, pp. 29–30; 1899, pp. 15, 62, 65; 1900, p. 15; G.M. 1894, pp. 36–9; 1896, pp. 84, 120, 142–4; M.D.C. Q.P. 48, p. 198. [122] M.F. 1897, pp. 279, 465-9. [122*a*] L., Bp. Morley, June 13, 1899. [123] G.M. 1900, p. 128; M.F. 1900, pp. 357, 416, 458; R. 1900, p. 72.

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[25] & [26] P.B., pp. 65–72, Bp. Morley's copy and Rev. A. Limbrick's do.; and M.F. 1894, pp. 453–64; 1896, pp. 246–56; 1899, pp. 448–56; R. 1893, pp. 54–9; 1895, p. 54; 1899, pp. 79–80; M.D.C. Q.P. 45, p. 18; G.M. 1894, p. 87; 1895, p. 100; 1896, p. 87; 1900, p. 73.

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[8] M.D.C. Minutes, July 25, 1893, and Aug. 20, 1895; M.D.C. Q.P. 42, pp. 21–2; 45, pp. 34–5; do. 57, p. 18; Applications S.C. 1899. [8*a*] M.D.C. Q.P. 56, p. 178. [9] St. C. Dec. 6, 1894.

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[13*a*] M.D.C. Q.P. 39, p. 124; L., Rev. A. Westcott, Dec. 23, 1897; L. from Society to do., Oct. 8, 1897 and Feb. 4, 1888. [13*b*] M.D.C. Q.P. 35, pp. 45–51; do. 57, p. 15. [14] R. 1884, p. 36; 1888, p. 56; I MSS., V., 49, p. 173–5, 185–7. [15] L., Bp. of Madras, March 23, 1893; St. C., May 4, 1893; L., Rev. A. Westcott, May 31, 1893; M.D.C. Minutes, Aug. 15, 1893; M.D.C. Q.P. 35, p. 68; L. from Society to Ardn. Browne, May 5, 1893. [16] M.D.C. Q.P. 39, p. 125; do. 40, pp. 217–8; do. 50, pp. 142–3; do. 56, pp. 177–8; do. 57, p. 15; do. 60, p. 1; R. 1899, p. 76.

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[30] to [46] P.B., pp. 375–82*a*; and:—[30] R. 1897, pp. 75–6; M.D.C. Q.P. 49, pp. 13–16; do. 60, pp. 7–8; M.F. 1893, pp. 79–80. [31] M.F. 1893, pp. 79–80; 1898, pp. 241–3; 1899, pp. 93, 193; 1900, p. 280; R. 1896, p. 81; 1898, p. 77; 1899, pp. 23, 76; G.M. 1898, p. 120; L., Rev. A. Westcott, Feb. 17, 1898; Appl. R. 1899. [32] R. 1900, p. 42–3. [33] M.F. 1896, pp. 385–6; 1898, pp. 138–9, 243; 1899, p. 259. [34] M.F. 1895, p. 126; 1899, pp. 261–2; M.D.C. Q.P. 57, pp. 42–3; do. 38, p. 45. [35] R. 1895, pp. 78–9; M.D.C. Q.P. 42, p. 17; M.F. 1895, pp. 125–6; 1897, pp. 18, 19; G.M. 1895, p. 12. [36] M.F. 1898, p. 139; 1899, pp. 259–61. [36*a*] Marriott Report 1897, p. 83; M.D.C. Q.P. 53, p. 59. [37] M.F. 1898, pp. 136–9; 1899, pp. 258–9; 1900, p. 4; M.D.C. Q.P. 57, pp. 14, 41; R. 1899, pp. 76–7. [38] M.D.C. Q.P. 38, pp. 44–46; 42, p. 126; 49, p. 55; 53, p. 56; M.F. 1898, p. 139; R. 1896, pp. 81–2. [39] M.F. 1895, pp. 121–2, 127; 1896, pp. 385–6; 1898, p. 243; R. 1895, p. 27; 1896, p. 84; M.D.C. Q.P. 38, p. 44; 42, p. 10. [40] M.D.C. Q.P. 47, p. 130; do. 57, pp. 34–6; do. 60, pp. 28–9; M.F. 1896, pp. 385–6; R. 1899, p. 77. [41] M.D.C. Q.P. 42, p. 10; 57, pp. 38–9; M.F. 1893, pp. 79–80; R. 1894, p. 185; 1895, pp. 76–7. [42] R. 1895, pp. 76–8; 1896, p. 81; 1897, pp. 74–6; M.D.C. Q.P. 42, p. 11; do. 54, p. 88; do. 57, p. 16; M.F. 1893, pp. 67–70, 80; 1896, pp. 385–8; 1899, p. 276; M.D.C. Minutes, Jan. 23, 1894. [43] R. 1894, p. 185; 1895, p. 78; 1899, p. 76; M.F. 1900, p. 280; G.M. 1893, pp. 39, 40. [44] R. 1893, pp. 51–2, 79–80; 1896, p. 81; M.F. 1894, pp. 183–4; M.D.C. Q.P. 36, pp. 96–7. [45] M.D.C. Q.P. 36, p. 96; do. 42, p. 10; R. 1896, p. 81; M.F. 1893, pp. 79–80; 1896, pp. 385–6. [46] M.D.C. Minutes, Jan. 18, 1898; M.F. 1894, p. 185; M.D.C. Q.P. 57. p. 40.

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Add to [3] M.D.C. Q.P. 39, p. 138; do. 42, p. 1-4; do. 45, p. 37; do. 48, pp. 186-7; do. 53, p. 51; do., 58, pp. 66-9; M.D.C. Minutes, Sep. 21, 1897. [4] M.D.C. Q.P. 41, p. 274; do. 53, pp. 35, 46.

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[3] M.D.C. Q.P. 40, pp. 219-20. [3*a*] B.D.C. 1896, p. 52; M.F. 1890 p. 90.

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[34] to [37] P.B., pp. 323-4; and:—[34] R. 1897, pp. 78-9; M.F. 1898, p. 76. [34] R. 1898, p. 81; 1900, pp. 73-4; B.D.C. Minutes, Feb. 7, 1896. [35] B.D.C. R. 1895, pp. 7, 8; 1896, pp. 9, 17-19; 1898, pp. 7, 8, 19; R. 1895, pp. 79-80; 1896, pp. 87-8; 1898, pp. 81-2; 1899, p. 82; M.F. 1893, p. 7; 1894, pp. 18, 117, 150-1; 1896, pp. 124-5; 1898, pp. 67-70, 240; 1900, p. 74; G.M. 1894, p. 48. [36] B.D.C. R. 1896, pp. 8, 15, 16; Report of S.P.G. Missionary Conference, Bombay, 1898, pp. 4, 5. [37] B.D.C. R. 1895, p. 8; 1896, pp. 9, 20-4; 1898, pp. 7-8, 15-18; Marriott Report 1897, p. 37; R. 1898, p. 82; G.M. 1897, p. 23.

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[13] to [17] P.B., pp. 324-325*a*; and:—[13] B.D.C. R. 1898, p. 29; M.F. 1893, p. 251; 1896, p. 131; 1897, pp. 311-14; 1898, pp. 199-200, 361-7; 1899, pp. 323-31. [14] M.F. 1893, pp. 251-3; 1894, pp. 117-8; 1897, pp. 123-6; 1898, p. 199; B.D.C. R. 1898, pp. 22-9; R. 1897, p. 82; L., Rev. J. J. Priestley, Oct. 19, 1893. [14*a*] B.D.C. R. 1895, p. 21. [15] B.D.C. R. 1895, p. 16; 1896, pp. 14, 27-8; 1898, pp. 22-9; M.F. 1896, p. 132; 1897, p. 82; 1898, p. 83; 1899, p. 475. [15*a*] B.D.C. R. 1895, p. 22; 1896, p. 133. [16] B.D.C. R. 1895, p. 22; 1896, p. 27; 1898, pp. 9-10; M.F. 1893, pp. 253-4.

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[29] to [37] P.B., pp. 326-329*d*; and:—[29] M.F. 1895, p. 246; B.D.C. R. 1896, p. 42 R. 1893, p. 61. [30] B.D.C. R. 1895, pp. 24, 30; 1896, pp. 30-1, 35-6; 38-9; 1898, p. 31; M.F. 1895, p. 250. [31] B.D.C. R. 1895, p. 33; 1896, pp. 11, 35, 42; R. 1893, pp. 59-62; 1894, p. 68; 1897, p. 81; 1898, p. 85; M.F. 1893, p. 179; G.M. 1897, p. 97. [32] & [32*a*] B.D.C. 1895, p. 32; 1896, pp. 11, 32, 36, 42, 47; 1898, pp. 10, 11, 30-1, 33, 36, 39, 40; M.F. 1893, p. 181; 1895, pp. 247-8; R. 1899, p. 84; 1900, p. 77. [33] R. 1896, pp. 88-9; B.D.C. R. 1896, p. 38; M.F. 1897, p. 79; 1898, pp. 285-7. [33*a*] M.F. 1900, pp. 245-7, 353-4. [34] B.D.C. R. 1895, pp. 28-9; 1898, pp. 29-34; R. 1898, pp. 84-5; M.F. 1895, p. 246; 1900, pp. 353-4. [34*a*] R. 1893, p. 63; 1900, p. 75; M.F. 1900, pp. 175-8, 194-5. [35] B.D.C. R. 1895, p. 250; 1896, pp. 7, 47; 1898, p. 41; R. 1893, p. 60; S.P.G. Missionary Conference, Bombay, 1898, p. 10; R. 1899, p. 84. [35*a*] B.D.C. R. 1895, pp. 32-6; 1896, pp. 10, 34-5, 43-6; 1898, p. 32-3; M.F. 1893, pp. 179-81; R. 1893, pp. 60-63; 1897, p. 81. [36] M.F. 1893, p. 182; 1895, p. 248; R. 1893, p. 61; B.D.C. R. 1896, p. 35. [37] R. 1898, p. 85; 1899, p. 86; B.D.C. R. 1895, p. 9; M.F. 1899, p. 475 G.M. 1897, p. 99; Anv. Pro. 1898, p. 6.

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[3] B.D.C. Report 1898, pp. 12, 42-4; S.P.G. Missionary Conference, Bombay, 1898, p. 11; R. 1897, pp. 82-3; 1898, pp. 82-3. [4] B.D.C. Report 1895, pp. 10, 39-40; 1896, p. 11; R. 1893, p. 64; 1899, p. 83; 1900, p. 76; M.F. 1895, pp. 175-6; 1899, p. 310; Bombay Diocesan Record, July 1900, p. 96.

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[3] to [6] P.B., pp. 331-3; and:—[3] St. C., V. 48, p. 358; R. 1895, p. 81; M.F. 1895, p. 297. [4] R. 1895, p. 81; 1896, p. 89; 1900, p. 77; M.F. 1895, p. 297; B.D.C. R. 1895, pp. 10, 41-2; 1896, pp. 11, 12, 51-4; M.F. 1896, p. 133; 1898, pp. 89-91; B.D.C. Minutes, 15 Dec. 1894, and 2 Jan. 1895. [5] B.D.C. R. 1895, pp. 10, 43, 47; 1896, pp. 12, 55, 58-9; R. 1895, p. 82; 1896, p. 89; 1897, p. 84; 1899, p. 83; 1900, p. 77; M.F. 1896, pp. 133-8; 1897, pp. 130-4; L., Rev. H. Lateward, 3 Dec. 1894. [6] R. 1896, p. 89; G.M. 1899, p. 16; M.F. 1898, pp. 473-4; R. 1898, pp. 25, 86-7.

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[25] to [34*a*] P.B., pp. 334-342*a*; and:—[25] G.M. 1897, p. 29; R. 1895, pp. 26, 50; R. 1898, p. 57; 1899, p. 69; Lucknow Board of Missions R. 1895-6, pp. 39-40, 45-6; M.F.

1895, pp. 358–9. [25*a*] Cawnpore Q.P. Jan. 1899, p. 1; Jan. 1900, p. 1; R. 1896, p. 51. [26] Lucknow Board of Missions R. 1895–6 p. 47; do. 1898–9; Cawnpore Q.P. July 1897, p. 13; Jan. 1898, p. 5; April 1899, pp. 1, 7–9; M.F. 1899, pp. 153–4, 345; R. 1897, pp. 81–2; 1899, p. 64. [26*a*] L., Rev. G. H. Westcott, 1900; Cawnpore Q.P. April 1899, pp. 12–13. [27] Lucknow Board of Missions R. 1895–6, p. 49; do. 1897–8; do. 1898–9; G.M. 1897, p. 39; Cawnpore Mission R. for 1892, p. 12; Cawnpore Q.P. Jan. 1897, pp. 2, 8; do. Oct. 1897, pp. 2, 5–7; do. April 1898, pp. 2, 3; do. July 1898, pp. 2, 5–8; do. Oct. 1898, pp. 3–6; do. Jan. 1899, p. 1; do. Oct. 1899, pp. 3, 7–8; do. Jan. 1900, p. 3; do. April 1900, p. 3; R. 1893, p. 39; 1896, pp. 51–2; 1897, p. 57; R. 1898, pp. 56–7; M.F. 1895, p. 347; 1897, p. 433; 1900, p. 17; L., Rev. G. H. Westcott, Sept. 2, 1899; Lucknow Board of Missions, Jan. 11, 1900. [27*a*] G.M. 1897, pp. 29, 41–2; R. 1899, p. 65; Cawnpore Q.P. April 1898, p. 5; M.F. 1895, pp. 73, 347, 401–2, 405; 1896, p. 417–18; L., Bishop of Lucknow, Jan. 23, 1896. [28] Cawnpore Q.P. Jan. 1898, p. 3; Lucknow Board of Missions R. 1897–8; R. 1894, p. 44; M.F. 1895, pp. 346, 358; G.M. 1897, p. 27. [28*a*] C.Q.P. April 1900, pp. 1–10. [29] Lucknow Board of Missions R. 1893–4; do 1897–8; do. 1898–9; Cawnpore Mission R. 1892, pp. 10, 11; Cawnpore Boys' Industrial Home R. 1892; C.Q.P. Jan. 1897, pp. 2, 3; do. April 1897, pp. 12, 23; July 1897, p. 3; Oct. 1897, pp. 1–4, 9, 10; do. Jan. 1898, pp. 2, 3; do. Jan. 1899, pp. 2, 4, 8; do. April 1899, p. 5; do. July 1899, pp. 3–16; do. Oct. 1899, p. 5; do. Jan. 1900, p. 13; do. April 1900, pp. 10–12; G.M. 1897, pp. 51, 79, 81, 89–91; R. 1893, p. 39; 1894, p. 44; 1896, p. 54; 1897, p. 57; 1899, pp. 65–7; M.F. 1895, p. 73, 346–7; 1897, pp. 86–91, 195–6, 218–26, 272. [30] G.M. 1897, pp. 77–9; R. 1893, p. 40; 1894, p. 44; 1895, p. 50; 1899, pp. 64–5; M.F. 1895, pp. 274, 347, 359; M.F. 1898, pp. 155–6; 1899, pp. 6–9; Cawnpore Mission R. for 1892, pp. 14, 19; Lucknow Board of Missions R. 1897–8, 1898–9; Cawnpore Q.P. Oct. 1895, p. 5; do. Jan. 1897; do. Jan. 1898, pp. 4, 5; do. April 1898, pp. 1, 11, 12; do. Jan. 1899, pp. 1–3; do. July 1899, p. 3. [31] R. 1896, pp. 52–3; Lucknow Board of Missions R. 1897–8 and 1898–9; Cawnpore Mission R. 1892, pp. 15, 16; Cawnpore Q.P. April 1898, p. 3; do. Jan. 1899, p. 1. [31*a*] Cawnpore Q.P. Oct. 1898, p. 2; do. Jan. 1899, p. 1; Lucknow Board of Missions R. 1898–9; M.F. 1900, p. 456. [32] Cawnpore Q.P. Oct. 1897, p. 11; do. Jan. 1898, pp. 6–7; do. July 1898, p. 5; do. April 1899, p. 4; do. Oct. 1899, p. 1; do. Jan. 1900, pp. 1, 3, 5; do. April 1900, pp. 4, 12; R. 1897, p. 57; 1898, p. 57; 1899, p. 65; M.F. 1898, pp. 375–7; 1899, p. 315; Lucknow Board of Missions R. 1897–8 and 1898–9. [33] R. 1896, p. 51; 1899, p. 65; G.M. 1897, pp. 54–5; Cawnpore Q.P. Jan. 1900, pp. 6–9. [34] R. 1893, pp. 39, 40; M.F. 1894, p. 44; M.F. 1895, p. 347; M.F. 1896, pp. 73–74; M.F. 1899, pp. 6–9. [34*a*] G.M. 1895, p. 138; 1897, p. 63; M.F. 1895, pp. 359, 365–6; 1896, p. 41–6.

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[11] to [13*a*] P.B., 343–5 and 347*a*; and:—[11] M.F. 1894, pp. 104–7, 313; 1896, pp. 457–8. [11*a*] M.F. 1896, p. 462; 1899, pp. 472–3; Lucknow Bd. of Missions R. 1898–9. [12] R. 1893, p. 42; 1896, p. 55; 1898, p. 58; G.M. 1897, pp. 113–4; 1898, p. 53 M.F. 1893, pp. 464–5; 1894, pp. 22–4, 65–6; 1896, pp. 458–60; 1899, p. 37; Lucknow Bd. of Missions R. 1898–9. [12*a*] R. 1894, p. 45. [13] R. 1894, p. 45; 1895, p. 50; 1898, pp. 59–60; 1899, pp. 68–9; M.F. 1896, pp. 461–4; 1898, pp. 332–6; Lucknow Bd. of Missions R. 1893–4, 1897–8, 1898–9; G.M. 1897, pp. 127–9. [13*a*] Lucknow Bd. of Missions R. 1897–8; Appl. R. 1897.

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[6] to [8] P.B., 342, 342*a*; and:—[6] R. 1893, p. 40; 1894, pp. 43–4; 1895, pp. 48–9; 1897, pp. 58–9; 1898, pp. 57–8; 1899, p. 67; G.M. 1896, pp. 119–20; 1897, pp. 79, 105–7; 1898, p. 48; M.F. 1895, pp. 38–9, 294–9; 1896, p. 416; 1897, pp. 161–71; 1899, pp. 83–91; Cawnpore Mission Report for 1892, pp. 20, 24–5; Lucknow Bd. of Missions Report 1893–4, p. 45; 1895–6, pp. 42–5; 1897–8, 1898–9. [7] Lucknow Bd. of Missions, April 4, 1900; L., Rev. G. H. Westcott, April 17, 1900. [8] L., Rev. G. H. Westcott, March 10, and April 1, 1897.

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[1] R. 1878, p. 21; 1886, p. 33; M.F. 1878. [2] R. 1896, pp. 33–4; 1894, p. 45; 1896 pp. 57–8; 1899, pp. 67–8; M.F. 1896, p. 460; 1898, p. 335; G.M. 1897, pp. 127–9; Lucknow Bd. of Missions R. 1893–4, pp. 36–7; do. 1898–9; P.B., pp. 346–349*a*.

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[5] App. R., 1901; St. C., June 6 and July 5, 1901.

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[23] to [27*a*] P.B., pp. 61–64*c*. [23] R. 1893, p. 39; 1894, pp. 39–43; 1896, pp. 50–1; 1897, p. 56; 1899, p. 62; M.F. 1899, p. 280; 1900, p. 173; G.M. 1898, pp. 58–9; Calcutta Bd. of Missions Report 1896–7, pp. 6–8; 1897–8, pp. 172–7; 205–8. [24] Calcutta Bd. of Missions Report 1897–8, p. 176. [25] R. 1893, pp. 37–8; 1894, pp. 39–42; 1895, pp. 47–8; 1897, p. 56; M.F. 1897, pp. 98–101; 1898, pp. 231–2; 1899, 279–80; Calcutta Bd. of Missions Report 1896–7, pp. 4–7; 1897–8, pp. 174–6. [26] Calcutta Bd. of Missions Report 1896–7, p. 7; 1897–8; pp. 174–6; M.F. 1897, pp. 101, 356; 1898, p. 231; 1899, p. 279; 1900, p. 173. [27] M.F. 1900, pp. 148, 174; Appl. R. 1900, pp. 12–14, 48. [27*a*] M.F. 1900, p. 456.

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[77] to [101] P.B., pp. 383–398*a*; and :—[77] Jo., July 21, 1876; Jan. 19 and July 20, 1877; R. 1877, p. 20; M.F. 1896, pp. 297–300; Life of Bp. French. [78] R. 1894, pp. 54–5; M.F. 1894, p. 231. [79] R. 1894, pp. 54–5. [80] M.F. 1893, p. 359. [81] Cambridge Mission, R. 1897–8, pp. 13–18; M.F. 1897, pp. 83–5. [81*a*] M.F. 1897, pp. 81–5. [82] Delhi R. 1896, p. 11; 1897, pp. 12, 18. [83] M.F. 1894, pp. 272–3; Delhi Q.P. Oct. 1898, pp. 40–1. [84] Cambridge Mission R. 1892, pp. 7, 23; Delhi Q.P. Jan. 1899, p. 54; Oct. 1899, p. 88; Jan. 1900; Delhi Mission R. 1898, p. 8; Appl. R. 1893, p. 16; M.F. 1899, pp. 168–9. [85] M.F. 1897, p. 40. [85*a*] Delhi Mission R. 1892, p. 1; Cambridge Mission R. 1892, p. 10. [85*b*] Cambridge Mission R. 1894, pp. 5, 6, 38–41; R. 1894, p. 55; M.F. 1894, pp. 35, 357. [85*c*] Cambridge Mission R. 1895–6, pp. 7, 11; R. 1895, pp. 29, 48, 60; G.M. 1896, p. 106. [85*d*1] Delhi Mission R. 1897, p. 11. [85*d*2] M.F. 1900, p. 358; L., Rev. S. S. Allnutt, Jan. 28, 1901. [85*e*] Delhi Mission R. 1898, p. 11; Cambridge Mission R. 1898–9, pp. 5–7, 11–13, 23; Delhi Q.P. Jan. 1899, p. 57; Jan. 1900, pp. 99–105; R. 1898, p. 68; M.F. 1899, pp. 170–3. [85*f*] R. 1899, p. 60, and Delhi Mission News, 1900. [86] Cambridge R. 1898–9, p. 7; R. 1899, p. 45. [86*a*] R. 1882, p. 32; M.F. 1896, pp. 86–93. [87] Cambridge Mission R. 1892, p. 6; 1893, pp. 4, 12–20; 1895–6, p. 11; 1896–7, p. 22; 1897–8, p. 26; 1898–9, pp. 5, 6, 8, 17–19, 22–6, 34; Delhi R. 1898, p. 10; Delhi Q.P. Jan. 1899, p. 51; Delhi O.P. 17; R. 1894, pp. 54–5; M.F. 1893, p. 359; 1895, p. 379; 1897, pp. 39, 317; Cambridge Mission Brief Account, May 1894; Marriott Report 1897, p. 81. [87*a*] M.F. 1897, pp. 81–5. [88] Cambridge Mission R. 1893, pp. 9, 21–2; 1895–6, p. 27; 1896–7, pp. 23–24; 1897–8, pp. 28–9; 1898–9, pp. 27, 29, 30; G.M. 1895, pp. 87–8; M.F. 1895, pp. 377–85; 1897, p. 317; Marriott R. 1897, pp. 80–1. [89] Cambridge R. 1893 p. 9; 1894, pp. 7–8; 1895–6, pp. 9, 12, 13, 18; 1897–8, pp. 21–2; Cambridge Mission O.P. No. 22; R. 1896, p. 63; 1899, p. 45. [90] Cambridge R. 1898–9, pp. 19–21; M.F. 1897, p. 317. [91] Delhi R. 1892, pp. 2, 3; 1896, pp. 9, 10; 1898, p. 16; Cambridge Mission R. 1896–7, pp. 6, 7; 1897–8, p. 10; M.F. 1899, pp. 173–4; Delhi Q.P. Jan. 1900, p. 98. [92] M.F. 1897, p. 317; Delhi Q.P. Jan. 1900, p.107; Cambridge R. 1897–8, p. 31. [93] Cambridge R. 1897–8, p. 31; Delhi Q.P. Jan. 1900; Delhi R. 1896, p. 13; M.F. 1897, p. 317. [93*a*] Delhi Q.P. Oct. 1899, p. 92. [94] Delhi Mission R. 1892, pp. 5, 6; 1894, pp. 9, 10; 1895, p. 12; Cambridge Mission R. 1892, pp. 8, 13–15, 34–5; 1893, pp. 4, 15 1896–7, pp. 11–12; 1897–8, pp. 8, 33; 1898–9, p. 34; Delhi Q.P. Oct. 1898, p. 41; Jan. 1899, p. 52; R. 1894, pp. 55, 57; 1897, pp. 64–5; M.F. 1894, pp. 201–6, 231; 1897, p. 40. [94*a*] M.F. 1894, pp. 201–6. [95] Delhi Mission R. 1892, pp. 6, 10, 11; 1895, p. 11; 1898, pp. 14, 15; Cambridge Mission R. 1894, pp. 15–17; 1895–6, p. 21; 1896–7, pp. 11, 20; 1898–9, pp. 8, 9, 15, 17; Delhi Q.P. Oct. 1898, pp. 44–5; Jan. 1899, p. 55; M.F. 1899, p. 177; R. 1894, p. 58; 1896, pp. 65–6. [95*a*] M.F. 1897, p. 317. [95*b*] Cambridge R. 1898–9, p. 15; Delhi Q.P. Jan. 1899, p. 55. [96] Delhi Mission R. 1892, pp. 7, 10, 12; 1894, pp. 17, 21–7; 1895, pp. 18–25; 1896, pp. 17–21; 1897, pp. 18, 19; 1898, pp. 12, 22–4; 1898, pp. 25–6; Delhi Q.P. Jan 1899, pp. 55–6; Oct. 1899, p. 91; Jan. 1900, pp. 106–7; G.M. 1898, p. 52; 1899, pp. 104–7; M.F. 1897, pp. 275, 317; 1899, p. 174; L., Rev. S. S. Allnutt, Jan. 28, 1901; Marriott Report 1897, pp. 99, 212–3, 230. [96*a*] G.M. Feb. 1899. [97] Delhi Mission R. 1898, p. 13; Cambridge Mission R. 1898–9, p. 15; Delhi Q.P. Oct 1899, p. 87; M.F. 1897, p. 317; 1899, pp. 176, 436–7. [98] M.F. 1897, p. 317; G.M. 1897, pp. 31–2. [99] Delhi Q.P. Jan. 1899, p. 56; Jan. 1900; Delhi R. 1896, pp. 10, 11; Cambridge R. 1897–8, p. 20. [100] Delhi Mission R. 1894, pp. 8, 9; 1898, pp. 10, 12; Cambridge Mission R. 1893, p. 5; 1894, pp. 6, 32–7; 1895–6, pp 8, 31–40; 1896–7, pp. 25–8; 1898–9, pp. 5, 8, 11, 12, 23, 35–40; Cambridge Mission O.P. No. 26; Delhi Q.P. Jan. 1899, pp. 49–54; Jan. 1900; R. 1894, p. 56; 1897, pp. 66–8; 1898, p. 68; M.F. 1898, pp. 204–14; 1899, pp. 171–6. [101] Delhi Mission R. 1892, p. 1; 1894, pp. 28–32; 1894, pp. 19–21; 1895, pp. 13, 14; 1896, pp. 13–15; 1897, pp. 9, 24; 1898, pp. 10, 11, 28–9; Delhi Q.P. Oct. 1899; R. 1893, p. 46; 1895, p. 61; 1896, p. 65; 1899, p. 70; M.F. 1899, pp. 174–5; 1900, pp. 335–6; G.M. 1898, pp. 136–7; 1899, pp. 9, 10, 31; L., Rev. S. S. Allnutt, Jan. 28 1901.

(Rewari.)

[1] to [8] P.B., pp. 396–398*a*; and:—[1] Cambridge Mission R. 1893, pp. 10, 11; R. 1893, p. 46; 1895, pp. 61–3; 1896, pp. 65–9; 1898, pp. 69–71; G.M. 1894, pp. 53–5, 62–4, 69-71; 1896, pp. 43, 109–13; 1899, p. 47; M.F. 1895, p. 190; 1896, pp. 342–8; 1897, pp. 411, 444, 448; 1898, pp. 344–51, 388–96, 394, 432–5; 1899, pp. 345–9, 385–93; L., Rev. S. S. Allnutt, Jan. 28, 1901. [1*a*] Delhi R. 1892, p. 5. [2] G.M. 1894, p. 55. [3] M.F. 1897, p. 442. [4] Appl. R. 1897; G.M. 1894, pp. 64, 69; M.F. 1897, p. 411. [5] G.M. 1894, p. 53; M.F. 1899, pp. 346–7. [6] Delhi Mission R. 1897, p. 16; Delhi Q.P. Oct. 1899, p. 93. [7] Delhi R. 1898, pp. 20, 21. [8] L., Rev. S. S. Allnutt, Oct. 4, 1900, 28 Jan. 1901; L., Bp. Lefroy, Oct. 10, 1901; R. 1900, pp. 25, 64; M.F. 1900, pp. 467–9.

(Simla.)

[1] Delhi R. 1898, pp. 19, 20; Delhi Q.P. Jan. 1899 p. 56; P.B., pp. 398 and 398*a*.

CHAPTER LXXXII. (Burma—General.) (*Continued from p.* 1342.)

[6*a*] to [9] P.B., p. 427, Dr. Marks' copy; and:—[6*a*] M.F. 1896, p. 35. [7] M.F. 1896, p. 80; 1897, pp. 279, 394–5; 1900, p. 311; R. 1894, p. 58; Rangoon Q.P. July 1899, p. 22; M.F. 1896, pp. 35–6; 1900, pp. 475–6; G.M. 1897, p. 48; 1900, pp. 37–8; R. 1897, pp. 68–9; 1900, pp. 68–9; [8] R. 1896, p. 71; 1900, p. 69; Rangoon Q.P. April 1897, pp. 12, 13; M.F. 1900, pp. 475–6. [9] Rangoon Q.P. Oct. 1899, pp. 2–4; M.F. 1899, p. 396.

(Moulmein.) (*Continued from p.* 1342.)

Add to [3], [6], and [16] L., Dr. Marks, 16 July, 1901. Add to [15] L., Rev. A. Shears, 27 December, 1899. [24] R. 1895, pp. 63–4; 1896, p. 70; 1898, p. 71; M.F. 1896, pp. 80 and 275; Rangoon Q.P. July 1898, p. 9; St. C., 6 July, 1899; P.B., pp. 427–8, Dr. Marks' copy. [24*a*] G.M. 1900, pp. 135–6; P.B., Dr. Marks' copy; R. 1900, p. 69; M.F. 1900, pp. 475–6.

(Rangoon.) (*Continued from p.* 1343.)

[41] to [46] P.B., pp. 428-30, Dr. Marks' copy. [41] R. 1893, p. 46; 1895, p. 63; 1898, p. 71; St. C. Nov. 6, 1895; M.F. 1894, p. 268; 1896, pp. 36, 80, 274; G.M. 1896, p. 31; 1900, pp. 135–6; Rangoon Q.P. July 1899, p. 18. [42] R. 1897, p. 69; 1898, pp. 71–2; 1899, p. 74; 1900, p. 69; G.M. 1900, p. 136; M.F. 1896, p. 70; 1899, pp. 283–6; 1900, p. 475; Rangoon Diocesan Q.P. Jan. 1898, pp. 18–20; do. July 1898, p. 24; do. July 1899, pp. 16–19. [42*a*] G.M. 1900, pp. 131–2; P.B., Dr. Marks' copy. [43] R. 1893, p. 46; 1897, p. 68; 1899, p. 23; M.F. 1896, p. 80; 1900, pp. 20–1. [44] Rangoon Diocesan Q.P. Jan. 1898, pp. 23–4, 29–30; do. April 1898, pp. 10, 22; do. July 1898, pp. 25–6; R. 1899, p. 74. [45] R. 1894, p. 59; 1899, p. 74; Marriott Report 1897, pp. 102, 216–7. [46] Rangoon Q.P. Jan. 1898, pp. 8, 9; do. Jan. 1899, p. 234; do. Oct. 1899; R. 1899, p. 74; M.F. 1894, pp. 268–9.

(Irrawaddy River Stations.) (*Continued from p.* 1342.)

[14] Rangoon Q.P. Oct. 1896; do. Jan. 1898, pp. 12, 13, 19; do. Oct. 1898, pp. 5, 15; do. Jan. 1899, p. 12; do. Oct. 1899, p. 18; G.M. 1897, p. 36; R. 1899, p. 75; 1900, p. 70; M.F. 1897, pp. 72–3; P.B., p. 430, Dr. Marks' copy.

(Toungoo Karen Mission.) (*Continued from p.* 1343.)

Add [23*b*] M.F. 1893, pp. 63–6. [24] to [33*a*] P.B., pp. 13–18*b*; and:—[24] M.F. 1894, p. 180; G.M. 1899, pp. 109–10; R. 1895, p. 65. [25] R. 1897, p. 68; 1899, p. 23; 1900, pp. 68–9; G.M. 1899, p. 72; M.F. 1898, p. 5; 1899, pp. 189, 225–6; Rangoon Q.P. April 1898, p. 19; do. Jan. 1899, p. 25; do. July 1899, p. 2; L., Rev. H. Kenney, May 24, 1900. [26] R. 1893, pp. 48–9; 1895, p. 65; 1896, pp. 70–2; 1897, p. 68; M.F. 1894, pp. 173, 176, 178, 302–3; 1895, pp. 455–60; 1896, pp. 420–1; 1897, p. 473; 1898, pp. 461–5. [26*a*] Rangoon Q.P. April 1898, pp. 2, 20; R. 1898, p. 73; M.F. 1894, pp. 169, 174. [27] Rangoon Q.P. Oct. 1899, pp. 34–8. [27*a*] M.F. 1894, p. 171. [27*b*] M.F. 1896, p. 420. [28] G.M. 1897, p. 47; R. 1896, p. 71. [29] G.M. 1895, p. 72; R. 1898, pp. 72–3; 1898, p. 72; M.F. 1894, pp. 175, 302–3; 1895, p. 356; 1899, p. 186; Rangoon Q.P. April 1898, p. 19; do. Oct. 1898, pp. 26–7; do. Jan. 1899, p. 24; do. July, 1899, p. 4. [29*a*] R. 1896, p. 72; Rangoon Q.P. July 1896, p. 14; M.F. 1894, p. 303. [30] Rangoon Q.P. April 1897, p. 3; do. Jan. 1898, p. 4; do. Oct. 1898, pp. 2, 27–8; do. Jan. 1899, p. 24; do. Oct. 1899, p. 23; M.F. 1894, p. 174; 1899, pp. 185–6. [31] L., Bp. Rangoon, Dec. 28, 1900, and Rev. H.

Kenney, May 24, 1900; G.M. 1899, pp. 109–16; M.F. 1894, p. 171; G.M. 1895, p. 72; Rangoon Q.P. July 1896, pp. 12, 14; do. April 1897, p. 3; do. Jan. 1899, pp. 4, 25. [31*a*] R. 1893, p. 48; 1897, pp. 102, 216; Rangoon Q.P. July 1896, p. 14; do. July 1898, p. 19. [32] R. 1893, p. 49; 1896, p. 73; 1899, p. 73; M.F. 1894, p. 382; 1895, p. 189; 1896, pp. 419–20; 1898, p. 7; 1899, pp. 183–5; G.M. 1899, p. 60; Rangoon Q.P. April 1898, pp. 20, 21; do., July, 1899, p. 3. [33] Rangoon Q.P. July 1896, p. 14; do. April 1898, pp. 19, 21; do. Jan. 1899, pp. 3, 4; do. No. 18, pp. 35, 43–4; R. 1893, p. 48; M.F. 1894, p. 303; 1896, p. 419; 1898, pp. 5–7; G.M. 1899, p. 117; R. 1896, pp. 71–2. [33*a*] R. 1893, p. 49; M.F. 1893, pp. 7, 8.

(Arakan.) (*Continued from p.* 1344.)

[4*a*] P.B., p. 432, Bishop's proof.

(Mandalay). (*Continued from p.* 1344.)

[17] to [20] P.B., pp. 430–1, Dr. Marks' copy; and:—[17] R. 1893, p. 46; Rangoon Q.P. Jan. 1896, p. 21; July 1896, p. 9; R. 1894, p. 64. [18] R. 1893, p. 46; 1894, p. 64; M.F. 1896, pp. 18–20. [19] M.F. 1893, pp. 347–8; G.M. 1895, p. 47; Rangoon Q.P. April 1898, pp. 17, 18; July 1899, p. 25. [20] R. 1899, pp. 74–5.

(Shwebo.) (*Continued from p.* 1344.)

[7] to [9] P.B., p. 431, Dr. Marks' copy; and:—[7] Rangoon Q.P. Oct. 1898, p. 3. [8] R. 1893, p. 48; 1896, p. 71; Rangoon Q.P. Oct. 1896, p. 24; April 1897, p. 14. [9] Rangoon Q.P. July 1899, p. 11; R. 1898, p. 72; 1900, p. 69; M.F. 1899, p. 276; R. 1899, p. 74.

(Pyinmana.) (*Continued from p.* 1344.)

[4] G.M. 1896, p. 31; R. 1895, p. 65; Rangoon Q.P. Oct. 1896, p. 24; P.B., p. 431, Dr. Marks' copy.

(Andaman Islands.) (*Continued from p.* 1344.)

[6] R. 1894, pp. 58–9; Rangoon Q.P. Oct. 1896, p. 20; April 1898, pp. 2–4; G.M 1898, pp. 113–4; P.B., p. 432, Dr. Marks' copy.

(Nicobar Islands.) (*Continued from p.* 1344.)

Add to [2] Rangoon Q.P. Oct. 1896, pp. 17–20; April 1898, p. 3; July 1899, pp. 20–1; G.M. 1897, pp. 43–6; P.B., p. 432, Dr. Marks' copy.

CHAPTER LXXXIII. (Cashmere.) (*Continued from p.* 1345.)

[5] to [10] P.B., pp. 371–4 and 347*a*, Rev. H. Hoppner's copy; and pp. 371–4 and 398*a*, Bp. Lefroy's copy; also:—[5] I MSS., V. 11., pp. 25, 29; St. C., V. 47, p. 284; R. 1893, pp. 42–4; 1894, pp. 46–7; 1895, p. 52; 1893, pp. 313–4; 1894, pp, 223–8, 275; 1895, p. 41; 1896, pp. 194–5; G.M. 1897, pp. 139–42; N.M. May 1895. [6] R. 1894, p. 48; 1895, pp. 51–5; 1899, p. 70; M.F. 1895, pp. 152–3. [6*a*] R. 1895, p. 55; G.M. 1896, pp. 59, 60, 142; M.F. 1896, pp. 193–6. [7] R. 1893, pp. 42–4; 1894, p. 24; 1896, pp. 57–8; 1897, pp. 59, 60; 1898, pp. 60–3; M.F. 1894, pp. 226–7; 1895, pp. 42–4; 1896, pp. 194, 309; 1897, pp. 59, 60, 68–70; 1898, pp. 54–6; G.M. 1897, pp. 33, 141; 1898, pp., 35, 144. [7*a*] M.F. 1898, p. 316; 1899, p. 374. [8] M.F. 1894, p. 228; 1896, p. 194; 1898 pp. 316–7; G.M. 1898, p. 144; 1899, p. 24; R. 1898, pp. 60–6. [9] R. 1899, p. 70; M.F. 1900, p. 148; L., Bp. Lahore, 13 Dec., 1899. [10] R. 1893, pp. 42–4; 1897, pp. 59, 60; St. C., 8 Feb. 1900.

CHAPTER LXXXIV. (Ajmere.) (*Continued from p.* 1345.)

[4] R. 1893, p. 37; 1894, p. 43; 1897, pp. 56–7; Calcutta Board of Missions R. 1896–7, p. 14; 1897–8, pp. 183–4.

CHAPTER LXXXVI. (Ceylon, General.) (*Continued from p.* 1345.)

[50] L., Rev. J. C. Ford, 14 July 1898; L., Bishop of Colombo, 8 Nov. 1899; Appl. R. 1892–1900. [51] R. 1897, p. 84; 1898, p. 88; L., Bishop of Colombo, 29 March 1898; L., C. W. Horsfall, Esq., 28 Sept. 1898. [52] M.F. 1895, pp. 35, 230–1, 281–2; R. 1895, pp. 82–3. [53] M.F. 1893, p. 329; 1900, p. 275. [54] St. C., V. 51, pp. 16, 17; L., Bp. Colombo, 2 Dec. 1897; L., Rev. J. C. Ford, 20 April 1898.

(Colombo.) (*Continued from p.* 1346.)

Colombo (1892–1900): [15] M.F. 1898, p. 184; L., Bp. of Colombo, 17 Jan., 26 Feb., 23 March, 21 May, 1896; L., Rev. E. F. Miller, 28 May 1896; R. 1896, p. 90. [16] M.F. 1893, pp. 331–3; 1894, pp. 441–5; 1898, p. 184; R. 1896, p. 90; Colombo Synod Committee Report, 1894, p. iii; 1896, p. iii. [17] L., Rev. J. C. Ford, 15 Jan., 12 May, and 15 July, 1896.

(Milagraya and Galkisse.) (*Continued from p.* 1346.)

[8] M.F. 1893, pp. 329–30; 1898, p. 184; L., Rev. J. C. Ford, 15 Jan. 1896; Report of Rev. F. Mendis, 25 March and 22 June 1899.

(Morottoo.) (*Continued from p.* 1346.)

[6] R. 1893, pp. 64–6; M.F. 1893, pp. 329, 438–9; Colombo Synod Report 1894, p. vii.

(Pantura.) (*Continued from p.* 1346.)

[6] M.F. 1893, p. 329; 1894, pp. 443–5; 1896, p. 397; 1898, pp. 184–5, 188.

Koorene and Negombo. (*Continued from p.* 1346.)

[4] M.F. 1893, p. 333.

Matura. (*Continued from p.* 1347.)

[8] G.M. 1898, p. 137; M.F. 1893, pp. 328–9; 1894, p. 445; 1896, p. 397; 1898, p. 184; 1899, pp. 121–6; R. of Rev. F. Edresinghe, March 31, 1898; L., Rev. J. C. Ford, 14 July 1898; Colombo Synod Committee R. 1894, pp. iv, v; 1896, p. iv; 1898, pp. iii–vi.

Buona Vista. (*Continued from p.* 1347.)

[7] L., Bp. of Colombo, Nov. 8, 1899, St. C., Dec. 7, 1899; Colombo Synod Committee Report 1892, p. xlii; do. 1894, p. xliv; do. 1896, p. lvii; 1898, p. lviii. [8] L., Rev. E. J. Ford, July 14, 1898; M.F. 1893, p. 329; 1894, p. 446; 1895, p. 438; 1896, pp. 396–7; 1898, pp. 186–7; 1900, p. 275; Rev. M. J. Burrow's Report, Dec. 31, 1899.

(Batticaloa.) (*Continued from p.* 1347.)

[12] M.F. 1893, pp. 326–7; 1894, pp. 446–8; R. 1894, pp. 69–70; L., Bp. of Colombo, July 6, 1894. Marriott Report 1897, pp. 39, 234.

(Matelle.) (*Continued from p.* 1347.)

[5] M.F. 1893, p. 325.

(Badulla.) (*Continued from p.* 1348.)

[10] M.F. 1893, p. 326; 1894, p. 445.

CHAPTER LXXXVII. (Territory of Sarawak.) (*Continued from p.* 1348.)

To the old references on p. 1348 add the following:—[40*a*] to [40*h*] P.B., 403–5; and:—[40*a*] M.F. 1900, p. 239. [40*b*] M.F. 1894, p. 420. [40*c*] M.F. 1899, p. 234; G.M. Feb 1899; R. 1900, p. 80. [40*d*] R. 1898, p. 89; G.M. 1899, p. 138; M.F. 1900, pp. 237 239–40; L., Ardn. Sharp, Dec. 31, 1900; L., Bp. Hose, Jan. 30, 1901. [40*e*] M.F. 1898 pp. 140–3; R. 1899, p. 89; M.F. 1900, p. 240; L., Bp. Hose, Jan. 30, 1901. [40*f*] M.F 1899, pp. 49, 234–5; R. 1899, p. 89; G.M. 1899, p. 138; L., Ardn. Sharp, Dec. 31, 1900 [40*g*] R. 1897, p. 85; M.F. 1900, p. 189. [40*h*] R. 1898, pp. 89, 90; 1899, pp. 87, 93; G.M 1899, p. 40; M.F. 1899, pp. 44–9; 1900, pp. 237, 239–40; L., Ardn. Sharp, Dec. 31, 1900 L., Bp. Hose, Jan. 30, 1901.

49*a*] R. 1898, pp. 92–4; 1899, pp. 89–90; M.F. 1898, pp. 197–8; 1899, pp. 217–24; 1900 pp. 272–3; P.B., pp. 405–6.

[57*a*] R. 1893, p. 66; 1895, pp. 84–5; 1897, p. 87, 1900, pp. 80–1 G.M. 1897, p. 59; M.F 1897, pp. 152–3; 1898, p. 115; P.B., p. 406.

[63*a*] R. 1898, pp. 90–1; 1900, pp. 81–2; M.F. 1894, pp. 420–3; 1898, pp. 125–9; L., Bp. Hose, Jan. 30, 1901.

[69*a*] P.B. p. 408; R. 1900, p. 82.

[78] R 1891, p. 78; 1893, p. 66; M.F. 1894, p. 109; 1898, pp. 218–21; 1899, p. 302; P.B., p. 408. [79] R. 1883, p. 49; 1887, pp. 48–51; M.F. 1888, pp. 181, 279. [80] R. 1888, p. 67.

[81] L., Bp., June 26, 1893; R. 1895, pp. 86–7; 1896, pp. 91–2; M.F. 1896, pp. 284–96; P.B., p. 408.

(North Borneo, Sandakan.) (*Continued from p.* 1349.)

[6] to [13] B.P., pp. 409–10, Bp.'s copy; and 409–10, 414*a*, Rev. W. H. Elton's copy; and:—[6] R. 1893, p. 66; 1900, p. 83–4; G.M. 1899, pp. 51, 61–2. [7] R. 1894, pp. 73–4; 1896, p. 94; 1897, pp. 86, 88; 1898, pp. 87–8, 94; M.F. 1893, p. 97; 1894, pp. 36, 114; 1895, p. 111; 1896, p. 31; 1898, pp. 36–7, 275, 353–4, 357; G.M. 1899, pp. 61–2. [8] R. 1893, p. 66; 1894, pp. 73–4; 1898, pp. 94–5; 1899, p. 90; 1900, p. 83–4; G.M. 1899, p. 76. [9] R. 1893, p. 66; 1896, p. 94; 1900, p. 83; M.F. 1898, pp. 367–8. [10] M.F. 1893, pp. 97–8; 1898, p. 358; 1899, p. 233; R. 1896, p. 94; 1898, p. 95; 1899, p. 91; 1900, pp. 85–6; G.M. 1899, p. 61. [11] R. 1894, p. 74; 1896, p. 94; 1899, p. 91; 1900, pp. 85–6; M.F. 1893, pp. 96–7; 1895, p. 112; 1898, pp. 357–8; 1899, p. 233; 1900, p. 149; G.M. 1899, pp. 51, 62. [12] R. 1899, p. 91; M.F. 1898, p. 358; 1900, p. 149. [13] R. 1891, p. 61; 1899, p. 92; 1900, pp. 83–6; M.F. 1898, p. 359; 1900, p. 149; I MSS., V. 7, p. 478.

(Kudat.)

[1] & [2] R. 1890, p. 64; 1891, pp. 64–5; R. 1891, p. 61; I MSS., V. 7, pp. 446–7, 452–3, 462, 472, 475, 478; V. 8, p. 348; M.F. 1889, p. 353; 1890, pp. 18–21, 425–6. [3] to [6] P.B., p. 411, Bp.'s copy; and 414, 414*a*, Rev. W. H. Elton's copy; and:—[3] R. 1893, pp. 66–8, 94; 1894, p. 72; 1895, pp. 87–8; 1896, pp. 94–5; 1897, p. 86; 1898, pp. 87–8, 94–6; 1899, p. 91; G.M. 1895, p. 72; 1898, p. 144; 1899, pp. 51–3; M.F. 1893, pp. 95–7, 314; 1894, pp. 113–4; 1897, p. 155; 1898, pp. 358–9. [4] R. 1893, p. 67; 1896, p. 95; 1897, p. 86; 1898, p. 94; 1899, p. 91; M.F. 1893, p. 95; 1894, p. 114; L., Bp. Hose, 30 Jan. 1901. [5] R. 1898, pp. 94–6; 1900, pp. 83–4. [6] L., Rev. W. H. Elton, 9 July 1900; M.F. 1900, p. 395; R. 1900, pp. 84–9.

(Kaningow.)

[1] to [4] P.B., pp. 412–4, Bp.'s copy; and 412–14*a*, Rev. W. H. Elton's copy; and:—[1] M.F. 1893, pp. 95, 98; 1897, pp. 155–6, 236; 1898, pp. 60–6, 358–9; R. 1893, p. 66; 1896, pp. 93–7; 1897, pp. 88–90; 1898, pp. 91–2; 1899, pp. 92–3; G.M. 1898, p. 62; 1899, pp. 50, 62–6, 73–6. [2] R. 1898, pp. 91–2; 1899, p. 92; 1900, pp. 83, 86; M.F. 1897, p. 236; L., Bp. Hose, 30 Jan. 1901. [3] G.M. 1899, pp. 74, 76; M.F. 1900, p. 107. [4] R. 1896, pp. 96–7; 1899, pp. 93–4.

(Labuan.) (*Continued from p.* 1349.)

[4] R. 1893, p. 66; 1894, p. 74; 1895, pp. 88–9; 1896, pp. 94–5; 1898, pp. 88–9, 92; 1899, pp. 92–3; 1900, pp. 83, 86; M.F. 1893, pp. 95–6; 1894, pp. 113–4; 1898, p. 358; G.M. 1899, p. 61; L., Bp. Hose, 30 Jan. 1901; P.B., p. 414, Bp.'s copy; and 414, 414*a*, Rev. W. H. Elton's copy.

CHAPTER LXXXVII. (Singapore.) (*Continued from p.* 1349.)

[17] R. 1894, p. 71; 1895, p. 89; 1896, p. 90; 1897, p. 87; 1898, pp. 33, 96; 1900, p. 87; G.M. 1898, p. 12; M.F. 1894, p. 155; 1895, pp. 68–70, 198; P.B., pp. 414–5. [18] R. 1895, p. 89; M.F. 1895, p. 196; P.B., pp. 414–5. [19] R. 1894, p. 71; 1895, p. 89; 1896, p. 90; 1898, pp. 96–7; 1899, pp. 94–5; M.F. 1894, p. 155; 1895, pp. 68–70; G.M. April 1899; P.B., pp. 414–5.

(Penang.) (*Continued from p.* 1350.)

[8] R. 1895, p. 90; 1896, p. 90; 1897, p. 86; M.F. 1894, pp. 50–2; P.B., pp. 415–6. [9] R. 1893, p. 68; 1894, pp. 71–2; 1895, p. 90; 1896, pp. 90–1; 1900, p. 87; G.M. 1894, p. 40; M.F. 1894, p. 112; 1896, pp. 219–22; 1898, p. 397; P.B., pp. 415–6.

(Province Wellesley.) (*Continued from p.* 1350.)

[7] R. 1897, p. 86; 1898, p. 97; 1900, p. 87; P.B., p. 416.

(Perak.) (*Continued from p.* 1350.)

[6] R. 1896, p. 91; 1897, p. 86; 1898, p. 92; 1900, p. 87; P.B., p. 416.

(Selangor.) (*Continued from p.* 1350.)

[3] and [4] M.F. 1893, pp. 133–5; 1895, p. 186; R. 1894, p. 72; 1895, p. 90; 1897, p. 86; 1898, p. 92; P.B., p. 416.

CHAPTER LXXXVIII. (China, General.) (*Continued from p.* 1351.)

Add to [15*a*] North China Q.P., Oct. 1897, p. 48. Add to [16] L., Rev. W. Brereton, Nov. 23, 1895. [55] to [63] P.B., Bp. Scott's copy. [55] R. 1893, p. 69; 1895, pp. 29, 90; 1896, p. 97; M.F. 1894, p. 320; 1896, pp. 269, 283–4. [56] R. 1894, p. 75; 1895, p. 90; M.F. 1895, p. 149; L., Bp. Scott, Jan. 5, 1895. [57] R. 1895, pp. 25, 94. [58] M.F. 1896, pp. 281–2. [59] R. 1897, pp. 92–4. [59*a*] L., Bp. Scott, Feb. 26, 1901; R. 1898, pp. 33, 97–100; 1900, pp. 90–3; M.F. 1898, pp. 409–10; 1900, p. 139; G.M. 1901, p. 4; Appl. R. 1899. [59*b*] G.M. Sept. 1901. [60] G.M. 1901, pp. 4, 61. [60*a*] G.M. 1901, pp. 99, 100; "Chinese Recorder," Shanghai, March, 1901. [61] G.M. 1895, p. 114; 1900, pp. 44, 81–2, 85–90, 97–100, 109, 111, 474; 1901, pp. 12; M.F. 1900, pp. 138, 303–6, 361–2, 364, 435, 456; Resolutions of Anglican Bishops at Shanghai, Sept. 1, 1899 (*see also* refs. for [59*a*] and M.F. 1893, p. 120; 1894, pp. 304–8; 1900, pp. 74–6; R. 1893, p. 69; 1895, p. 90; 1900, pp. 90–3; G.M. 1895, p. 144; 1897, pp. 73–5; 1898, p. 22; the "Spirit of Missions," May, 1901). [61*a*] G.M. 1900, pp. 110–1, 132. [61*b*] G.M. 1900, p. 99. [62] G.M. 1900, p. 87. [63] L., Bp. Scott, Feb. 12 and 20, 1901; L., Foreign Office, Dec. 8, 1900; St. C., Feb. 7, 1901. [63*a*] G.M. 1900, p. 89.

(Peking.)

[1] to [5] P.B., Bp. Scott's copy; and:—[1] M.F. 1893, pp. 75, 123–4; 1898, p. 50; G.M. 1897, pp. 7, 8; R. 1898, p. 99. [2] M.F. 1893, p. 124; 1900, p. 139; G.M. 1896, p. 82. [3] M.F. 1896, p. 284; 1899, p. 414; 1900, pp. 138–9; G.M. 1900, p. 89. [4] R. 1894, p. 75; 1895, p. 91; M.F. 1896, pp. 215–16. [5] G.M. 1900, pp. 86–7, 98, 100, 109, 132, 144; 1901, pp. 101–3; M.F. 1900, pp. 361–4, 435, 474; R. 1900, pp. 30–1.

(Chefoo.)

[1] to [5] P.B., Bishop Scott's copy; and:—[1] M.F. 1893, pp. 381–2. [2] M.F. 1893, pp. 121–2; 1894, p. 319; 1897, p. 438; 1900, p. 138; R. 1897, pp. 95–9. [3] M.F. 1893, pp. 381–2; 1896, p. 78; 1898, p. 49. [4] R. 1893, p. 69; 1894, p. 76; 1895, p. 25; M.F. 1893, p. 381; 1894, p. 319; 1896, pp. 79, 284; 1898, p. 49. [5] R. 1899, pp. 23, 95–6; G.M. 1900, p. 87; M.F. 1899, pp. 439, 468–9; 1900, pp. 107, 136–7.

(Tientsin.)

[1] to [5] P.B., Bishop Scott's copy; and:—[1] R. 1894, pp. 75–7; 1896, pp. 97–9; 1897, pp. 94–5; M.F. 1893, p. 122; 1894, pp. 319–20; 1896, p. 284; 1897, pp. 113–14; 1898, p. 49; 1899, pp. 233–4; 1900, p 139; Appl. R. 1897. [2] M.F. 1893, p. 122; 1899, pp. 233–4; 1900, p. 139; R. 1894, pp. 75–6; Marriott Report 1897, pp. 46, 232. [3] I MSS., V. 28, pp. 123*a*, 127; St. C., V. 52, pp. 276, 280, 410. [4] G.M. 1900, pp. 97, 109; M.F. 1900, pp. 321, 324, 362–4. [5] G.M. 1900, pp. 111, 144; M.F. 1900, p. 364; R. 1900, pp. 31, 92.

(Tai-an-fu.)

[1] to [4] P.B., Bishop Scott's copy; and:—[1] M.F. 1898, pp. 52, 409; 1899, pp. 195–6; R. 1898, p. 99. [2] M.F. 1893, pp. 124–6, 382–3; 1894, pp. 85–9, 320; 1896, p. 217; R. 1893, p. 71. [3] R. 1895, pp. 92–3; 1898, p. 99; 1899, p. 96; M.F. 1894, p. 89; 1898, p. 409; 1899, p. 195; 1900, pp. 299–302; G.M. 1899, p. 30. [4] G.M. 1900, pp. 86–7, and 97; M.F. 1900, pp. 299–302, 321.

(Ping Yin.)

[1 R. 1895, pp. 90-2; 1898, p. 99; 1899, p. 96; M.F. 1893, pp. 382-3; 1894, p. 85; 1896, p. 282; 1898, pp. 51, 409; P.B., Bishop Scott's copy. [2] R. 1899, pp. 29, 96; G.M. 1900, pp. 18, 36, 44, 80-2, 86, 89; M.F. 1900, pp. 71, 167-70, 196-7, 241, 303, 324, 362; P.B., Bishop Scott's copy.

(Yung Ching.)

[1] to [4] P.B., Bishop Scott's copy; and:—[1] G.M. 1896, p. 104; 1898, pp. 97-103; M.F. 1894, pp. 153, 320; 1895, p. 7; 1897, pp. 256-61; 1899, pp. 412-15; "Church Work in North China," pp. 50, 53, 55, 90. [2] R. 1893, p. 69; 1895, p. 73; 1898, pp. 99, 100; G.M. 1896, pp. 103-4; 1898, pp. 101-3; M.F. 1893, p. 124; 1898, p. 409; 1899, pp. 138, 412; "Church Work in North China," p. 40. [3] G.M. 1900, pp. 87-8. [4] G.M. 1900, pp. 80-2, 97-100; M.F. 1900, pp. 241-4, 303-6, 321-3, 362; R. 1900, p. 92.

(Péi-tai-ho.)

[1] M.F. 1900, p. 138; P.B., Bishop Scott's copy.

(Wei-hai-Wéi.)

[1] G.M. 1898, pp. 129-31; M.F. 1898, p. 408; 1900, p. 138; P.B., Bishop Scott's copy.

CHAPTER LXXXIX. (Corea, General.) (*Continued from p.* 1351.)

[24] to [28] P.B., pp. 1, 2, 11*a*; and:—[24] M.F. 1893, p. 29; 1894, p. 476; 1898, pp. 39, 244; R. 1895, pp. 25-6; 1897, pp. 99-102; 1898, p. 108. [25] G.M. 1893, p. 47; 1898, pp. 20, 84; R. 1893, p. 81; 1894, p. 80; M.F. 1894, p. 326; 1895, pp. 161, 174; 1898, p. 237. [26] G.M. 1895, pp. 69, 105; Handbook of the Anglican Church for the Far East, 1898, pp. 73-4; P.B., p. 2. [27] M.F. 1897, pp. 107-8. [28] R. 1897, p. 103; Appl. R. 1901.

(Seoul.)

[1] to [9] P.B., pp. 2-5, 11*a*; and:—[1] G.M. 1895, pp. 4, 64-5, 104-6, 130-1; R. 1893, p. 86; 1894, p. 84; 1898, p. 110; M.F. 1893, p. 231; 1894, p. 476; 1895, pp. 167-8, 232; 1896, pp. 172, 177; Marriott Report, 1897, pp. 99, 212; Handbook of the Anglican Church in the Far East, 1898, pp. 73-4. [1*a*] G.M. 1899, pp. 10, 21, 32, 59, 82. [2] R. 1894, pp. 79, 84-5, 252; M.F. 1894, pp. 326-8, 475-6; 1895, p. 169; 1896, p. 171. [2*a*] M.F. 1894, p. 276; 1897, pp. 108-9; 1898, pp. 39, 251; 1900, pp. 189, 311; R. 1896, p. 111; St. C. 1899-1900. [3] R. 1893, p. 86; 1894, p. 82; M.F. 1895, p. 167; 1896, p. 175. [4] M.F. 1898, p. 250. [5] G.M. 1895, p. 64; M.F. 1895, p. 161-2; 1898, 248-50; R. 1894, pp. 80-2; 1898, p. 110. [6] R. 1894, p. 84; M.F. 1896, p. 178; G.M. 1896, p. 56; Handbook of the Anglican Church in the Far East, 1898, p. 74. [7] G.M. 1895, p. 64. [8] M.F. 1895, p. 166; 1897, pp. 102-5, 177; 1898, p. 244; R. 1898, p. 110. [8*a*] R. 1894, pp. 85-6. [9] R. 1893, pp. 83-5; 1894, pp. 80, 82-4; 1896, pp. 111-2; 1897, p. 101; G.M. 1895, pp. 26, 115; M.F. 1894, pp. 163, 276, 326, 471, 476; 1895, pp. 165, 232, 237, 317; 1896, p. 174; 1897, pp. 108, 110; 1898, pp. 29, 39, 248; Handbook of the Anglican Church in the Far East, 1898, p. 73.

(Mapo.)

[1] R. 1893, pp. 85-6; 1894, p. 86; 1896, p. 100; 1898, pp. 109-10; Marriott Report 1897, pp. 80, 186; M.F. 1896, pp. 171, 177; 1898, p. 250; P.B., pp. 6, 11*a*.

(Kanghoa.)

[1] M.F. 1898, p. 251; Marriott Report 1897, pp. 40-1, 230; P.B., pp. 7, 8, 11*a*; [2] R. 1893, p. 86; 1894, p. 86; 1896, pp. 107-8; 1898, p. 109; 1899, pp. 104-9; 1900, pp. 101-6; M.F. 1893, pp. 419-25; 1894, pp. 220-2, 449-52, 476; 1895, pp. 171-2; 1896, pp. 174-5; 1897, pp. 102-5, 177; 1898, pp. 246, 251-4; 1899, pp. 337-44; G.M. 1898, p. 35; Marriott Report 1897, pp. 40-1, 230; P.B., pp. 7, 8, 11*a*.

(Chemulpo.)

[1] to [4] P.B., pp. 9, 10, 11*a* and:—[1] R. 1893, p. 82; 1896, p. 110; 1897, pp. 101-2; 1898, pp. 108-9; G.M. 1895, p. 68; 1899, p. 36; M.F. 1897, p. 107. [2] R. 1893, p. 82; 1894, p. 87; 1897, pp. 100-2; 1898, p. 110; Marriott Report 1897, pp. 99, 212, 230; G.M. 1895, p. 105; M.F. 1894, p. 276. [3] R. 1893, p. 82; 1894, pp. 83-4, 87; 1897, p. 102;

1898, p. 109; G.M. 1895, pp. 10–11, 68; M.F. 1894, p. 476; 1898, p. 254. [4] R. 1893, pp. 82–3; 1894, pp. 87–8; 1896, pp. 109–10; 1897, p. 102; 1898, p. 109; G.M. 1895, pp. 68, 123; 1898, p. 144; M.F. 1894, p. 328; 1895, pp. 172–3; 1896, pp. 173, 177–8; 1897, pp. 106–7, 409–16; 1898, pp. 39, 247–8, 306–10; 1899, pp. 457–61; 1900, p. 190; L., Bp. Corfe, Dec. 28, 1900; Handbook of the Anglican Church in the Far East, 1898, p. 74.

CHAPTER XC. (Manchuria.) (*Continued from p.* 1352.)

[5] to [9] P.B., pp. 11, 11*a*; and:—[5] R. 1893, pp. 80–1, 86–8; 1894, pp. 88–90; 1896, p. 112; 1897, p. 100; 1898, p. 107; M.F. 1894, pp. 353–4, 471, 476; 1895, pp. 174, 348–52; 1896, pp. 178, 275; 1897, p. 110; 1898, p. 39; G.M. 1895, pp. 30, 139–42; 144. [6] R. 1897, p. 103; 1898, pp. 107–8; 1899, p. 109; R., Rev. A. B. Turner, Dec. 1899—Sept 20, 1900. [7] I MSS., V. 31, pp. 147, 150; G.M. 1900, p. 142; R., Rev. A. B. Turner, Dec. 1899—Sept. 20, 1900. [8] G.M. 1900, p. 142; M.F. 1900, p. 471; R. 1900, pp. 100–1; L., Rev. A. B. Turner, Dec. 1899, March 25, June 25, Sept. 20, 1900. [9] M.F. 1900, p. 352; G.M. 1900, p. 142. [9*a*] North China Q.P. July 1901.

CHAPTER XCI. (Japan, General.) (*Continued from p.* 1352.)

[69] to [81] P.B., pp. 19–27, 38*ab*, Ardn. Shaw's copy and Bp. Foss's copy; and:—[69] Anv. Pro. 1897, p. 32; R. 1897, pp. 96–7; 1898, pp. 100–2; G.M. 1895, p. 114; 1897, p. 109. [69*a*] R. 1893, pp. 17–19. [70] Anv. Pro. 1897, p. 33. [71] R. 1893, p. 72; 1894, p. 79; 1896, p. 106; 1897, pp. 96–7; 1898, pp. 100–2; 1900, pp. 97–8; M.F. 1893, p. 232; 1894, p. 240; 1895, pp. 147, 470; Anv. Pro. 1897, p. 33. [72] R. 1893, p. 72; 1897, p. 97; 1900, pp. 93–8; Anv. Pro. 1897, p. 34. [73] R. 1893, p. 73; 1895, p. 100; 1896, p. 100; G.M. 1895, pp. 135–6; L., Bp. Bickersteth, Feb. 13, 1897; M.F. 1893, pp 232–3, 280; 1894, pp. 130–1, 240, 271; 1900, p. 38; Handbook of the Anglican Church in the Far East, 1898, pp. 46–7, 50–1; Anv. Pro. 1897, pp. 34–5. [74] R. 1894, p. 79; 1895, pp. 25, 94–5, 97–8, 100–1; 1896, pp. 100–1; 1897, p. 97; G.M. 1898, p. 84; M.F. 1895, pp. 118, 147–8; Handbook of the Anglican Church in the Far East, 1898, p. 50. [74*a*] R. 1895, pp. 25, 100–1; 1896, p. 100; 1897, p. 97; G.M. 1896, p. 19; Appl. R. 1898. [75] Jo., V. 56, pp. 172–3, 179; R. 1896, p. 99; 1897, p. 96; M.F. 1897, pp. 343, 475; 1900, p. 38; Handbook of the Anglican Church in the Far East, 1898, pp. xii, 46, 54. [76] R. 1894, pp. 78–9; 1900, pp. 94–5; M.F. 1895, pp. 147, 207, 213, 216, 426, 429–30; 1896, pp. 301–2; G.M. 1895, p. 144. [76*a*] M.F. 1897, p. 411. [77] R. 1894, p. 78; 1895, pp. 99–100; 1899, pp. 96–8; 1900, pp. 93–8; M.F. 1895, pp. 147, 207; 1899, pp. 424–8; 1900, p. 255. [78] M.F. 1895, p. 470; 1897, pp. 373–4. [78*a*] G.M. p. 126. [79] R. 1894, p. 77; 1900, pp. 96–7; M.F. 1894, pp. 129–31, 240; 1895, pp. 34, 207. [80] R. 1896, p. 106; M.F. 1897, p. 199. [81] M.F. 1899, p. 438; L., Miss M. Snowden, July 21, 1901; and L., F. Stone, July 4, 1901. [82] R. 1900, p. 94.

(Tokyo.)

[1] to [11] P.B., pp. 27–30, 38*ab*, Ardn. Shaw's copy and Bp. Foss's copy; and:—[1] M.F. 1894, pp. 131–7, 232–3, 240; R. 1893, p. 74; 1894, pp. 77–8; M.F. 1895, p. 34. [2] M.F. 1895, pp. 426–30. [3] M.F. 1896, p. 26. [4] M.F. 1895, pp. 212–13; R. 1895, p. 102; 1896, p. 101; Marriott Report 1897, p. 47. [5] M.F. 1894, pp. 134–5; Marriott Report 1897, pp. 47, 232. [6] R. 1893, pp. 76–7, 80; M.F. 1893, p. 413; 1894, p. 32. [7] M.F. 1894, p. 130; 1895, p. 432; 1896, pp. 302–3, 311. [8] R. 1893, p. 79; 1895, p. 25; 1896, p. 101; 1900, p. 99; M.F. 1893, pp. 145, 416; 1895, pp. 207–10, 214; 1896, p. 303; Marriott Report 1897, pp. 88–9; Handbook of the Anglican Church in the Far East, 1898, p. xii, 54–6. [9] R. 1899, p. 98; M.F. 1895, p. 308. [9*a*] M.F. 1893, pp. 415–6; 1898, p. 372; R. 1898, pp. 104–5; G.M. Aug. 1901. [10] R. 1895, p. 102; 1896, p. 101; 1898, pp. 103–5; M.F. 1894, pp. 135–6; 1895, pp. 305–8, 430–1; 1896, p. 306; 1898, pp. 368–74; Marriott Report 1897, p. 47. [11] M.F. 1897, pp. 372–3.

(Yokohama.)

[1] I MSS., V. 35, p. 40; V. 36, p. 433. [2] M.F. 1881, p. 205. [3] R. 1893, pp. 75–6; 1895, p. 102; 1896, p. 101; M.F. 1890, pp. 330–1; I MSS., V. 36, pp. 427–31, 433; 1894, p. 139; 1897, p. 238; Appl. R. 1896, p. 14; 1899, p. 23; Marriott Report 1897, p. 47; P.B., pp. 30, 30*a*, 31, 38*ab*. (Ardn. Shaw's copy).

(Canadian Missions in Japan.)

[1] I MSS., V. 36, pp. 379–80; P.B., pp. 31–3, 38*ab*, Ardn. Shaw's copy; and 31–3, 38*a*, Bp. Foss's copy. [2] do. F.B.; St. C., V. 52, pp. 75–6, 79; L., Canon Spencer, Feb. 17 and April 20, 1899; and L., Bp. Quebec, April 15, 1899; K MSS., V. 35, p. 195; M.F. 1897, pp. 62–7; Handbook of the Anglican Church in the Far East, 1898, p. 57.

(Kobe.) (*Continued from p.* 1352.)

[28] to [30*l*] P.B., pp. 33–6, 38*a*, Bp. Foss's copy; and do. Ardn. Shaw's copy, and:— [28] R. 1895, pp. 95–8; 1896, pp. 99–102; 1897, p. 97; 1898, pp. 102–3; M.F. 1896, pp. 67–8, 108–9; G.M. 1896, p. 19; Appl. R. 1896, pp. 13, 14. [29] R. 1896, p. 102, 1898, p. 105; 1899, pp. 99–102; M.F. 1896, p. 365; 1899, p. 117. [30*a*] R. 1894, p. 78; 1895, p. 98; 1896, p. 106; M.F. 1893, p. 143; 1895, pp. 30, 118; 1897, p. 239; 1899, pp. 287–8; L., Bp. Awdry, 11 and 16 April 1898. [30*b*] M.F. 1893, p. 145; 1894, pp. 36–7; 1895, pp. 30, 118. [30*c*] M.F. 1895, p. 118; 1896, p. 365. [30*d*] R. 1898, p. 105; M.F. 1898, p. 224; G.M. 1898, pp. 82–3. [30*e*] M.F. 1894, p. 137; 1895, p. 119; 1896, pp. 372–3; 1897, p. 239; R. 1895, pp. 98, 104; 1897, pp. 97–8. [30*f*] R. 1895, p. 103; 1897, p. 98; M.F. 1897, p. 433; Marriott Report 1897, pp. 102, 216. [30*g*] M.F. 1893, p. 145; 1895, pp. 30, 119; 1900, p. 265. [30*h*] R. 1897, pp. 98–9; M.F. 1898, p. 225; 1899, p. 290. [30*i*] R. 1897, p. 99; G.M. 1896, pp. 135–41; M.F. 1898, p. 225; 1899, p. 290. [30*j*] R. 1893, p. 74; 1895, p. 104; 1897, p. 98. [30*k*] R. 1897, p. 99; 1898, p. 106; M.F. 1899, pp. 288–9; 1900, p. 290. [30*l*] R. 1893, p. 75; 1897, p. 98; M.F. 1893, p. 143; 1894, pp. 37–8, 137–9; 1897, p. 235; 1898, p. 225; 1899, p. 288.

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